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THE

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Art. I. *Remarks upon the systematical Classification of Manuscripts, adopted by Griesbach in his Edition of the Greek Testament.* By Richard Laurence, LL.D. pp. 135. Parker, Oxford; Rivingtons, London. 1814.

IT must be obvious to every reader who is at all acquainted with sacred criticism, that had the first editors of the printed Greek text of the New Testament, possessed the means of preparing an edition, which are now accessible to the critic, the text of their editions would have been in some respects different; many readings adopted by them would have been omitted, and many which they omiettd would have been inserted. The materials which Erasmus and the editors of the *Complutensian Polyglot* employed, were too imperfect to give the highest value to their editions. The Elzevir text of 1624, which became the received text, and which was copied, through the medium of Beza's, from the edition of Robert Stephens, in 1550, united the readings of the Erasmian and the Complutensian editions, and cannot therefore pretend to unimpeachable authority. The Greek text was still open to revision, and still susceptible of emendation. The editions of Mill, Bengel, and Wetstein, though of great importance, presented the text of 1624. No attempt was made to reform and perfect the constitution of the Greek text of the New Testament, on *critical principles*, till Griesbach engaged in the arduous work of completely revising and settling it. The result of his labours was the publication, at Halle, in Saxony, of his edition of the Greek Testament, in two volumes; the first volume, in 1796, the second in 1806. We take notice of this edition only, because it entirely supersedes the first edition published in 1775, and 1777.

Innovation is generally viewed with jealousy, and excites alarm. Many persons who exclaim against new translations and new editions, do not, or will not consider, that the edition or the version, to which they are most strongly attached, was once new. They do not reflect that the critical office, the duties of which literary men of our own age are discharging, had been assumed by the learned of a former day. If it was right in Stephens, or Beza, to publish an edition of any part of the Scriptures from manuscripts, it could not be wrong in Griesbach, or in any other competent person, to publish an edition of the same, or of any other part of the Bible. The only question of importance is, not whether an edition of the Scriptures is old or new, but whether any particular edition, is the best that can be obtained; or which of various editions, approximates nearest to the original state of the writings as left by their authors. It is really pitiable to reflect on the opposition of Dr. John Owen, to the publication of the various readings imbodied in the *London Polyglot;* and in the manner in which Whitby, a critic by profession, suffered his mind to be disturbed by the edition of Mill's Greek Testament.

Though just notions on the subject of various readings, and on the application of them to the correction of the text, were more generally entertained when Griesbach meditated his first edition, he proceeded to execute his plan with caution; and thought it necessary to obviate suspicions and accusations prejudicial to his religious opinions, by a declaration of his sentiments on a leading point in theology. Our own observation and experience convince us that there are persons in whose eyes it would be an indication of a departure from the faith, in any man who might hint the corruption of a passage in the received text, or in the public version of the Scriptures, and propose its amendment by substituting a various reading. The old *mumpsimus* must not be changed for the new *sumpsimus.* As we are not sure that every reader of our work, who is acquainted with the name of Griesbach, is also informed of the theological principles of this distinguished critic, who was a member of the Lutheran Church, and as we should feel gratified in removing any prejudice against the use of his valuable work, we shall translate part of the preface to the second volume of the New Testament, first edition, 1775. 'I publicly profess and 'declare before God, that I have never questioned the truth 'of that Article (the true Divinity of Christ). There are so 'many clear passages, and so many decisive arguments in 'the sacred writings by which the true Deity of Christ may 'be proved, that, I confess, I can scarcely understand how

'any person, the Divine authority of the Holy Scriptures 'being admitted, and genuine rules of biblical interpretation 'being maintained, can dispute the truth of that doctrine. 'The first three verses of the Gospel according to John, 'especially, are so luminous, and so much above exception, 'that they can never be subverted, or wrested from the 'defenders of the truth, by the daring attempts of either 'critics, or interpreters.'

But few instances occur in the annals of literary history of an author's possessing so much of the general estimation in his life time as was enjoyed by the late Professor Griesbach. The different classes of theologists not only admired his critical sagacity, and his learning, but they united in applauding his candour and impartiality; qualities which, it is to be regretted, are not always associated with extensive erudition. The solidity of his learning and the accuracy of his judgement were indeed questioned by Matthaei; but his accusations discover the bitterness of his spirit as a personal opponent, and were conveyed in terms rude and offensive.

Griesbach's second edition of the New Testament, is well entitled to rank among the most laborious efforts of the learned It contains the results of many years' close application to the collation of manuscripts, and to the investigation of their various readings, and presents a text which has received the approbation of the most eminent scholars. It may, however, have been more warmly applauded, and more frequently quoted, than carefully examined; and the praises of its admirers may not always have proceeded from careful endeavours to appreciate its value. Its authority has been, and still is, great beyond precedent, and the decisions of Griesbach are received with little less than oracular deference. As enlightened minds pay deference only to truth, as every Christian must feel deeply interested, if not in the process, yet in the result, of critical investigation, and as in every particular which concerns the records of our faith the nicest caution ought to be exercised; it is the duty of every competent person who is anxious to possess the word of God in purity, minutely to examine a system which promises to secure it against corruption; to review the premises, and to weigh the conclusions of Griesbach; that approbation may be given to truth, and not to error, and that commendations and confidence may have the support of fidelity. We are therefore glad that Dr. Laurence has invited the attention of the learned to the system of Griesbach; and we shall be happy in witnessing the discussion of a subject which we apprehend is yet very imperfectly understood, and the eluci-

dation of which requires extensive research, and great critical skill.

In a work of such difficulty as Griesbach has performed, in which so many thousand intricate comparisons have been made, and so many thousand authorities are quoted, we cannot indeed expect perfection. It must also be recollected that probability in its different degrees, and not certainty, is the end of criticism. Every candid examiner of Griesbach, therefore, must be prepared to meet mistakes, and to pardon errors, if they be not different in kind, nor of more frequent occurrence, than may fairly be attributed to human infirmity.

In the second volume of the Greek Testament, ed. 1806, p. 112. Acts xx. 28. Griesbach inserts του κυριου in the text, in the place of του θεου, the common reading; but he has omitted to insert the article του before θεου in the inner margin; and as the article του inserted in the text before κυριου is in small letters, the same as κυριου, the reader is thus erroneously informed that the received text has only θεου. In his note on the same reading, he informs us that the Æthiopic version has a word in this passage, which it always uses, whether the Greek text reads κυριος or θεος. If this be the fact, it is evident that the Æthiopic version can never be quoted for θεος against κυριος, nor, *vice versa*, for κυριος against θεος: yet, in the same volume, p. 398. Colossians, iii. 22. he inserts κυριον in the text, and rejects θεον into the inner margin, precisely as in Acts xx. 28. and in the note (n) he gives the Æthiopic version in the list of authorities for κυριον.

In the second volume of his *Symbolæ Criticæ*, printed in 1793, he has published extracts from the works of Origen, purporting to be complete; and in the *Prolegomena* to the New Testament, p. 55, he informs us, that he has very carefully marked the readings of Origen. This Father is however sometimes quoted in the New Testament for readings which are not found in the *Symbolæ*. Rom. ix. 19. Origen is quoted, together with manuscripts, versions, and Fathers, for the addition of γαρ, but no such reading appears in the *Symbolæ Criticæ*. 1 Cor. v. 2. πραξας for ποιησας A. C. 17, Or. but in the *Symbolæ*, there is no reading of the kind. 1 Tim. vi. 19. ουτως instead of αιωνιου. A D E F G, Or. but Origen does not quote the verse. There are other instances of the same kind, some of which are noticed by Dr. Laurence.

Griesbach's decisions on passages in the New Testament, are sometimes at variance with the judgement pronounced upon them in the *Symbolæ Criticæ*. Rom. ix. 31. the latter δικαιοσυνης has the mark of probable omission prefixed on the authority of A B D E F G 47. 67. + + Copt. Patr. (N. T.

p. 196.) Its omission, however, is, in the *Symbolæ*, vol. ii. p. 627. marked as *improbable*, and the following reason is assigned for its being retained. 'Posset quidem ex antece-'denti repetitum videri, eamque ob causam Millius omissionem 'probavit. Nec causa apparet ulla, cur vel deleretur, vel 'præteriretur. Verum sensus admodum turbatur, si δικαιοσυνης 'juguletur.' 1 Cor. vi. 9. βασιλειαν θεου is transposed in the New Testament on the authority of A B D, 17. 37, 46. but in the *Symbolæ*, vol. ii. p. 96. the variation is marked scarcely probable: 'Inusitatum scriptoribus sacris!'

In the emendations proposed by Griesbach, the soundness of his judgement may sometimes be questioned, as in Rom. xi. 19. where the article 'οι has the highest mark of probable omission prefixed, and of which he says in the *Symbolæ*: 'Ob testium consentientium numerum omnino eliminandum 'putarem, nisi fieri potuisset ut omitteretur a nonnullis qui 'secum reputarent, non omnes, sed nonnullos tantum κλαδους 'esse rescisos, nec animadverterent Exgentilem, Judæorum 'contemtorem hic induci loquentem.' The article 'οι appears to be necessary, and is used definitely in relation to "the "branches broken off," which are the subject of the Apostle's notice in this passage, and which are expressly mentioned in the 17th verse. Matthaei is of opinion that the article is to be retained.

These instances, and a few more of a similar kind, cannot, however, be considered as more than pardonable inaccuracies. By men of learning and candour they will not be viewed either as affecting Griesbach's reputation, or as affording occasion to depreciate his labours. We refer to them, not for the purpose of indulging in censure, but that we may excite the vigilance of the student in his perusal of Griesbach's volumes. The admirers of his critical system have now a more difficult duty to perform than to defend his name against the attacks of the petulant censor. The entire edifice of his criticism is threatened, and, according to the report of Dr. Laurence, the foundations of his system, which he imagined were well and strongly laid, are too insecure to afford stability to the structure which his skill and labour have erected.

Dr. Laurence points out several errors of Griesbach, separately from the examination which he institutes into the system of that critic. Though the temper with which he writes, is generally good, he is occasionally severe, and remarks with apparent harshness on the mistakes of his author. Dr. Laurence himself will, in the sequel, be found to need our indulgence, since his own collations are defective and erroneous. The object of his 'remarks' is not to dispute the general doctrine of a classification of Greek manuscripts,

though they tend to shew its impracticability, but to discuss the particular hypothesis of Griesbach. Of this hypothesis we shall endeavour to furnish a description as large and accurate as our limits will permit.

The basis of Griesbach's system, is the division of the Greek manuscripts of the New Testament into three classes, each of which is considered as an independent witness for the various readings which it contains. The value of a reading, so far as manuscript authority is regarded, is decided by Griesbach, not according to the number of individual manuscripts in which it is found, but according to the number of classes by which it is supported. The classes under which Griesbach arranges all the Greek manuscripts, are the three following: I. The Alexandrine. II. The Occidental or Western. III. The Oriental or Byzantine. To each of these he gives the name *Recension*, or, as we should say of printed books, *edition:* Dr. Laurence suggests that *Text* would be a more correct term.

The first class, or Alexandrine recension, comprises those manuscripts, which, in remarkable and characteristic readings, agree with the quotations of the early Alexandrine writers, Clement, Origen, Isidore, Athanasius, and Cyril. Of this description are the Codex Ephrem, marked C:—the Codex Alexandrinus, marked A: (but in the Epistles of Paul only:)— and the Colbert manuscript, marked 17. These are the principal manuscripts of the Alexandrine recension, to which a few others are but partially related. The following versions, as having been made from manuscripts of the Alexandrine class, are also ranged in this division; viz. the Coptic, the Æthiopic, the Armenian, and the Philoxenian Syriac. The Alexandrine Fathers, says Griesbach, scarcely ever agree in a reading, but the same is found in all, or nearly all the above manuscripts and versions; and a reading in which these latter agree, will generally be found in the writings of the former.

The Occidental or Western recension, includes such manuscripts as are accompanied with Latin versions, and agree with the quotations of Tertullian and Cyprian. This recension was used in Africa, Italy, Gaul, and other Western countries.

Another set of manuscripts agrees with the quotations of those writers who flourished in Greece, Asia-minor, and the neighbouring provinces, at the end of the fourth century, and in the fifth and the sixth centuries. This is the Oriental or Byzantine recension, to which the Greek text in common use, or the *textus receptus*, is conformable, as it appears

to have been edited from manuscripts of the Byzantine class.

In the Western provinces of Europe few Greek manuscripts were written after the fourth century; few in Egypt after the sixth; but in the East, Greek manuscripts were constantly multiplied, till the invention of printing superseded the necessity of writing out copies of the Scriptures. Few manuscripts, therefore, are supposed to preserve the Alexandrine and the Western recensions, while the number of the Byzantine class is proportionably great. No manuscript preserves any recension in a pure state, but manuscripts are said to be of the Alexandrine, or Western, or Byzantine recension, as the appropriate readings of each preponderate.

According to this system, the first object of the critic is, to discover the reading of each *recension* by a diligent comparison of the manuscripts which contain it. If the result of this comparison, as applied to all the recensions, give the same reading, it is to be accounted genuine so far as external evidence goes. Should the recensions not agree in the same reading, the critic must then weigh the probabilities of each reading by the rules of internal evidence, paying particular attention to the genius of each recension.

The Western preserves harsh readings, Hebraisms, and solecisms, which the Alexandrine has exchanged for readings more conformable to classic usage. The Western is characterized by readings calculated to relieve the text from difficulties, and to clear the sense. The Alexandrine is free from the interpretations and transpositions of the Western. 'Grammaticum egit Alexandrinus censor, interpretem occi-'dentalis.' An explanatory reading is therefore suspicious in the Western recension, and a classical one in the Alexandrine. The Byzantine preserves the Greek idiom still purer than the Alexandrine, and resembles the Western in its use of copious and explanatory readings. It is besides mixed throughout with the readings of the other recensions.

In deciding on the genuineness of a reading, so far as manuscript authority is concerned, it is immaterial whether the MSS. which support the reading of a particular recension, be many or few. A reading which can be clearly assigned to the Alexandrine and the Western recensions, is of greater manuscript authority than a Byzantine reading, though the latter may be found in a hundred manuscripts, and the former exist in only four or six. A majority of recensions, not a majority of MSS. determines the critic in his selection.

Such are the outlines of Griesbach's system, which Dr. Laurence reminds us was first projected by Bengel, and af-

terwards improved by Semler. In referring to its origin it was certainly not improper in him to mention these names: this however he might have done in a more courteous manner and especially might he have spared the reflection that Griesbach held Semler's writings 'in the highest esteem; 'perhaps the more so, because that adventurous critic was 'certainly never suspected of treading in the beaten track 'of preconceived opinion:'—a reflection which might doubtless have been applied to a follower of Luther, or a disciple of Newton, who deserted the beaten track of preconceived opinion in divinity, or in philosophy. An author should confine his remarks to the truth or the falsehood of opinions apart from the commonness or the novelty of them.

The system which we have just detailed, is not supported either by history or tradition. Griesbach himself remarks, 'Origo variarum textus Novi Test. recensionum, deficien-'tibus documentis satis vetustis ac testimoniis, historice de-'clarari nequit.' *Prolegomena in N. T. p.* 74. The Alexandrine and the Western recensions, existed, according to Griesbach, at the beginning of the third century. Had they been produced by any critical revision of the text, it is scarcely probable that so important a circumstance would have been entirely unnoticed by ecclesiastical writers. No information, however, has been transmitted to us of any collation of manuscripts as the basis of an edition of the Christian Scriptures at so early a period. If a revision of the New Testament had taken place at Alexandria, at Carthage, or in Italy, and at Byzantium, in the second, or at the beginning of the third century, from which our existing manuscripts had been derived, this threefold classification would have had the semblance of truth as a general assumption; but in the absence of every document which might supply knowledge of the kind in question, is it not easy to ask why the three recensions specified are exclusively adopted. If manuscripts at Alexandria be assumed as the source of one class of readings, why may not manuscripts at Antioch have produced another class? Why may not the readings of manuscripts at Rome have given rise to a recension as different from that which was in use at Carthage, as the Byzantine is different from the Alexandrine? That there might be an affinity in the copies of the New Testament in use in the same district, is very probable: but considering the extent of country over which Christianity was diffused during the first three centuries, and how greatly the number of the sacred writings must have been multiplied, are not the three varieties specified, if a classification be assumed, too limited a number to include the actual divisions?

We are perfectly aware that the classification of Griesbach is adapted to the *existing* manuscripts of the New Testament, but is not the source whence they have been derived, of importance in the question?—and would not a very different result take place, if a manuscript which is supposed to have been written in Egypt, were written at Rome? If no early revision of the New Testament took place, and if any actual recension exist, to what but the contingencies of transcription can the affinities and differences of manuscripts be attributed? We know that variations from a particular text have been assigned to supposed early editions, from which certain passages were, it is said, expunged. But this is gratuitous supposition. There exists no proof that any critical edition of the New Testament was undertaken, and generally diffused, in the early periods of the Christian history; and before it is asserted that any particular words or verses were altered or expunged from the Christian Scriptures, it should first be proved that they previously existed in them. It never was in the power of any man, or of any set of men, to obtain possession of every copy of the New Testament, and to introduce alterations in them, or to replace all the existing copies with newly written ones. Eusebius has inserted in his life of Constantine*, a letter from that Emperor to himself, containing an order for the providing of fifty copies of the Scriptures, for the use of the new churches which he was erecting at Constantinople. The books were furnished, as appears from the subsequent chapter; but there is not a single word descriptive of their character in the whole account: the beauty and splendour of the copies were probably the only objects of attention. There are no premises from which any conclusion can be drawn relative to the state of the text in the time of Eusebius in this passage, and the subject is too important to allow the suggestions of mere fancy. Other instances might be referred to, did our limits permit, of assumed editions of the Scriptures in ancient times, as the ground work of hypotheses, which have no better evidence to support them than the preceding.

Griesbach's system is of a different kind; he was too sound a critic to impute to any meditated plan projected by ancient divines, the supposed alteration of the sacred word He admits that the system which he adopts is destitute of historical support; and he founds it entirely on the coincidences of the respective documents arranged under each class. It is the result of synthetical process. To such a system it

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* Lib. iv. c. xxxvi.

may, we think, fairly be objected, that our materials are neither so ample, nor so accurately adjusted, as to afford unexceptionable data for such an arrangement. As the system may lead us into error, it appears to us to be a better mode of proceeding, in forming our judgement of the goodness of a reading, to examine the witnesses which support it, apart from all hypothesis: and if we are not mistaken, this is the manner which Griesbach himself adopted in the general distribution of his various readings. Whatever proofs of the truth of his system may hereafter be obtained, and how generally soever it may be employed as a practical rule, we apprehend that there are but few corrections of the text in his New Testament, which would not have occupied a place in it in the entire absence of his system. With very high respect for Griesbach, we feel inclined to apply to his threefold classification of manuscripts the character which Mill gives of Stephens's collection of readings: 'In 'pompam magis quam in usum congesta videtur.' Whatever may become of his system, his Greek Testament will always retain its value.

Griesbach himself acknowledges, in the preface to an edition of the Gospels, published in 1777, the extreme difficulty of providing satisfactory data for the construction of his system. Nor had he at a later period obtained the means of removing the obstructions which impeded his critical progress; for in the preface to the first volume of the "*Symbolæ Criticæ*," published in 1785, he confesses that he was still deficient in materials suited to his purpose: 'Ingenue fateor, deesse mihi adhuc 'subsidia nonnulla, *quibus carere non potest*, qui discri- 'mina non solum ac indolem, sed quod difficilius est, historiam 'etiam origines ac vicissitudines recensionum veterum omnium 'ita declarare vult, ut asserta sua peritis arbitris probaturum se 'esse sperare haud immerito queat.' Among these indispensable *subsidia* he reckons new and accurate collations of the principal Greek Fathers, Athanasius, Cyril, Basil, Gregory Nazianzen, Gregory of Nyssa, Chrysostom, and Theodoret. But these were still wanting when he published his second edition of the New Testament. According to his own account, therefore, he was unfurnished for the construction of this system, and began to build before the foundation was laid. Or, if this be considered as too severe an expression of our opinion, he applied his hypothesis as a rule of textual criticism, while it was in a state too imperfect to guide the judgement in its discriminations, and to justify our confidence in its results.

Our readers will have already perceived the direction of our minds in relation to this controversy, the subject of which, we think, is attended with great, probably insurmountable, difficul-

ties.* Much more progress must, we apprehend, be made in Biblical Criticism, before our materials can be so discriminated and arranged, as to afford a solid basis for the system in question. An accurate classification of authorities,—and unless it be accurate, what purpose can it answer which is not as well, or, indeed, better accomplished without it?—an accurate classification of authorities must be preceded by an accurate knowledge of their respective characters.

That the labours of critics have been principally directed to the accumulation of materials, will be evident to every one who adverts to the number of known Greek manuscripts, and compares with them the small number which have been completely and nicely collated. The small letter manuscripts have been, in comparison with the uncial, almost neglected; and were some of them better known, their influence might not be unimportant on the question of classification. The following manuscripts, among others which Griesbach himself considers as of great importance, have been but very incompletely collated: viz.,—The Codex Regius, 2244^{b}; numbered 13 in Griesbach's catalogue; 203 in Michaelis's. The Codex Colbertinus 2844; numbered by Griesbach 33 in the Gospels, and 17 in the Epistles; in Michaelis's catalogue 92. The diligent study of the Moscow manuscripts, described by Matthaei, may probably be of great service toward a more accurate acquaintance with the affinities of manuscripts than we now possess. How little of the genealogical history of manuscripts is yet known! The origin of the most celebrated of them, the Codex Bezæ, the Codex Alexandrinus, and the Codex Vaticanus, for example, is covered with obscurity.

But if our acquaintance with Greek manuscripts leaves so much to be supplied in our knowledge of the Greek text, our wants may be still the more felt when we advert to the versions. How far from perfect is our intimacy with the history of the Latin and the Syriac versions! Of the Coptic, Æthiopic, and Armenian versions, we know still less. The printed text of these versions does not appear to have been formed from a collation of manuscripts; and the Æthiopic version in particular seems to be an impression of the text of only one manuscript, and that an im-

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* The difficulties of the subject were, we presume, felt by the learned Translator of Michaelis, since the remarks of his author on the affinity of the Greek manuscripts, in the eighth chapter of the Introduction to the New Testament, are passed over without comment, though an examination of the subject at large had been promised in the notes to the sixth chapter. Note 8. sect. 10.

perfect one, the defects of which were supplied by the editors from Greek and Latin copies.*

Griesbach has taken much greater pains in reference to the Alexandrine, than to the Western recension. The former constitutes, as Dr. Laurence remarks, the main pin which holds together the complicated machinery of his system. Its existence, therefore, as a specific text, different from both the Western and the Eastern, should be previously proved. That its existence has not been proved is the opinion of Dr. Laurence, whose remarks are principally directed against Griesbach's statements on this point.

In his "*Curæ in Epistolas Paulinas*," published in 1777, Griesbach suggests that the number of recensions should be confined to five or six, and that each recension might be divided into two or more subdivisions, according to the affinities of the manuscripts included in each general class. In an edition of the Gospels, published in the same year, he states that the 'only 'true way' of proceeding with confidence and accuracy, is to ascertain the number, antiquity, and value, of these five, or six recensions, and then to refer every manuscript to its appropriate text, but that he was compelled, from the extreme intricacy and difficulty of the undertaking, to seek another path. Dr. Laurence, therefore, first objects to Griesbach's classification of Greek manuscripts, that while he admits the propriety of a more extended division, and supposes the existence of five or six classes, he confines himself exclusively to the threefold division of an Alexandrine, a Western, and a Byzantine text.

'How,' he asks, 'can we confidently determine the exact classification of a manuscript, when we have professedly omitted to take into our computation two, or perhaps three texts, the existence of which we admit, but with the character of which we are unacquainted?'—p. 22.

To this objection great weight must be allowed. If the different classes, into which Greek manuscripts might be divided, be assumed as the basis of a system by which the text is to be re-modelled, the whole number of classes ought undoubtedly to be employed, since the omission of a single class may lead to the most serious errors. If it be asserted, that although we possess not sufficient data to discover the precise text from which a manuscript was indisputably derived, it is, at least, of some importance, that we are enabled to ascertain its proximate relation to one out of three texts;—Dr. Laurence replies, that 'the prox-

* Marsh's Michaelis, Vol. II. pt. 2. ch. 7. sect. 17. note 7.

'imate cannot be correctly represented as the real affinity of a 'manuscript;' and he argues in the following manner.

'The Alexandrine and Western recensions have, according to Griesbach, many readings in common; on the supposition, therefore, that a manuscript had one hundred readings common to both texts, besides fifty more peculiar to the Alexandrine, he would immediately pronounce it to be of the Alexandrine class. But put the case that a hundred readings were lost from the Alexandrine, (and greater losses it is presumed have happened') the manuscript in question would then be reckoned of the Western class, since it would possess a hundred readings of that recension, and only fifty of the Alexandrine.'—'If such a result accrue from a deficiency in our knowledge of a part of a text, less surely cannot be attributable to a deficiency in our knowledge of a whole one; and not of one only, but of two, or even three.' pp. 23—25.

In deciding upon the classification of a manuscript, Dr. Laurence remarks, p. 27, Griesbach is guided by its *various readings* or departure from the received text. *These* he compares with what he conceives to be the various readings of the other texts, namely, the Alexandrine and the Western, and in whichsoever of the two he finds the sum of the agreements to exceed the sum of the differences, to that he assigns it. If the readings are few, and not generally coincident with either, it remains with the Byzantine. He assumes the readings of Origen as an exemplar of the Alexandrine recension; and if the major part of the various readings, in any given manuscript, accord with the text of Origen, where it differs from the received text, it is reckoned Alexandrine. Thus he says of the Codex L:—'Ex 'incredibili hoc codicis nostri cum venerandis illis exemplaribus, 'quæ Origenes olim suis manibus versavit, consensu manifesta 'fiet libri nostri præstantia insignis.' *Symbolæ. Vol. I. p.* 76.

The manuscript A he represents as belonging to the Alexandrine class, because out of one hundred and seventy various readings, it agrees with Origen one hundred and ten times, and differs from him only sixty times. The manuscript C, or Codex Ephrem also, he reckons Alexandrine, because out of one hundred and sixteen differences from the received text, it agrees with Origen ninety-six times, and differs from him only twenty times.

The various readings of a manuscript in its departure from the received text, Dr. L. remarks, might afford the surest basis for a classification, were the received to be considered as the *standard text*, with which all manuscripts generally accorded, but from which they occasionally, and only occasionally, deviated. The character of such occasional deviations would then seem to form the sole object of investigation. But as Griesbach allows not the existence of any standard text, and argues that the re-

ceived, as principally conformable to the Byzantine, is the worst of the three, he ought not to have adopted the common practice of solely contemplating in manuscripts their variations from the received text, because the object of his research simply appears to have been *not the character of particular deviations from any individual text,* but *the general coincidences of a manuscript with one text above another.* Dr. Laurence therefore contends that the result of Griesbach's calculations would have been very different, had he limited his observations to the various readings of another text instead of the Byzantine, and makes the following experiment with the Alexandrine as exhibited in the readings of Origen.

The manuscript A, as compared with the received text, has one hundred and seventy deviations, in one hundred and ten of which it agrees with the Alexandrine text, or the quotations of Origen, and differs from it in sixty. On this calculation it belongs to the Alexandrine class. But compare the same manuscript A, with the Alexandrine text, or the quotations of Origen, and it will then rank under the Byzantine. For the deviations of A from Origen are one hundred and fifty-six: including sixty differences both from Origen and the received text, and ninety-six from Origen alone where it agrees with the received text—and out of these it is evident that it agrees with the received text when it differs from Origen ninety-six times, and dissents from it only sixty times. In the same manner will the Codex Ephrem change sides if tried by the same standard. It is pronounced Alexandrine, because out of one hundred and sixteen variations from the received text, it accords ninety-six times with Origen, and differs from him only in twenty instances. But take the Alexandrine text as the standard, the Ephrem MS. has then one hundred and sixteen deviations from Origen; (twenty in which it dissents both from Origen and from the received text, and ninety six more in which, in common with A, and agreeing with the received text, it differs from Origen;) and of these, one hundred and sixteen, twenty differ from the Byzantine, and ninety-six agree with it: the very proportion of readings which, in the former case, arranged it under the Alexandrine, but which now assigns it to the Byzantine text.

The reader will observe that Griesbach balances the agreements of a manuscript with the Alexandrine text, (for which he adopts Origen's readings,) against its disagreements with the same text, exclusive of its coincidences with the received. It is the assumption of these into the calculations of Dr. Laurence, which operates the change in the compared manuscripts from one class to another. This process appears to be accurate in its principle, since the agreements of a manuscript with the

received text are its differences from the examplar with which it is compared as often as it is found to deviate from that text. If A be compared with Origen, it is not only the readings of the former which differ from the received text that must be compared, but also its readings which are in accordance with the received text where Origen differs from it. This mode of calculation is exemplified by Dr. Laurence as follows: A has ninety-six readings differing from one text alone, (the Alexandrine or Origen,) and sixty differing from both texts (the received and Origen). These numbers combined, make one-hundred and fifty-six readings, which, opposed to the one-hundred and ten agreements, leave a balance of forty-six against the union with Origen: not forty as Dr. Laurence by a singular oversight sets down. C has ninety-six readings differing from one text alone, (Origen's,) and twenty differing from both texts, which together make one-hundred and sixteen readings; and these opposed to the ninety-six agreements of C with Origen, leave a balance of twenty against the union with the latter. 'Thus, upon ground which Griesbach himself con-'siders as at least fairly admissible, he experiences another 'failure in the exemplification of his theory.' p. 37.

Dr. Laurence now takes different ground in his examination of Griesbach, and affirms that his calculations are too inaccurate to claim our confidence. He does not impeach his fidelity, but he more than suspects him of inadvertence, and produces evidence in support of his charge that the errors of Griesbach are numerous and important.

In the first volume of the *Symbolæ Criticæ*, p. 134. Griesbach compares the manuscripts A C with Origen in the Epistles of Paul, and gives the following numbers as the result: 'Co-'dices A C conspirant inter se 88^{ies}. Inter lectiones illas 88 'codicibus A et C communes, sunt 75, quibus suffragatur Ori-'gines, et 13 tantum a quibus abhorret.' But here, says his learned examiner, he is indisputably inaccurate. 'Instead of 'only thirteen instances of discordance he should have given 'thirty.' The additional seventeen discrepancies are inserted in a note, p. 38. Dr. Laurence, however, is himself inaccurate in this list: he includes in the number of his own readings, 1 Cor. ix, 20 + μη ων αυτος ὑπο νομον, which is one of the thirteen quoted by Griesbach. On the omission of the article ἁι before δυο διαθηκαι, Gal. iv. 24, by Griesbach Dr. Laurence thus comments.

'In the first edition of his Testament he says=A, C, D, E, F, G, &c. *Orig.* In the last edition it stands thus:=A, B, C, D, E, F, G, &c. Orig. *MS.* but in his published quotations of Origen he marks no variation at all from the received text. Now it seems that in his

first edition he rested his assertion of the omission of ἀι by Origen upon the authority of Wetstein, whose words are, "Origenes contra "Celsum, p. 193." but, upon turning to the passage in Spencer's edition which Wetstein used, we nevertheless find ἀι inserted in the text. Before his second edition, we may presume, from the words Orig. MS. that he more fully investigated the fact, and discovered that it was at least wanting *in manuscripts*. This we may presume, but the very reverse is the truth: for the passage is not only found in the edition of Origen which he used with ἀι as he himself correctly quotes the verse in the Symbolæ, but a note is also added by the editors expressly stating that although Tarinus omits it, it nevertheless *occurs in manuscripts*; "apud Tarinum desunt ἀι δυο, quæ ha- "bentur in MSS." How could a writer of Griesbach's talent and diligence blunder so egregiously!' pp. 42, 44.

Is the existence of ἀι in some manuscripts of Origen a proof of its being in all the manuscripts? And if it be wanting in some MSS. is not Griesbach's statement correct? The reading, it is true, stands in the text of Spencer's edition, but included in parentheses as of doubtful authority, and this fact should have been stated by Dr. Laurence. Griesbach omits καὶ 1 Cor. iii. 2. and gives the same reading in the *Symbolæ*: but in the text of Spencer's Origen, p. 143, it is included in parentheses [καὶ]. So is του before θεου Rom. xiii. 1.—So is εξουσιαι in the same verse, which Griesbach very properly marks = apud Wetstein, who considered them as omissible in the text of Origen on manuscript authority. We do not offer these observations in complete exculpation of Griesbach's omitting the article, which probably is part of Origen's genuine text, and which we find quoted in the *Philocalia*, as well as in the places already mentioned; but for the purpose of tempering his remarker's censure, who appears to us too peremptorily to pronounce the very reverse of the supposition in favour of Griesbach to be the truth.

Under the persuasion of the inaccuracy of Griesbach's calculations, Dr. Laurence has himself compared the various readings of the manuscript A with the text of Origen published in the second volume of the *Symbolæ*, and has inserted them, together with other readings in illustration of his argument, in an appendix. Instead of one hundred and ten agreements between A and Origen, in their deviations from the received text, he reckons one hundred and fifty-four, and computes their disagreements at one hundred and forty, instead of sixty, the amount according to Griesbach, whose mode of calculation will then determine the class of the manuscript A by the excess of fourteen Alexandrine readings. Dr. Laurence further reckons the agreements of A with the received text, where they differ from Origen, to be four hundred and forty-four:—from which

if the one hundred and forty disagreements be deducted, an excess of three hundred and four will prove the manuscript to be of the Byzantine class.

'The difference,' Dr. L. remarks, 'between the amount of my enumeration and that of Griesbach, particularly in the passages where Origen reads alone in opposition both to the manuscript A and the received text, is remarkable. It is the more so because he professes to have carefully marked the variations of Origen.' p. 47.

Immediately afterwards however he observes, that his numbers are necessarily somewhat larger than Griesbach's, because he has not omitted, as the former has done, the consideration of passages in which C, as well as A and Origen, is defective. In these passages no fewer than one hundred and forty-six readings peculiar to Origen are included; the number of readings in which A and Origen agree within the same limits is forty-two. Had Dr. Laurence therefore omitted the passages in A and Origen, where C is defective, his computation would have been two hundred and ninety-eight readings in which Origen differs from both the manuscript A and the received text: and the number of readings common to A and Origen, where they both depart from the received text, would have been one hundred and twelve, exceeding Griesbach's computation in this latter instance by only two! A strong presumption in favour of Griesbach's accuracy.

The most remarkable circumstance in the differences between Griesbach's and Dr. Laurence's enumeration, is found in their respective statements of the readings of Origen, where he differs from both the manuscript A and the received text. Griesbach states the various readings of Origen, where A and C agree with the received text to be ninety-six. Dr. Laurence reckons the various readings of Origen at four hundred and forty-four, or at two hundred and ninety-eight where his limits are the same as Griesbach's. Out of the ninety-six readings Griesbach includes only thirty-nine inconstant, making the constant fifty-seven. Dr. Laurence's computations present a considerable majority of inconstant readings, which are two hundred and forty-five to one hundred and ninety-nine constant. Are we then to suppose that Griesbach, in computing the readings of Origen, is in an error of two hundred and two readings, the difference between his number and Dr. Laurence's? If he could commit mistakes in this manner, all confidence in his statements must be annihilated. When therefore he reckons only ninety-six readings of Origen, where Dr. Laurence computes two hundred and ninety-eight, the difference must be attributed to the different modes of computation adopted by these critics; and

is evidently to be found in the latter's reckoning the whole of Origen's variations, while the former includes only what he accounted characteristic readings. The question is still to be decided to what extent the readings of Origen are to be adopted by the critic as an exemplar of the Alexandrine text, if such a text exist, and as a test of Greek manuscript. We shall advert to this question in the sequel.

Having endeavoured to prove that Griesbach's mode of investigation is inaccurate and unsatisfactory, Dr. Laurence proceeds to detail what he conceives to be a more correct mode of ascertaining the relative classification of a manuscript. The object, he observes, simply seems to be, to determine with which out of three texts a manuscript has the greatest conformity, and this he thinks can only be effected, not by considering *the character of its deviations from one particular text, but the separate sums of its agreements, or disagreements with all three, each contrasted with the other*;—as in the following examples, the first of which assumes the numbers of Griesbach.

A agrees with Origen in opposition to the Byzantine text one hundred and ten times. A agrees with the Byzantine text in opposition to Origen ninety-six times. The difference therefore is *fourteen* readings in favour of Origen or the Alexandrine text. Such is the result of the *agreements*. With respect to the disagreements an inverse mode of calculation must be pursued. The deviations of A with Origen from the Byzantine text are one hundred and ten. Its deviations from both Origen and the Byzantine text are sixty, which together make one hundred and seventy, *the disagreements of A with the Byzantine text*. The deviations of A with the Byzantine text from Origen are ninety-six, which added to the sixty deviations of A from both texts make one hundred and fifty-six, *the disagreements of A with Origen or the Alexandrine text*. One hundred and fifty-six taken from one hundred and seventy leave a remainder of fourteen, exactly as in the former case, and thus the agreements and disagreements give the same result.

'Plain and simple as this species of elucidation seems to be,' Dr. Laurence remarks, 'it nevertheless escaped the penetrating eye of Griesbach, who, too much dazzled perhaps by the splendour of intricate and perplexing research, over-looked what lay immediately before him. When he threw his critical bowl among the established theories of his predecessors, he too hastily attempted to set up his own, without having first totally demolished theirs; forgetting that the very nerve of his criticism was a principle of hostility to every standard text.' p. 56.

We would not willingly misconstrue a writer's words, but

we are not sure that the manner in which 'standard text' is mentioned by the learned Author in this work may not be considered by some of its readers as attaching that character to the received text. Dr. Laurence himself is too sound a scholar to sanction that notion: we intend the remark, not for him, but for his readers. The foregoing extract will convince some of our readers that he has exposed himself to animadversions not only by the style of his censure, but by the assumptions which he has introduced. To what '*established* theories,' might a disciple of Griesbach inquire, does Dr. Laurence refer?

As an excess of fourteen readings assigns the manuscript A, on the preceding mode of comparison, to the Alexandrine class, in which, according to Griesbach, it ranks, Dr. L. remarks that he is not contending for the alliance of A to one class in preference to another, but solely for the true method of classification; and that possibly a more accurate investigation of readings may produce a greater difference in the result of their respective calculations. His next object therefore is to ascertain the truth of this statement.

Rejecting the numbers of Griesbach as inaccurate, his learned examiner proceeds to consider the affinities of A, first with the Byzantine and the Alexandrine texts, and subsequently with the Byzantine and the Western; according to the numbers in his own Appendix, in illustration of the proposed mode of comparison, including both the agreements and disagreements of the manuscript. The manuscript A agrees with the received text in opposition to Origen or the Alexandrine text four hundred and forty-four times. The agreements of A with Origen, where the Byzantine reads alone, are one hundred and fifty-four, which constitute *the agreements of A with the Alexandrine text.* The latter amount deducted from the former leaves two hundred and ninety readings *in favour of the agreement of A with the Byzantine text.*—The result of the disagreements is as follows: A in conjunction with the Byzantine text deviates from Origen four hundred and forty-four times: A also deviates from both the Byzantine text and Origen one hundred and forty times, which make the *disagreements of A with the Alexandrine text or Origen five hundred and eighty-four.*

After a similar mode the deviations of A in union with Origen, from the Byzantine text, are one hundred and fifty-four, to which, if the deviations of A from both texts, stated at one hundred and forty, be subjoined, the amount will be two hundred and ninety-four, and these form *the disagreements of A with the Byzantine text;* which deducted from five hundred and eighty-four, the disagreements of A with the Alexandrine text, leave two hundred and ninety, as in the case of the agreements, in favour of the *agreement of A with the Byzantine.*

The alliance of the manuscript A to the Byzantine text, being thus established on a comparison with the Alexandrine and the Byzantine texts, Dr. Laurence next investigates its affinity, on a comparison with the Byzantine and the Western texts; taking as an exemplar of the latter the Codex Boernerianus, or manuscript G, which was published by Matthaei, at Meissen, in Saxony, in 1791; and gives the following results. The agreements of A with the Byzantine text, in opposition to G or the Western, are two hundred and eighty: the agreements of A with G, or the Western text, in opposition to the Byzantine, are one hundred and twenty-three; which sum subtracted from the preceding, leaves one hundred and fifty-seven in support of the *alliance of A to the Byzantine.* Upon a similar computation of the disagreements, the deviations of A in conjunction with the Byzantine text from G, or the Western, amounting to two hundred and eighty, being added to the deviations of A from both, stated at one hundred and sixty-nine, make together four hundred and forty-nine. So also on the other side, A with G deviates from the Byzantine one hundred and twenty-three times, to which, if the deviations of A from both—one hundred and sixty-nine—be added, the amount will be two hundred and ninety-two, which deducted from four hundred and forty-nine, leaves a remainder of one hundred and fifty-seven *against the affinity of A to G.* From these remarks it appears that the affinity of the manuscript A is much greater to the Byzantine text, than either to the Western, or to the Alexandrine.

Dr. Laurence flatters himself that error does not often, if at all occur in his own case. In this supposition however he is mistaken. His errors are numerous, and that they may furnish the occasion of greater care in future collators, we shall point them out.

In animadverting on Griesbach, p. 41. for improperly attributing the reading + τα. 1 Cor. ii. 15. to the manuscript G. Dr. Laurence himself furnishes an instance of the same mode of erring in his own citation from Griesbach, who does not quote the manuscript E in the list of authorities for that addition. P. 42. 7 instead of 17, is put with A D E F; and 1 Cor. vii. 13. instead of 1 Cor. vii. 32. Several other errors of the same kind occur in the Appendix; for example, p. 98. + τα 1 Col. i. 16. should be = τά. Ibid. ii. 11 + ἡμων not = ἡμων. P. 109. 1 Cor. x. 1. 80 is put for 74, al. 6 instead of 6, and Hilary should be omitted. P. 112. Rom. ii. 5. ανταποδωσεως is the reading of the Codex Alexandrinus, not ανταποδοσεως. This error occurs also in p. 68. The following errors are more important.

Page 95. βασιλευουσι Rom. v. 17. is reckoned twice, constant and inconstant: so is αυτη Rom. ix. 12. so is καθαπερ. ibid. ix. 13. and δι' αυτου Coloss. i. 20. παντα πλουσιως 1 Tim. vi. 17. is

also reckoned twice, pp. 98, 106. 1 Cor. xiv. 8. (p. 97.) παρασκευαζεται should be transferred to the agreements of A with Origen. 2 Cor. xii. 7. p. 101. κολαφιση should not have been reckoned, as the last two letters are wanting in the manuscript A, which makes its reading uncertain in this place. Besides these errors in the extracts from Origen, there are four readings p. 96. which should not have been inserted, as those verses are wanting in A. 1 Cor. vi. 3. + ἡ. ibid. 4. εξουθενωμενους for εξουθενημενους: ix. 2. + και. ibid. μου της for της εμης.

The following instances of agreement in A, C, and Origen, and of A with Origen, unnoticed by Dr. Laurence, will shew how imperfectly he has collated his authorities.

Rom. vii. 3. + γυνη after χρηματισει. A unnoticed by Griesbach, and strangely included by Dr. Laurence in the readings of A alone. P. 112. Rom. viii. 11. = και A, 39, 47. unnoticed by Griesbach. xii. 19. εκδικησεις for εκδικησις. A unnoticed by Griesbach. 1 Cor. v. 8. εορταζομεν for εορταζωμεν. A D E unnoticed by Griesbach. vi. 16. = φησιν. A. Epiph. Cyr. Ambr. unnoticed by Griesbach. vii. 34. τῳ σωματι και τῳ πνευματι for σωματι και πνευματι. A unnoticed by Griesbach. ix. 21. χριστου for χριστῳ, A B C D E F G. x. 4. πνευματικον επιον πομα for πομα πνευματικον επιον unnoticed by Griesbach. xiii. 11. = δε. A B D 67. Ambrst. unnoticed by Griesbach. xiv. 8. παρασκευαζεται for παρασκευαζεται. A. unnoticed by Griesbach. 1 Cor. xv. 19. εν χριστῳ ηλπικοτες εσμεν for ηλπικοτες εσμεν εν χριστῳ. A B D E F G, 17, 31, 37. Theop. Iren. Ambrst. noticed by Dr. Laurence in the agreements of A with G. Ibid. 28. = τα before the last παντα A. 2 Cor. ii. 16. + εκ A C, occurs twice, reckoned only once by Dr. Laurence. Eph. iii. 6. = τῳ before χριστῳ. A. Philip. ii. 5. = γαρ A B C, 17. 37. unnoticed by Griesbach. Coloss. ii. 2. = των ἁμαρτιων. 2 Thess. ii. 4. αποδεικνυοντα for αποδεικνυντα. A F G. 1 Tim. i. 1. = κυριου. A D F G, 17. 31, 38. Vulg. Ambr. unnoticed by Griesbach. Ibid. ix. τας is given in the deviations of Origen, p. 103. it is also wanting in A.

In the derivations of the manuscript A. p. 112. there are the following errors. Rom. vii. 3. + ἡ γυνη (not ἡ before γυνη as Dr. Laurence by mistake inserts it. 1 Cor. v. 8. εορταζομεν. 1 Tim. i. 1. = κυριου. belong to the agreements of A with Origen. 1 Cor. viii. 6. ὑμιν for ἡμιν, and xv. 23. = του should not have been reckoned, as A agrees with the received text in those readings. These with 1 Cor. ix. 20. already noticed in the differences of A C from Origen, make six instances to be deducted from one hundred and forty, the deviations of A from Origen according to Dr. Laurence's computation—they will then be one hundred and thirty-four. To the agreements of A with Origen, reckoned by him to be one hundred and fifty-four, the above nineteen are to be added, making the number one hundred and seventy-

three. From the deviations of Origen, which he calculates at four hundred and forty four, eleven are to be deducted, which reduces the number to four hundred and thirty three;—but as Dr. Laurence adopts in his comparisons the number of readings as stated, p. 103, which are four hundred and forty four, excluding the larger number four hundred and fifty five, as it appears in p. 104, our corrections will leave the former as the sum. We have still to add, that in the deviations of Origen, Dr. Laurence's reckonings are strangely incorrect, as he has omitted many readings which occur in the second volume of the *Symbolæ*, which he professes to have very carefully collated. He informs us that he has given all the readings of Origen which a diligent investigation enabled him to discover in the Epistles of Paul. We have gone over the same ground, and can assure him that the omissions in his catalogue are not a few. In censuring Griesbach for his want of correctness, Dr. Laurence remarks that accuracy of collation, where it is easily obtainable, may be expected. In another part of his work, however, he very properly observes, that the extreme toil and irksomeness of making extracts of this kind, are apt to confuse the eye, and weary the mind, and that in so dry and dull an investigation, error, perhaps, is more or less unavoidable. If the benefit of these remarks be conceded to Griesbach, we are equally willing to allow it to his examiner, whose numerous errors in so limited a portion of the critical field, furnish a better apology for Griesbach, than any which we might elaborate on his behalf.

(To be concluded in our next Number.)

Art. II. *Voyage dans le Nord de l'Europe;* consistant principalement de Promenades en Norwège, et de quelques Courses en Suède, dans l'Année MDCCCVII. Avec une Relation Descriptive des Costumes et Manières des Natifs, et des Sites extraordinaires de la Contrée. Suivi d'un Appendice, contenant des Remarques historiques et physiques, &c. &c. &c. et des Itineraires du Pays. Par A. Lamotte. Avec des Planches, et une Carte de Norwège, &c. 4to. pp. 244. Prix 2l. 2s. Hatchard. 1813*.

NORWAY is the principal subject, as the title expresses, of this elegant volume; since the publication of which, a little affair has occurred relatively to that country, or to its inha-

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* There has appeared a second edition, in octavo, price 15s. We presume it contains all the plates. The price of the 4to. is rather exorbitant, even allowing for the beauty of those plates.

bitants; an affair which, indeed, could not, half a century since, have been spoken of in such diminutive terms without exciting considerable surprise in the hearer. The country with its people, or the people with its country, taken either way a perfectly traffickable property, has been transferred entire, in fee simple, to a new owner. This acquirer was detested by the human portion of his bargain; there was a war about the matter; but the combination of force, skill, treachery, and starvation, soon put it practically out of controversy; it ended with some nauseous cajolery at taking possession; the friends of justice had a very short allowance of time to deplore and execrate, before other subjects presented themselves to draw their indignation; and now the whole transaction is nearly gone from remembrance. Such are the times in which we live.

"What thou doest do quickly." The period is, by the magnitude of its iniquities, and by the oblivion of each at the prompt appearance of the next, so incomparably auspicious to all those perpetrations which would be the most obnoxious to infamy in less disordered times, that it will be policy in such schemers of evil, on the great scale or the small, as would deprecate being the objects of the marked and protracted reprobation of their contemporaries, to take advantage of the season, and hasten the execution of their designs—unless indeed they judge there is little cause to fear any such slackening in the rapidity of the succession of odious transactions, as to give time for attention and detestation to fix long on theirs.

The country had enjoyed, at the time of our Author's visit, a very long period of tranquillity; and it was chiefly because the rest of Europe was not then in that state that the excursion took this northerly direction. Two young Oxonians, —Sir Thomas Ackland and another gentleman, had profited so much by the discipline of the college, as to be judged capable of reaping a wider field of instruction than the breadth of England could furnish; and Mr. Lamotte, a French gentleman who had resided many years, and obtained letters of naturalization, in England, received applications, conveyed, it seems, in the most flattering style of politeness, from the respective families, soliciting him to undertake the office of Mentor to the two young gentlemen during their foreign movements, but with what precise degree of authority over them is not stated. However that matter might be, it should seem he found no cause of complaint against them. He reports their behaviour as exemplary; and he was peculiarly gratified by the ability and activity of Sir T. Ackland, who, among other accomplishments, was qualified for the department of draughtsman, while the office of historian devolved on Mr. Lamotte him-

self. The reason assigned for writing in French is, that as the story was to be rather of a spritely cast, he could not hope to command, in an acquired language, the easy vivacity of diction appropriate to such a work, so well as in his native tongue.

The journal begins at Gottenburgh, 7th July, 1807, with due notices of locality, mode of building, and the character and customs of the people. The first important point, for the better or the worse, in travelling experience, being the quality of the mode of conveyance, there can be no objection to our Author's informing all such as may be inclined to follow his route, that

'Whoever travels in the North must not expect to find post-chaises, or diligences of any kind; he must be contented with the wretched calashes of the country, unless he rather chooses to go on foot, or to purchase a voiture and hire a driver. In this last case he will do well to provide himself also with harness, as that supplied by the country people, who furnish the horses, consists of nothing but ropes, or ends of rope.'

This is followed by a rather long account of the rules and manœuvres of these honest country folk in the management both of their horses and of the persons whom they undertake to convey. From the whole description it is easy to see, as Mr. L. remarks, that 'posting in the North is on a footing 'comparatively barbarous; and that a stranger, who does not 'understand the language of the country is exposed to all kinds 'of mistakes and frauds.'

The first very striking object presented to view, was at Trollhattan, where many other travellers have beheld with wonder that prodigious work of human art and labour, the canal, or rather the succession of locks, by means of which a navigable communication has been effected between lake Wenner and Gottenburgh; and have contemplated the cataracts of the Gothen in perhaps a somewhat more elevated tone of sentiment than that which prevails in the following description.

'The effect of these cataracts must be admirable in the eyes of an amateur or an artist. In mine that effect was the change, by the mighty tumult of the aqueous particles of water into the appearance of milk, violently boiling. To use another simile, I seemed to see water, calm and greenish above the fall, transformed into a torrent of white salt, or of sugar impetuously agitated.'

The small but exquisite engraving, inserted at this description, will help the reader to more appropriate imaginations.

As little time, and less fancy, are wasted on another and still more magnificent cataract, mentioned a few pages further on.

'Half way on the road from Frederickshald to Moss, we saw the great cataract of Halfslund, the most considerable perhaps in Europe. The Glomme, which in this place has a mass of water equal to that of the Thames at Westminster Bridge, or to that of Seine at Rouen, if not superior—the Glomme, I say, precipitates its whitened waters over frightful rocks to a depth of sixty or seventy feet. It works a number of saw-mills, and a curious clock in a pavillion belonging to the chamberlain, Mr. Rosenkrantz.'

We may notice, as a sample of one of the available means for fabricating an elegant and costly volume, that this little paragraph, and just as many lines more, are absolutely, with the exception of a few words marking a division of book and chapter, the whole of the printing contained in five and a half quarto pages; and this occurs in the body of the book.

In approaching the pass of Swinsund, where Sweden terminates and Norway begins, our Author was a good deal oppressed by the sensations which invaded him from the wildness and dreariness of the scene through which he was passing, rendered doubly gloomy by the shades of night, this gloom being still aggravated by that formidable something which he says is always included in the idea of a frontier. There is no saying what his alarmed emotions might have grown to, had they not been suddenly and opportunely relieved by the question, in English, 'Gentlemen, what news in England?' from a person who presented himself in the road before our travellers. When, after going a little way forward, they found this inquirer's cabriolet occupied by a lady, Mr. L. was, he confesses, ashamed of his apprehensions. It is natural, at least to many constitutions, for a sudden deliverance from terror to be followed, after an interval, by an ebullition of spirits, mounting in gaiety, or heroic purpose, or eloquent sentiment, as the case may be. Is it to this fine post-re-action that we owe the ambitious apostrophe to Norway into which Mr. L. goes off on finding himself safe over 'le terme fatal,' as he denominates the narrow inlet of sea which divides the countries, and did then separate two kingdoms?

At Frederickshald he was considerably interested in visiting the humble monument, a thick wooden cross, raised on the spot where a memorable fire-brand was put out, in the death of Charles XII. But he does not pretend to any emotions at all comparable to the reverence or enthusiasm of Sir Sidney Smith, whom he represents to have 'prostrated himself at the fatal 'spot, from an impulse of heroic sympathy, and kissed the 'ground.' There had been some sense in such an action if the emotion had been that of gratitude to the earth for having taken the hero from above ground to below.

In the first few stages of their journey the travellers had repeated occasions to observe the remains of towns which had been burnt down, and to wish therefore that other materials than wood might be employed in building. At Christiania indeed they found the houses chiefly of brick. This city is the capital of one of the four provinces into which Norway is divided. They found it a handsome place, well stored with luxuries, but just at that season suffering almost the heat of the torrid zone. They soon got among the best things and people; and there is a really curious detail of the changing subjects and scenes of operation of a grand dinner party, at the country house of an opulent citizen, where they maintained the action with wonderful resolution till ten o'clock at night, when, as 'one gets tired, at last, of every thing,' says Mr. L., 'even of pleasure,' they took their leave, in grateful admiration of their hosts and their entertainment.

In a visit to the Military Institution their attention was particularly excited by an article not found in the ordinary apparatus of war, a kind of wooden skates, of which the one for the left foot, is from eight to ten feet long and three or four inches broad; the one for the right foot is only about three (another account says six) feet long. Mr. Lamotte says, there is a regiment of chasseurs, numbering nearly a thousand men trained to the use of these skates or pattens, and that in certain circumstances they would be almost irresistible.

'Cavalry,' he says, 'could neither pursue them nor escape their pursuit; and as they are sharp shooters they might in the long run destroy the whole of an invading force, however numerous it might be. It was chiefly owing to them that the Swedish army, sent, in 1718, by Charles XII, against Drontheim, in the month of December, was so obstructed in its march as to be reduced to perish in the snow.'

He gives in the Appendix, as an extract from a northern periodical paper, a more particular account of the equipment and mode of individual operations of the *Skielöber-Corpset*, or *Corps des Patineurs*, operations however which can seldom have any object more martial than the pursuit of game.

'Figure to yourselves a pair of boards, each of the breadth of the hand, and hardly the thickness of the little finger; a little hollowed along the middle on the side toward the ground, to prevent wavering, and to cut a straight line. Both are bent upward at the ends, a little higher before than behind. They are bound on the feet with two straps, passed through them at the middle, where the wood is left a little higher and thicker for this purpose. The board for the right foot has often a facing of rein deer or sea dog skin; the advantage of which is, that in bringing forward the feet alternately and in parallel lines, the skater can give himself a strong impetus on the right foot,

by means of the hold which the hair of this skin has on the snow, as, though perfectly slippery in going the right way, it is roughened and resists in any inclination of the skate to an opposite movement.

'It is affirmed that a practised skater can go, as soon as the snow is a little hardened, faster and for a longer time even on a level ground than the best horse trotting on the best road. But in descending a mountain, he darts with such a velocity, that he would absolutely lose his breath if he did not endeavour to moderate his flight. He ascends with comparative slowness and some difficulty, as he is obliged to go zig-zag; but nevertheless he reaches the top as soon as the best footman.'

'He has the advantage besides, that however little firmness the snow may have acquired, he cannot sink.

'The arms (of this regular corps) are, a carbine held by a thong which passes over the shoulder, a large hunting knife, and a staff, three ells and a half long, and an inch and a quarter in diameter, pointed with iron, and set in iron to some small distance upward from the point. This last serves chiefly to check the rapidity of a descent; the skater then puts it between his feet, and so drags it, or he drags it by his side; he uses it also to push himself forward when he has to go up hill. It may serve besides as a rest for his firelock, when he has a mind to let fly. But indeed the Norwegian peasants hold their guns free when they fire, and scarcely ever miss their mark.

'It might be supposed the skaters would find a great difficulty, from the length of their wooden equipment, in turning themselves; but this is not the case. They draw backward the right foot with its shorter board, and place it at right angles with the long one wielded by the left; then they raise this latter and bring it parallel with the right: they have thus turned half round; they have only to repeat the movement if they wish completely to reverse their direction.'—p. 217.

They advanced to the lower end of Lake Miossion, where the country improves in appearance, and where they observed an expedient of fertilization which would most forcibly remind an Englishman how far he must be from his own country. They saw many tracts of ground covered with pines cut down and left to dry, in order to be burnt for the sake of the ashes.

This Lake Miossion is a very narrow, and extremely deep piece of water, a hundred miles long, shut up between two ranges of mountains, whose bold and ever-varying aspects form a series of magnificent scenery.

'A road along the right side of this lake, generally about midway up the acclivity from its brink, follows the projecting and retiring form of that acclivity, and places the traveller in positions for enjoying a commanding view of the long extent of water, and forming some judgement of the height of the rocks above him. Many of the eminences are clad with the verdure of millions of young pines: large ones are scarce so near the water; they are cut down and abandoned to the current, which floats them towards one or other of the

saw-mills. The verdure of the pines is very deep; but it is enlivened by the tender green of the delicate twigs and foliage of the birch.

'Here and there a formidable rock advances its rugged gray front over the azure of the waters. At other places the interest of the scene is turned into alarm, when the traveller finds himself directly over the water, at the height of a hundred feet, on a road which is, perhaps, nothing but a wretched scaffolding of decaying wood, and rudely formed upon the branches of trees felled so as to meet one another in falling. In trembling under the wheels, this road makes the traveller himself tremble.' p. 33.

It seems the magnificence of this lake grows formidably sublime toward its northern extremity; insomuch that our tourist, who discovers always a remarkably quick perception of that element in the sublime, which Burke maintained to be its essential principle, protests it is impossible to pursue the route in some places—'*sans sentir une certaine horreur religieuse—sans eprouver une certaine terreur tragique.*' He honestly acknowledges the emotions excited by the majestic scenery to be somewhat distressing, and that it was a most welcome relief to see in one place a little spot among the precipices covered with barley almost ripe, and in another some women and children making a few handfuls of hay. Wherever there is the smallest patch capable of cultivation the people have availed themselves of it. On the margin of the lake there are some small pieces of level ground which produce good crops of rye, oats, and, in some instances, of wheat. Little solitary farm establishments for cattle, might be descried in a few places near the brow of the eminence; sometimes about mid-way a little hamlet, with a parish church, ornamented with a lively colouring of green or red; and sometimes, though but seldom, at the water's edge a poor fisherman's hut, covered with moss, or bark, or wooden tiles.

'Thus might be seen within one rather confined field of view the three great gradations of condition in human society, which are successive and separated by ages in other countries. The lowest kind of social establishment is that in which subsistence depends on fishing; the second that in which the people live by their flocks and herds; the third that in which, as in the hamlets above-mentioned, they have the settled and permanent resource of agriculture.'—p. 36.

All sorts of good things produced any where from the top of the mountains to the bottom of the lake, were at the service of the adventurers at their inn of Moss-hiuis; and many good things more, to wit, wine, sugar, coffee, &c. &c. It is mentioned here that at these houses of entertainment for strangers, it would be deemed a very uncivil thing to fix a price on their supplies and services; this our Author considers as a relic of ancient hospitality. When their demand is inquired, 'What

'you please,' is the answer. 'When they are satisfied with 'what they receive they give you a good grapple of the hand; 'when dissatisfied, I do not,' says our Author, 'know how 'they shew it, such an instance not having come to my know-'ledge.' He informs us that the farmers and inn-keepers, in this part of the country, are the owners of the estates they occupy; and he explains unsatisfactorily the actual effect of a perpetual right of reclaiming, which he states to 'exist in all its 'force.'

The party entered Guldbrandal, a deep and narrow valley, of about a hundred miles long, originating at the foot of the Norwegian Alps, called *Dofre Fiell*, or *Field*, and reaching down to the commencement of Lake Miossion, enlivened throughout its whole length by the river Lough, or Laagen, which at the end falls, or rather expands, into this lake; a river which, says our Author, 'by its depth, and the volume of its 'waters, in the season of the melting of the snow, is in harmony 'with the grand objects which environ it.' And these objects, the precipitous granite mountains, &c. he begins to celebrate; but, as if alarmed at the subject, he most suddenly starts away, and takes refuge in the wardrobe of the good people of the valley. Having minutely described the full dress, or Sunday dress, of the gentlemen and the ladies, and remarked what an indifferent figure the latter, in the hot season, make in their undress, on the working days, he detains himself as long as he can upon the moral character of the tribe before he comes to the terrors of a crazy wooden bridge over a frightful chasm. This moral character he represents as strikingly and almost wholly in contrast with that of the people of our island. With gaiety for its basis, it is a combination of quick fancy, inquisitiveness of the busy-body kind, familiarity, babbling loquacity, the love of glaring colours, contentment with poverty, contempt of commerce, love of idleness, love of peace, and complacency in dirt, or at least in slovenliness. Each of these items is put, in due point and form, against its British opposite; but our polite Frenchman has not so little address as always to name the *direct* opposite: for instance, having attributed to these Norwegians a love of peace, how was he to adjust his contrast with complaisance to his adopted, or adopting countrymen? Not by putting the things, as he might with truth, in the plain opprobrious form; he would have been a simpleton not to have fallen on a much better phrase,—'the love of glory!' When his eulogium of the perfect honesty of these 'children of Guldbrandal' is inevitably made at the expense of more cultivated nations, he politely joins the capital of his native country with the capital of ours, in the observation, how much more safe a man is in the caverns of this valley than in the environs of a great city. 'Here,' he says, 'is

'the temple of honesty. Here the virtues of the golden age 'have found an asylum. If a man commits a criminal action he 'is regarded as a reprobate, and driven out of the country, 'which, among these genuine patriots, is a formidable punish-'ment.'

He acknowledges a very material set-off against this signal merit, in the strong addiction to spirituous liquors. The first thing after rising in a morning is commonly 'an act of adoration 'to Bacchus, the Bacchus of gin,' instead of the classical god, who could afford to riot among grapes and amphoræ: and this early service is followed up during the day, to its appropriate results of noisy laughter, grossness, and all sorts of disorder. Where 'the virtues of the golden age' just now attributed, dispose of themselves the while, is not said. Such is the prevalence and excess of this pernicious practice, that our Author thinks it will explain the fact of the physical degeneration of the race from the 'colossal forms of their ancestors.' He has already remarked that, with very few exceptions, they appear slight and undersized, and the more so the further he advances northward.

But now we come to the bridge of Ström-Broe, between Losnaes and Eestad.

'It is placed over a frightful chasm of a hundred feet deep and fifty wide. It is of rude contrivance, consisting merely of thick long trees laid across the gulf. On these trees are laid beams, half rotten, shaking, and not close together. Our heavy vehicle, being far more unwieldy than the cabriolets of the country—our vehicle, I say, with its six horses and half a dozen men, at the least, gave this scaffolding such a shock, and caused such a shaking, as would have made my hair stand on end, had I been all at once apprised of our situation. It quaked and bent under our feet. At this moment my companions, enthusiasts for striking scenes, called to the coachman to stop; their attention was absorbed by a view really superb.'

But none of this amusement for Mr. Lamotte; 'a most de-'lightful scene,' he says, 'for an amateur, I dare say; but not 'being myself violently given that way, and having my wits 'enough about me to observe where we were, I took the liberty 'of differing from my companions, and of calling out to the 'coachman to take us away from the spot as fast as possible.' And, indeed, it may be that his terror did not go further from the line of sober judgement on the one side, than the tasteful temerity of his companions did on the other; and he intimates, it did not at all tend to convict him of excessive cowardice that he found, when escaped to the other side, and trying the state of one of the trees forming the bridge, that he could thrust the end of his cane two or three inches into its substance, it was so rotten. It is not improbable, he acknowledges, that the heart of

the tree might nevertheless be sound; 'but a mere presumption' he says, very truly, 'is not altogether sufficient to keep a man's 'feelings quiet in a question of life or death.' The adventure taught them the prudence, for all subsequent situations of any thing like the same kind, of not aggravating their personal hazard tenfold by remaining in their lumbering carriage.

Though the inhabitants of the remoter parts of this valley, toward the northern mountains, are pronounced to be in a less civilized state, our Author says, nevertheless, that they can all read, and that they obtain newspapers, which pass round from the clergyman to the heads of the families, and furnish subjects of discourse during the long evenings of winter. The chiefs of families exercise a patriarchal authority.

Mr. L takes his leave of this most romantic valley, with a story of the manner in which the inhabitants were cured of idolatry, about eight hundred years since.

'King Oluf Haraldson, having exerted himself to convert them to Christianity, had prevailed, partly by authority and partly by persuasion, so far as to cause to be destroyed before them, a gigantic statue of their god, Thor, the grand virtue of which was that it ate every day a quantity of meat and cakes, put into its mouth. When demolished it was found to have had in its stomach a very effective power of digestion; a multitude of rats escaped from all parts of it, and betrayed to the people the cause of what had appeared a prodigy. They abjured Thor and were baptized. If we cannot praise the honesty of the priests of Thor, they at least cannot be charged with want of ingenuity.'

In order to pass into the province of Drontheim the party had to surmount a lofty ridge, at its most Alpine part, named Dofre Field, one of the points of which is said to be the highest ground in Scandinavia; but Mr. L. might surely have been sensible of the impertinence of adding—'perhaps in Europe, ac-'cording to the bishop of Bergen,'—when he is just going to observe that a professor of natural philosophy, of the name of Aesmark, has given the height of Dofre Field, from barometrical observations, at about eight thousand feet above the level of the sea. The summit of this mountain, he says, is an immense plain, or steppe, of coarse or swampy ground, in which are the sources of several rivers, which flow towards all the four quarters. On this plain rise here and there peaks called *Snees*, i. e. snowy points. *Snee-hutten*, the loftiest of them, is 'a colossal pyramid, presenting its front covered with icy snow.' The sight of this fired the spirits of the young men, whose enterprise Mr. L. could not share, having *luckily* hurt himself by an *unfortunate* fall.

'After infinite fatigues, they accomplished their ambitious design,

and toward midnight, on the crest of the eminence, in the midst of ice and snow, saw the last glimmerings of the western horizon. They saw also many other peaks, similar in shape, but inferior in elevation, the tops of which, white and prominent, were easily distinguished through the shades of a night of very inconsiderable darkness. In short, they enjoyed a view which must have been in the highest degree magnificent, since it repaid their excessive toil, and the perils to which they exposed themselves on the slippery rock, where the least false step might have been fatal :—

'"Mais pour les nobles cœurs le danger a des charmes."'

The summit of this peak was conjectured to be fifteen hundred feet above the elevated plain. This plain is, through its whole extent, inconceivably dreary, and inhabited and inhabitable by scarcely any thing but a few rein deer. But our Author appears to feel a degree of exultation in recording that even this melancholy tract has been forced, for once, to be the scene of most excellent cheer; for that there, where Nature seemed to have proclaimed, from earliest time, that life itself could never have any business,—even there, as if in despite of her, have been eaten and have been drunken, ham and sausages, 'probably of Westphalia,' and Warwickshire cheese, and London porter, and Bordeaux wine, with the supplement of coffee and tea, qualified with 'sugar of the Indies.' But these were imported to the scene of this victorious revel, by the consumers themselves, as a part of the lading or ballast of their bulky travelling vehicle.

There are two post-houses on Dofre Field, in which are found existing two human families, beyond all doubt conveyed thither, and spell-bound there, by the power of some magician. But indeed it is only during three months of the year that his spell is necessary for the purpose of their detention; for these houses, says our Author, 'must be consigned to snow and soli-'tude during nine months of the year. The snow is some-'times so deep, that the inhabitants, if they go out of them, 'must go out by the chimnies.' From about the northern end of Lake Miossion, all the way to these post-houses on the mountains, the character of the climate, according even to the indulgent estimate of it entertained by the natives, is indicated by the fact, that the windows are not made to open; the portion of the year during which it might be desirable to admit the external air, being too short, compared with the remainder, to make it worth while to go to the cost of hinges. The consequence however is, that the included air, with which they seem desirous to form as permanent an association as that of marriage, acquires such a quality as even these good people, though very little prone to take offence at unsavoury odours, are put upon expedients for abating; and twigs of fir, and of

juniper with the berries, are strewed on the floor, for the benefit of the aromatic scent they yield when trodden upon.

The party had a long descent, with a beautiful series of views, to Drontheim, where we soon find them playing their part at a dinner party of 'le Général du Croc (Van Croghen 'ou *Van Kraagh*)' governor of the province and its capital, and at a *fête champêtre* given by the Lieutenant-general Count de Schmettow. The former of these parties 'was en-'gaging to the last degree;' the latter entertainment was engaging probably beyond that degree, for it was 'infinitely af-'fecting.' In correctness we should have said that this fête was given by his two daughters, to 'the Countess their mo-'ther;' and the irresistibly affecting part of this masquerading concern was that in which, the Countess being formally seated in public exhibition,

'—— her two daughters, accompanied by two other young ladies, habited as shepherdesses, and carrying baskets of flowers, appeared on the green turf, made to the countess the most ardent demonstrations of filial piety, put themselves in attitudes of respectful tenderness, sang couplets composed for the occasion, danced a little ballet, and ended by embracing their good parent, who was moved to tears. Nor was she the only person that was affected; a number of ladies embraced her with sympathetic emotion.' p. 69.

This pantomime of sensibility, got up with long contrivance and preparation, and acted before a numerous rabble of genteel gazers, and as a sequel to some insipid drolleries which are previously recounted, doubtless appeared to our Author a very fine thing, and incomparably more affecting than any spontaneous effusion of tenderness in the quiet simplicity of domestic society. So much are the feelings, tastes, and understandings, of some human beings, and even tribes of human beings, bewitched by theatrical show and trickery. The Author does not say whether like himself, the two Englishmen regarded this operatic exhibition as 'infinitely touching.' To relieve any spectator that might be affected to a painful excess by the scene, it was followed, after an interval of promenading, and luxurious eating and drinking, by a plentiful supply of the inferior order of masquerade fooleries.

Quitting Drontheim after nine days, they returned southward in a line considerably eastward of the track by which they had ascended. They had several stages of bad roads and no entertainment. Crossing several times the river Guul, the Author mentions a dreadful phenomenon that happened in the year 1344, in which the sudden disappearance of this river was followed by its bursting the ground with a violent eruption, which raised such a mass of stones and earth across the valley

as to cause an inundation, by which a great number of farms were flooded and destroyed, and several hundred persons drowned. This great bar was after some time broken down and carried away by the weight of the accumulated waters. The disappearance of the river must have been occasioned by its falling into some subterraneous gulf, which it filled till the pressure upward became irresistible.

On traversing the territory from Drontheim to Röraas, a space of 113 miles, Mr. L. remarks, 'I do not believe we have met 'one single chaise, or more than one man on horseback, or 'more than five persons on the road. What a villanous coun-'try, might a Christian statesman truly mutter to himself, for 'finance, peculation, and ambition.'

Röraas is a town of two or three thousand people on the confines of Lapland.

'At a distance its appearance is miserable, the roofs being covered with birch bark, and turf, instead of tiles or slates, and the wooden walls not being painted. On looking among the neighbouring declivities, to descry the town, we have a difficulty of ascertaining that we see it. We perceive only a great number of little sloping plots of ground, with heaps of stones: these pieces of ground are the roofs, and these piles of stones are the chimnies. The environs are dreary and desolate, having been despoiled of their natural clothing, the forests of birch.' p. 79.

The place is famous for its copper mines, yielding, as our Author believes, the best metal of that kind; and it is inhabited chiefly by the families of the miners, a class of people exceeded in wretchedness of appearance, he says, only by fishermen. And certainly his picture of their personal economy will not be likely to excite the envy of any one, unless perhaps the idea should occur, that such a surface and garb, could they be suddenly acquired, would be a disguise that might defy the hunting inquisition of the messengers of justice. A curious description is given of the manner in which the miners sustain their waking and sleeping existence, when above the ground, crowded by hundreds in a sort of wretched barracks, where each man has a bare plank for the alternate uses of a dinner table and a bed. This is their lodgement during the part of the week that they are held in requisition for the mine, that is, from Monday to Thursday. If thus far they made but an humble and disgusting exhibition, they grew upon our Author's senses and imagination to something almost formidable, when they had him down in their nether regions; where the long descent, the begrimed imps waving torches, the voices which seemed to sound 'lugubrious and sepulchral,' the explosions, and the thundering echoes, suggested to him, he

says, the idea of Erebus, and perhaps with a more vivid impression than he had ever received from classical description. He confesses he was not sorry to find himself restored to the world of day-light. He very properly avails himself of the remainder of the gravity forced upon him in this gloomy sojourn, and moralizes till it is expended, upon the topic of the balance and equality in the condition of mankind, with respect to the degree of happiness. He affirms that, in spite of appearances, the general adjustment is such as to place all classes exactly on a level; and for a specific illustration, draws out the items of the balance between a cultivated rover, himself for instance, and these squalid miners, of whom he doubts whether one could be found willing to exchange conditions with him, were it possible. It is in this section that he takes occasion to notice a remarkable circumstance of exemption or deprivation in the civil economy of the country, relative to the artificial inequalities of society; there has been no nobility for many ages. The order was extirpated, he says, by the ancient monarchy of the country, and it has been the policy of the Danish government never to create it anew.

The party drove gayly on, and in due time were met by some very expressive and animated signs of their approach to the civilized world; for what could be a stronger intimation of that delectable vicinity than the alarm of war? The news of the bombardment of Copenhagen flew through the country; the travellers were arrested as Englishmen, and conveyed to Christiania, and afterwards to Kongsberg, the Norwegian Verdun, as Mr. L. not unaptly names it; though it must be acknowledged that the prisoners had considerably less to complain of than their fellow-countrymen held in durance at that less remote fortress. They were treated with all the politeness and indulgence compatible with a state of custody, and a little tragic ululation introduced here and there can be taken only as a diversity in the Author's mode of amusing himself. They enjoyed nearly as much as they pleased of the most cultivated society in the country, could pursue their studies in whatever time was left for solitude, and, after about ten weeks, were set at liberty, and made off for Sweden. This little untoward adventure is, to the reader, an entertaining part of the story; and as to the heroes of it, they carried upon them no marks of the galling of fetters, no furrowed traces of grief and despair, during their rapid scamper through Gottenburgh, Orebro, Stockholm, Upsal, and Gottenburgh again, on their way to this country.

In the latter sections and in the Appendix, there is a variety of brief information concerning the history, religion, politics, and natural productions of Norway. Mr. L. goes back so far

as the fabulous period extending from the invasion of Odin, some time before the beginning of the Christian era, to the eighth century of that era. He represents that the imperfect amalgamation of the Asiatic invaders with the original population of these northern regions, is still apparent in the mutual antipathy between the Laplanders and Finlanders, the descendants of the original inhabitants, and the Norwegians, the descendants of the Asiatic intruders. He puts in chronological rows many rusty names of barbarous royalty, dug up from the tumuli of Scandinavian annals. He celebrates the formidable naval power by which, in the ninth and the tenth centuries, after the union of the petty principalities of Norway into one monarchy under Harold Haarfager, the Danes and Norwegians carried piracy and invasion to almost all the coasts of Europe. And in the thirteenth and the fourteenth centuries he finds them obeying the great law of mutability to which the states of the world have hitherto been subjected, and losing their maritime and commercial predominance.

He describes the political state of Norway, as it has existed during the last century, and as it existed at the time of the printing of this book, that has hardly yet lost the transitory scent of books fresh from the press; but which state is now a matter of almost forgotten history. The government, it seems, was perfectly despotic, and was rendered so in acquiescence with the wishes of the people a century and a half ago. And all the better, says our Author, has the case been with them since the matter was so settled. He says, that notwithstanding this remarkable act of voluntary loyalty, there is a spirit in them that makes it little less than a compulsory policy on the monarch to behave handsomely to them.

The ecclesiastical constitution is Lutheran and episcopal. The clergy are described as diligent and respected; and the false philosophy and the infidelity of the more southern states of Europe have hardly penetrated, at least have not manifested themselves, among the disciples of the Norwegian pastors.

There is nothing in Mr. Lamotte's book to provoke critical hostility. He is a lively, good-humoured relater of incidents and adventures, not pretending to the spirit either of ambitious enterprise or deep philosophy. He is successful in attempting to place before us the obvious features of a scene which is not yet rendered so familiar to us as to make us impatient of slight superficial sketches.

Besides an elegant map, the volume contains fifteen views, chiefly of very picturesque scenery, rather small, but beautifully etched by G. Cooke.

Art. III. *The Evidence and Authority of the Christian Revelation.* By the Rev. Thomas Chalmers, Minister of Kilmany. Small 8vo. pp. viii. 266. Price 7s. 6d. bds. Longman and Co. 1814.

TO urge a just claim on public attention to new discussions of a subject already elucidated by every variety of talent, required at least an unusual degree of acuteness in remark, and felicity of composition. As there is no topic in which the interests of man are more vitally implicated, so there is none perhaps which has called into exertion the powers of the human mind to a greater extent, than that of the 'Evidence and Authority of the Christian Revelation.' Having originally, by the justness of its claims, forced its way in opposition to the passions and interests of mankind; having triumphed over the hostility of imperial power, and the despotic influence of ancient superstition; Christianity, patronised by temporal governments, adorned with the pomp, and guarded by the power of hierarchical establishments, at length obtained the right of prescription, was received without investigation, and for ages professed without conviction.

But the Christianity of popes and emperors, was not the Christianity of apostles and martyrs. The institutions of God had been corrupted, to serve the pride and ambition of man. When, therefore, the human intellect awoke from the slumbers of a long and dreary night, instead of finding itself conducted by the holy light of heaven, it discovered that it had been misled by a deceptive glare from the torch of superstition. Ceremonies and fables of man's device being blended with the pure mysteries and sacred truths of religion, derived support from its authority, and veneration from its sanctity. Truth was indeed united with the error, but was so concealed by the prominence of the false, that in the mind of the superficial observer, they became identified. When freedom of inquiry succeeded the servility of implicit faith, it was soon discovered that much which had been received as resting on the authority of God, had no better origin than the selfish policy of man. Indignant at the thought of being enslaved by names and titles, of being deceived by the tricks of pontiffs and priests,—but unhappily not distinguishing between the pure and the corrupt, men began not only to doubt the claims of revealed religion, but to impugn it as a public offence against the rights and happiness of mankind. In avoiding the error of those who received every thing sanctioned by the Church as true, it was easy to fall into that of rejecting every thing as false. Every thing previously esteemed sacred, became the jest of the witty and the contempt of the profligate. Persons even of better principles and of stronger minds, could not secure themselves from the influence of prejudice or of fear. Since the doctrines of faith seemed all to rest on the same authority, and

since many could not be true, why might not all be false? This was not less hoped by the bad, than it was feared by the good, and hence originated an almost universal inquiry into the 'evidence and authority of the Christian faith.'

The investigation was commenced with activity, and carried on with vigour, but the issue was not long doubtful. Wholly regardless of the decrees of councils and the mandates of popes, it was soon found that the history of Jesus Christ was a faithful history, and his doctrine worthy of all acceptation. Infidelity and scepticism, driven out of the field, dispersed themselves into companies, and occasionally skirmished from their hiding-places. Instead, however, of accomplishing their purpose, their efforts served only to call forth fresh aid in defence of the cause they opposed. The industry of research and acumen of criticism, employed on this subject, are without parallel; and the number and variety of proofs on which the hopes of the Christian may rest, have accumulated almost beyond conception. The facts on which the argument depends, have long been familiar; and it might naturally have been inferred that new efforts would but tend to weaken its force. Mr. Chalmers, however, has shewn that the subject was not yet exhausted; that observations new and interesting might still be adduced with considerable effect.

Whatever impression we felt on learning that an essay on this subject, contained in the Edinburgh Encyclopædia, was announced for separate publication, we now fully coincide in opinion with the advisers of that measure, and consider this little work as a valuable acquisition to the cause of truth and piety. Could we suppose that sceptics of the present day would come to an investigation of the claims of Christianity, with the same integrity of understanding which they would bring to a subject of literary speculation, we might hope that enough is presented in this Treatise, to leave infidelity not only without excuse, but without an advocate. The case of unbelievers now, and more especially in this country, we consider as exceedingly different from that of the unbelievers among whom infidelity took its rise and obtained the widest diffusion. In Roman Catholic countries, where belief is totally independent of evidence, and where evidence would frequently fail, it is not surprising that revealed religion should be discredited. Where superstition is predominant, it expected only a sufficient degree of independence to demand proof of what we are expected to credit, and of penetration to discover that that proof does not exist, in order to reject it; but when it is a religion descended from heaven, and accredited by many independent and unimpeachable witnesses, that solicits acceptance, if we then refuse assent, the event must be attributed,

not to the exercise of the understanding, but to the influence of the heart. If the accumulated evidence in favour of the Christian Scriptures, now before the world, is rejected as insufficient, conviction is not to be expected from still stronger testimony:—"Neither would they be persuaded though one rose from the dead."

In order to determine what is the lowest degree of evidence in favour of Christianity requisite to command the assent of conscience, or, in the event of rejecting it, to leave conscience without excuse, demonstration is by no means necessary, mere probability being completely adequate. In the judgement of reason, the least preponderance of evidence is binding; for how can we justify the rejection of what there is greater reason to believe to be true than false? Difficulties inexplicable by us may occur, but they cannot annihilate evidence. Nor is it to be conceded to the infidel that he is without blame, till decisive proof be furnished of what he refuses to believe. The Christian, that he may vindicate himself, and condemn his opponent, has only to shew that nothing can be urged against the object of his faith, which would counterbalance what may be produced in its favour. If neither falsehood nor absurdity can be justly charged upon Christianity, mysteries, or apparent discordances, can avail nothing in the view of reason against the least possible degree of positive evidence for its truth. As we cannot without rashness assume, *à priori*, that a revelation from God would contain nothing obscure, nothing which could not be misunderstood, so, when judging of its truth or falsehood, no instances of incomprehensibility or of depth can fairly come within calculation. From the very nature of it, the character of a revelation must be unknown till we have that revelation. External testimony, therefore, can be equipoised only by contrary testimony, or by direct contradiction.

Let it be supposed, then, that we had no means of tracing the history of Christianity; that every document from the apostolic age to the present time were lost; and that all the data on which we are called to form a judgement, were—the facts of the existence of the Christian Scriptures,—of the Institutions yet in being of which they speak,—and the popular belief that those Scriptures and Institutions are Divine.—This is the lowest kind of evidence which we can suppose; but even this were sufficient to prevent an upright man from rejecting it, unless he could prove that those books are forgeries, could account for the introduction of baptism and the eucharist, and assign a cause for popular belief; or unless he could shew that the writings which profess to be from God, contain some things impossible in themselves, or false in fact. He might regret

that his incitements to duty were so feeble, and his hopes for the world to come sustained by so weak a basis; but he could no more forsake probability for scepticism, than, because the skiff in which he might be sailing was slender, he would hasten the death he feared, by leaping into the sea. That there may be circumstances in the very matter of a professed revelation, however it may be supported by public records, by positive rites, and by popular credit, sufficient to destroy its authority over the mind, cannot be doubted; otherwise, the native of India, or of Turkey, might, without guilt, adopt the superstition of his country. But since no law of the human mind is stronger than that by which it rejects absurdity and contradiction, no external evidence can accredit them. These objections, however, do not attach to the Christian Scriptures, for absurdity and mystery—contradiction and difficulty—are not to be confounded. By the former, all evidence is nullified; by the latter, it is not rendered even suspicious. No man doubts that he lives, thinks, walks, because life, cogitation, and self-motion, are things which he cannot comprehend. Mere comprehensibleness is not the test of credibility. The infidel, therefore, would stand convicted from the simple fact, that Christianity has possession of the public mind; that it is supported by written documents and perpetuated institutions.

Were the object of hesitation in the mind of an honest inquirer after truth,—not whether religion in any form, is adapted to the nature of man, (of which none but an Atheist can doubt,) but whether Christianity be that religion which deserves his confidence:—after investigating, by way of comparison, the various professed systems of religious faith, should Christianity prove decidedly superior, should that superiority be great, and, of all received revelations, should this only be judged above the invention of man, and not indebted to human power for its success; would not such an honest inquirer be justified in receiving it as the gift of Heaven?—If there be a remedy in the world for the disorders of human nature, would he not feel consolation in the thought, that he is in possession of that remedy?—and if there be a path leading from this scene of weeping, and toil, and death, to the region of rest and immortal life,—that he is walking in that path, and has already a glimpse of that pleasant land?—To determine the conduct of a wise man, it were sufficient to know, that if this world of sense and darkness was ever visited by a prophet from the unseen country to guide our doubtful steps, and sooth our wounded spirits, that prophet was Jesus Christ. By confiding in him who declared that he came from the bosom of the Everlasting Father, and that he is the Saviour of the world, there is, on the one hand, at least

a possibility that we may reach an abode of safety and enjoyment; and, by rejecting him, there is, on the other hand' even at the best, an equal possibility that we may be punished with endless pain. In his election of the alternative who can hesitate?

Mr. Chalmers modestly says, that

'His aim is fulfilled, if he succeed in proving the external testimony of Christianity to be so sufficient as to leave infidelity without excuse, even though the remaining important branches of the Christian defence had been less strong and satisfactory than they are.'

We think that at the bar of heaven, even without the ample testimony which Mr. Chalmers illustrates, infidelity must have been without excuse. How could a man answer it either to God or his own conscience, that he preferred scepticism to probability—the hazard of eternal death, to the hope, how small soever it might be, of everlasting life. But if by the mere right of prescriptive tenure, and the influence of comparative claim, Christianity could maintain authority over reason and conscience, what must be the force of obligation imposed by her when she comes attended by all the evidence furnished by experience and testimony?

Let the young inquirer into the truth of Christianity, whose conscience has not yet been seared by profane wit, nor his heart hardened by desperate crime, instead of expecting the clearness of intuition in doctrine, and the force of demonstration in evidence, ask, as a necessary pre-requisite to forming just views of this subject, what is the lowest degree of credibility which God might in strict justice have afforded; and then, instead of indulging complaint on the plea of deficiency, he will cultivate gratitude for the abundance of positive proofs on which his faith and hope may confidently repose. Let him remember that, as in the common affairs of life, no man would be justified in an entire suspension of endeavour, because he had not all the light to direct him which might be afforded, so, in the concerns of religion, no man can excuse infidelity, because faith is not sustained by all the evidence which incredulity might require. In favour of their scepticism, men are apt to make exceptions to the general constitution of things; and in matters of faith, to suppose, not that it is their duty to act according to the best light which is vouchsafed to them, but that they have a right to complain when there is not all which they might choose to demand;—not, that if Christianity cannot be proved to be false, it must be received as true, but, that if it be possible it may not be true, it must be rejected as false. According to their system, the idea of accountability is absurd, for where there is no alternative there can be no free agency, and as long

as it is possible for the human mind to disbelieve, it is not bound to believe. But were there no room for objection, there could be no responsibility, and without responsibility, revelation would be useless: in the very notion of revelation, therefore, it is implied that men may reject it. The question is not, whether men may find plausible pretences enabling them to render the Scriptures suspicious, but whether they have ground on which to rest a rational belief of them. Now, while all belief is rational, which is sustained by probability, it is as truly, if not as highly irrational, to reject a small, as a great preponderance of evidence, and no man can act irrationally without incurring guilt. No man, therefore, can excuse himself from the obligation of faith, until he have shewn, not that there are objections against Christianity, but that they exceed, or at least counterbalance, arguments in its favour.

To ascertain the true state of the fact, it is necessary to determine, not the *number* merely, but the *weight* of objections on the one side, and of arguments on the other; and that we may judge of this, especial notice must be taken of their *kind*. There are some principles which must be regarded as ultimate laws of human belief; there are others, which, though they possess an influence in producing conviction, more or less urgent according to circumstances, yet, from their very nature, must be considered as inferior, and far less worthy of reliance. Let the inquiry be respecting any contingent fact, and there may be a variety of sources whence we may form an opinion, but the only decisive evidence is, either sensation, consciousness, or testimony; and where these are undeniable, every inference from assumed general principles, from analogy, from a singular concurrence of circumstances, or from mysterious difficulties, must yield to the authority of that evidence which the constitution of our nature has fixed as ultimate. Were the properties of two substances carefully examined, and accurately detailed to a person, he might form conjectures on the nature of the compound which would result from their mixture; he might suppose and believe that it would blend the qualities of the simple ingredients; but, should he be credibly informed that the experiment had been made, and that it had not the properties expected, but had acquired others of which he could have formed no conjecture, no difficulty of accounting for the fact could suspend his belief of it. Every man, in the ordinary affairs of life, soon learns to know whether hypothesis or experience, whether analogical inference or testimony, has the greater claim to credit; and it is plain, that the rules of right reason bind us to the same conduct in moral and in religious concerns. When we are inclined to depart from it, there is ground to suspect the interference either of passion or of prejudice. No ob-

jections, therefore, founded on general reasoning, how strong soever they may be, can avail against proof of fact.

As the appropriate evidence both of the truth and justice of things revealed, is the fact *that they are revealed*, so, to object against a proof of this fact, that those things are unjust, unbecoming, or untrue, is indeed nothing less than a *petitio principii;* that is to say, in order to prove that they are not revealed, it is to *assume* that they are not. To arguments from what is denominated the internal evidence of Christianity, or the purity of its doctrines and excellence of its precepts, may fairly be opposed objections against its doctrines or its precepts, but none of these can be confronted with the direct proofs that it is a system revealed from heaven. The order of such proofs, is altogether superior to the order of such objections, inasmuch as our notions of right and wrong are not inherently so correct, or worthy of credit, as the evidence of fact which is supplied by testimony and experience. The Christian may prove a doctrine to be true because it is revealed, but an infidel cannot prove that it is not revealed, because he thinks it untrue; for the evidence on which the former rests the proof of fact, is of a higher kind than that on which the objector builds his speculation. If, therefore, Christianity founds its claims not only upon its excellence, but upon the direct evidence of its being a revelation, nothing can be set in opposition to its demands, but a proof that it is not revealed; and as the affirmative is sustained by testimony and sensation, so the negative can be supported only by counter testimony and opposite experience.

The inquirer after truth, having duly considered the comparative want of authority over human belief, which is attached to the very nature of those objections which oppose the claims of Christianity, and the decisive species of evidence which supports them, will then be prepared to examine what *degree* of that higher evidence is afforded, and what peculiar circumstances may farther modify its force.

It is particularly to be noticed, that the truth and authority of the Christian religion depend upon the reality of certain events. If these events can be proved to have actually occurred, the inference that Christianity must be true, cannot be resisted. The question therefore becomes, in this view of it, merely a question of history. The events which form the basis of the Christian faith, though in some respects peculiar, agree with other events in this, that they were to be judged of by the senses. They were addressed to those ultimate sources of human knowledge, the eye, the ear, the feeling. Persons, who were living and were present when they occurred, could be under

no doubt in regard to their having taken place. The conviction was of the highest kind and absolutely irresistible. It is a circumstance which must not be overlooked, that the reality of those facts was not to the reporters of them matter of opinion, but of knowledge; they tell us not what they supposed or believed merely, but what they saw, and heard, and felt. We rely not on their understanding, but on their veracity. As the proof to them was of the highest kind which a person can have of a contemporaneous event, so that to us is of the highest kind which we can have of one anterior. Theirs was experience, ours is written testimony. Though the medium of proof by which these facts are established is, however, precisely the same as that by which other events recorded in history are authenticated, yet there are various circumstances which modify its influence on the human mind.

It is obvious that witnesses on this question, cannot be interrogated with the same coolness, nor their testimonies balanced by the same unbiassed judgement, as when the consequence involved implicates no one's interest or prejudice. On the one hand, an affectation of singularity; a loftiness of mind which courts the praise of being superior to popular superstition; the pride of a fortitude which pretends not to fear dangers at the thought of which others tremble; associated ideas of weakness, a low taste, and a degrading enthusiasm, which too often characterize professors of Christianity; hatred of the hypocrisy and priestcraft frequently apparent in those who have assumed the direction among its ministers; and, above all, wishes that it may not be true; all operate powerfully against the facts adduced in its favour: but, on the other hand, the importance of the conclusion, the value of the stake pledged while that conclusion is suspended, the influence of sentiment and feeling, early prepossessions, and the very sacredness of the subject, may produce an undue preponderance in the mind, even antecedent to evidence, on the side of its truth.

Some of these circumstances are considered in the first chapter of the work now before us, and particularly those which seem calculated to mingle their influence in favour of Christianity. With no less justice than ingenuity the Author contends, however, that, on the whole, these very considerations, which seem at first sight so likely to bribe judgement and to facilitate conviction, have in fact the contrary tendency. They are circumstances of which every man is aware, and of whose influence he is so jealous, as to have his mind discomposed by a morbid suspicion of them, and to feel an injurious fastidiousness whenever they can be supposed to operate. It is in consequence of this, that the testimony of a heathen is so much

preferred to that of a Christian, even while we admit that the Christian could not be biassed by interest.

To prove the authenticity of the New Testament, its advocates are furnished with testimonies incomparably more numerous and unexceptionable than can be adduced for the writings of any ancient classic; and therefore no one who would cite the writings of Xenophon, Cicero, or Tacitus, as authentic, can without inconsistency impeach those of John or Paul. The reason that the latter have been called in question, while the former continue unsuspected, is evidently not deficiency of documents to support them, but the influence of some false principle. No one is interested in discrediting the one, while many would rejoice at being released from the authority of the other. Even the enemies of Christianity afford very efficient witnesses in this case and their testimony is important; but our Author justly contends, that these are far from being entitled to the superior confidence which is usually placed in them. Every principle of just criticism would lead us to regard Christian writers as of far superior value.

'In contradiction to every approved principle,' says our Author, 'we prefer the distant and the later testimony, to the testimony of writers, who carry as much evidence and legitimate authority along with them, and who only differ from others in being nearer the original sources of information. We neglect and undervalue the evidence which the New Testament itself furnishes, and rest the whole of the argument upon the external and superinduced testimony of subsequent authors. A great deal of all this is owing to the manner in which the defence of Christianity has been conducted by its friends and supporters. They have given too much into the suspicions of the opposite party. They have yielded their minds to the infection of their scepticism, and maintained, through the whole process, a caution and a delicacy which they often carry to a degree that is excessive; and by which, in fact, they have done injustice to their own arguments. Some of them begin with the testimony of Tacitus as a first principle, and pursue the investigation upwards, as if the evidence that we collect from the annals of the Roman historian were stronger than that of the Christian writers who flourished nearer the scene of the investigation, and whose credibility can be established on grounds which are altogether independent of his testimony. In this way, they come at last to the credibility of the New Testament writers, but by a lengthened and circuitous procedure. The reader feels as if the argument were diluted at every step in the process of derivation, and his faith in the Gospel history is much weaker than his faith in histories that are far less authenticated. Bring Tacitus and the New Testament to an immediate comparison, and subject them both to the touchstone of ordinary and received principles, and it will be found that the latter leaves the former out of sight in all the marks, and character, and evidences of an authentic history. The

truth of the Gospel stands on a much firmer and more independent footing, than many of its defenders would dare to give us any conception of. They want that boldness of argument which the merits of the question entitle them to assume. They ought to maintain a more decided front to their adversaries, and tell them, that, in the New Testament itself—in the concurrence of its numerous, and distant, and independent authors—in the uncontradicted authority which it has maintained from the earliest times of the church—in the total inability of the bitterest adversaries of our religion to impeach its credibility—in the genuine characters of honesty and fairness which it carries on the face of it; that in these, and in every thing else, which can give validity to the written history of past times, there is a weight and a splendour of evidence, which the testimony of Tacitus cannot confirm, and which the absence of that testimony could not have diminished.

'If it were necessary, in a court of justice, to ascertain the circumstances of a certain transaction which happened in a particular neighbourhood, the obvious expedient would be to examine the agents and the eye-witnesses of that transaction. If six or eight concurred in giving the same testimony—if there was no appearance of collusion amongst them—if they had the manner and aspect of creditable men—above all, if this testimony were made public, and not a single individual, from the numerous spectators of the transaction alluded to, stept forward to falsify it, then, we apprehend, the proof would be looked upon as complete. Other witnesses might be summoned from a distance to give in their testimony, not of what they saw, but of what they heard upon the subject; but their concurrence, though a happy enough circumstance, would never be looked upon as any material addition to the evidence already brought forward. Another Court of Justice might be held in a distant country, and years after the death of the original witnesses. It might have occasion to verify the same transaction, and for this purpose might call in the only evidence which it was capable of collecting—the testimony of men who lived after the transaction in question, and at a great distance from the place where it happened. There would be no hesitation in ordinary cases about the relative value of the two testimonies; and the record of the first court could be appealed to by posterity as by far the more valuable document, and far more decisive of the point in controversy. Now, what we complain of, is, that in the instance before us, this principle is reversed. The report of hearsay witnesses is held in higher estimation than the report of original agents and spectators. The most implicit credit is given to the testimony of the distant and later historians, and the testimony of the original witnesses is received with as much distrust as if they carried the marks of villainy and imposture upon their foreheads.' pp. 28—32.

Of the principle here adverted to, no one can be unconscious. We must at least confess that a distrust of the Christian witnesses prevails so far, that we no sooner find a corroboration of any fact from a Pagan writer, than we feel as if we had stepped

on firmer ground. This feeling is analyzed in the work before us, with much judgement, originality, and force, and counteracted so effectually as at least to raise the character of the original testimonies, if not to invest them with their proper authority.

On the internal marks of truth and honesty to be found in the New Testament, it were sufficient praise to say, that in comparison with what had been previously written on this subject, the impression produced loses nothing of its vivacity; —that thoughts are not diluted into weakness;—that topics of argument do not derive less support from each other; and that the effect is not less accumulative and powerful:—but we may say even more than this, for, in proportion to the quantity, our Author has, perhaps, done better than others, what many have done well. Our readers will be gratified with the following extract from this part of the work.

'When the difference betwixt two historians is carried to the length of a contradiction, it enfeebles the credit of both their testimonies. When the agreement is carried to the length of a close and scrupulous resemblance in every particular, it destroys the credit of one of the parties as an independent historian. In the case before us we neither perceive this difference nor this agreement. Such are the variations, that, at first sight, the reader is alarmed with the appearance of very serious and embarrassing difficulties. And such is the actual coincidence, that the difficulties vanish when we apply to them the labours of a profound and intelligent criticism. Had it been the object of the gospel writers to trick out a plausible imposition on the credulity of the world, they would have studied a closer resemblance to the existing authorities of that period; nor would they have laid themselves open to the superficial brilliancy of Voltaire, which dazzles every imagination, and reposed their vindication with the Lelands and Lardners of a distant posterity, whose sober erudition is so little attended to, and which so few know how to appreciate.

'In the gospels, we are told that Herod, the Tetrarch of Galilee, married his brother Philip's wife. In Josephus we have the same story; only he gives a different name to Philip, and calls him Herod; and what adds to the difficulty, there was a Philip of that family, whom we know not to have been the first husband of Herodias. This is at first sight a little alarming. But, in the progress of our enquiries, we are given to understand from this same Josephus, that there were three Herods in the same family, and therefore no improbability in there being two Philips We also know from the histories of that period, that it was quite common for the same individual to have two names; and this is never more necessary than when employed to distinguish brothers who have one name the same. The Herod who is called Philip, is just as likely a distinction as the Simon who is called Peter, or the Saul who is called Paul. The name of the High Priest, at the time of our Saviour's

crucifixion, was Caiaphas, according to the Evangelists. According to Josephus, the name of the High Priest at that period was Joseph. This would have been precisely a difficulty of the same kind, had not Josephus happened to mention, that this Joseph was also called Caiaphas. Would it have been dealing fairly with the Evangelists, we ask, to have made their credibility depend upon the accidental omission of another historian? Is it consistent with any acknowledged principle of sound criticism, to bring four writers so entirely under the tribunal of Josephus, each of whom stands as firmly supported by all the evidences which can give authority to an historian; and who have greatly the advantage of him in this, that they can add the argument of their concurrence to the argument of each separate and independent testimony? It so happens, however, in the present instance, that even Jewish writers, in their narrative of the same circumstance, give the name of Philip to the first husband of Herodias. We by no means conceive, that any foreign testimony was necessary for the vindication of the Evangelists. Still, however, it must go far to dissipate every suspicion of artifice in the construction of their histories. It proves that, in the confidence with which they delivered themselves up to their own information, they neglected appearance, and felt themselves independent of it. This apparent difficulty, like many others of the same kind, lands us in a stronger confirmation of the honesty of the Evangelists; and it is delightful to perceive, how truth receives a fuller accession to its splendour, from the attempts which are made to disgrace and to darken it.

'On this branch of the argument, the impartial inquirer must be struck with the little indulgence which Infidels, and even Christians, have given to the Evangelical writers. In other cases when we compare the narratives of cotemporary historians, it is not expected, that all the circumstances alluded to by one will be taken notice of by the rest; and it often happens that an event or a custom is admitted upon the faith of a single historian; and the silence of all other writers is not suffered to attach suspicion or discredit to his testimony. It is an allowed principle, that a scrupulous resemblance betwixt two histories is very far from necessary to their being held consistent with one another. And what is more, it sometimes happens, that with cotemporary historians, there may be an apparent contradiction, and the credit of both parties remain as entire and unsuspicious as before. Posterity is in these cases disposed to make the most liberal allowances. Instead of calling it a contradiction, they often call it a difficulty. They are sensible, that, in many instances, a seeming variety of statement has, upon a more extensive knowledge of ancient history, admitted of a perfect reconciliation. Instead, therefore, of referring the difficulty in question to the inaccuracy or bad faith of any of the parties, they, with more justness, and more modesty, refer it to their own ignorance, and to that obscurity which necessarily hangs over the history of every remote age. These principles are suffered to have great influence in every secular investigation; but so soon as, instead

of a secular, it becomes a sacred investigation, every ordinary principle is abandoned, and the suspicion annexed to the teachers of religion is carried to the dereliction of all that candour and liberality with which every other document of antiquity is judged of and appreciated. How does it happen that the authority of Josephus should be acquiesced in as a first principle, while every step in the narrative of the Evangelists, must have foreign testimony to confirm and support it? How comes it, that the silence of Josephus should be construed into an impeachment of the testimony of the Evangelists, while it is never admitted for a single moment, that the silence of the Evangelists can impart the slightest blemish to the testimony of Josephus? How comes it, that the supposition of two Philips in one family should throw a damp of scepticism over the gospel narrative, while the only circumstance which renders that supposition necessary, is the single testimony of Josephus; in which very testimony it is necessarily implied, that there were two Herods in that same family? How comes it, that the Evangelists, with as much internal, and a vast deal more of external evidence in their favour, should be made to stand before Josephus, like so many prisoners at the bar of justice? In any other case, we are convinced that this would be looked upon as *rough handling*. But we are not sorry for it: it has given more triumph and confidence to the argument. And it is no small addition to our faith, that its first teachers have survived an examination, which, in point of rigour, and severity, we believe to be quite unexampled in the annals of criticism.' pp. 68—74.

It is a circumstance on which the Christian must reflect with high satisfaction, and the unbeliever with dismay, that even imagination cannot conceive of any thing calculated to give strength to testimony, which is not found in the original witnesses for the religion of Christ. Whether they turn their attention to the nature of the facts attested,—the scene of their exhibition,—the state of the world at the time,—the character of the witnesses,—their number,—the manner in which they have given their evidence,—the peculiar circumstances under which they were placed,—or the effects produced;—every where, the one will find guarantees for his faith and hope, and the other, new causes for alarm. There are three things particularly which enable a disciple of the New Testament to challenge the world to produce an instance of any remote fact better attested than the object of his faith. These circumstances are, *first*, the impossibility that the witnesses should be mistaken respecting *what* they declared; *secondly*, that no probable motive, except the conviction of truth, can be assigned, *why* they should declare it; and, *thirdly*, their voluntary exposure of themselves, if not faithful, to certain detection, disgrace, and ruin, in the manner—*how* they chose to make that declaration. They announced what they saw, heard, and felt; this they did

at the peril of their property, their fame, their liberty, their lives; and that too accompanied with appeals to hundreds of other witnesses besides themselves then living, and all capable of denying and exposing their assertions, if false.

'Infidelity on the rack for conjectures to give plausibility to its system,' may affirm that, 'the glory of establishing a new religion induced the first Christians to persist in asserting a falsehood. But it is forgotten, that we have the concurrence of two parties to the truth of Christianity, and that it is the conduct only of one of the parties, which can be accounted for by the supposition in question. The two parties are, the teachers and the taught. The former may aspire to the glory of founding a new faith; but what glory did the latter propose to themselves from being the dupes of an imposition so ruinous to every earthly interest, and held in such low and disgraceful estimation by the world at large? There may be a glory in leading, but we see no glory in being led. Had Christianity been false, the reputation of its first teachers, lay at the mercy of every individual among the numerous proselytes which they had gained to their system. It may not be competent for an unlettered peasant to detect the absurdity of a doctrine; but he can at all times lift his testimony against a fact, said to have happened in his presence, and under the observation of his senses. Now it so happens, that in a number of the Epistles, there are allusions to, or express intimations of, the miracles that had been wrought in the different Churches to which these Epistles are addressed. How comes it, if it be all a fabrication, that it was never exposed? We know that some of the disciples were driven, by the terrors of persecuting violence, to resign their profession. How should it happen that none of them ever attempted to vindicate their apostacy, by laying open the artifice and insincerity of their Christian teachers? We may be sure that such a testimony would have been highly acceptable to the existing authorities of that period. The Jews would have made the most of it; and the vigilant and discerning officers of the Roman government would not have failed to turn it to account. The mystery would have been exposed and laid open, and the curiosity of latter ages would have been satisfied as to the wonderful and unaccountable steps, by which a religion could make such head in the world, though it rested its whole authority on facts, the falsehood of which was accessible to all who were at the trouble to enquire about them. But no! We hear of no such testimony from the apostates of that period. We read of some, who, agonized at the reflection of their treachery, returned to their first profession, and expiated, by martyrdom, the guilt which they felt they had incurred by their dereliction of the truth. This furnishes a strong example of the power of conviction, and when we join with it, that it is conviction in the integrity of those teachers who appealed to miracles which had been wrought among them, it appears to us a testimony in favour of our religion which is altogether irresistible.' pp. 98—101.

In considering subsequent testimonies the writer of the work before us abounds in just and striking observations. His clouds of witnesses present themselves in a long and well compacted line. Converts to Christianity, by the circumstance of their conversion, have before been made to furnish powerful corroboration of its truth, but as evidence they were never so successfully summoned, and so fairly brought into court. There is a vivacity of effect arising from the resuscitation of the innumerable dead, and the giving to each of a voice to speak for the cause in behalf of which he died, which the abstract argument from the general success of Christianity cannot produce. The early disciples of Christ no longer make their appearance in a crowd, but come separately forward, and distinctly give their testimony. That the numbers who early forsook Paganism and Judaism for the religion of the Cross, were very great, the enemies of that religion will not venture to deny. The fact is too well attested by their favourite witnesses to allow of doubt; for whatever suspicions might rest on the testimony of Luke or of Paul, they will certainly give credit to Tacitus and Pliny. Now, except it can be believed, that all these persons acted without motive, and in entire abandonment of the strongest principles of human nature, they must be regarded as so many distinct witnesses to the truth of what they embraced, and as witnesses worthy of the most undoubting confidence; for at the time they lived, it was necessary only to make inquiry, in order to ascertain the truth or the falsehood of those facts, on the evidence of which they were called upon to renounce the religion of their fathers.

It has been said, that the Jews, among whom those facts occurred, would have believed, had they been true. This remark, observes Mr. Chalmers, arises from a mere sophism, by which the objectors delude themselves. A change of name is mistaken for difference of person. Numbers of Jews did believe, but being distinguished no longer as Jews, they mingled with the mass of Christians. Thus the unbelief of some Jews is seized upon as evidence against Christianity, but the belief of others is not allowed as evidence for it; because, by believing, and thus becoming Christians, they necessarily ceased to be regarded as Jews. But of what advantage would have been the belief even of that whole people? Would this have accredited Christianity in the mind of the infidel? Why should their embracing Christianity, have proved to such an objector the miracles of Christianity, more than their receiving the institutions of Moses, the miracles recorded by Moses? Had the whole nation believed in Christ, it would doubtless have been regarded as little as their faith in Moses. Circumstances sufficiently

numerous, from their credulity, their expectations, and their wishes, would have been urged to account for it. But as it is, the fact is just such as to give the greatest strength to proof. Part rejected Christ, and part received him. The violent prejudices against him, rendered the most powerful facts necessary, and the instances in which those prejudices were overcome, evince that those facts were powerful. The unbelief of the many rendered the faith of the few more tried, and therefore a stronger test of truth.

On the objection that Christian miracles are not attested by heathen writers, and particularly that the resurrection of Christ is not recorded in their histories of those times, Mr. Chalmers remarks,

'It is most improbable that a testimony of this kind would have been given, even though the resurrection of Jesus Christ be admitted; and, therefore, the want of this testimony carries in it no argument that the resurrection is a falsehood. If, however, in opposition to all probability, this testimony had been given, it would have been appealed to as a most striking confirmation of the main fact of the evangelical history. It would have figured away in all our elementary treatises, and been referred to as a master argument in every exposition of the evidences of Christianity. Infidels would have been challenged to believe in it on the strength of their own favourite evidence, the evidence of a classical historian; and must have been at a loss how to dispose of this fact, when they saw an unbiassed heathen giving his round and unqualified testimony in its favour. Let us now carry the supposition a step farther. Let us conceive that Tacitus not only believed the fact, and gave his testimony to it, but that he believed it so far as to become a Christian. Is his testimony to be refused, because he gives this evidence of its sincerity? Tacitus asserting the fact and remaining a heathen, is not so strong an argument for the truth of our Saviour's resurrection, as Tacitus asserting the fact, and becoming a Christian in consequence of it. Yet the moment that this transition is made—a transition by which, in point of fact, his testimony becomes stronger—in point of impression it becomes less; and by a delusion common to the infidel and the believer, the argument is held to be weakened by the very circumstance which imparts greater force to it. The elegant and accomplished scholar becomes a believer. The truth, the novelty, the importance of this new subject, withdraw him from every other pursuit. He shares in the common enthusiasm of the cause, and gives all his talents and eloquence to the support of it. Instead of the Roman historian, Tacitus comes down to posterity in the shape of a Christian Father, and the high authority of his name is lost in a crowd of similar testimonies.' pp. 131, 132.

Though our Author employs his chief attention on that part of the Christian evidences, which ultimately rests on

miracles, yet he has presented to us some very judicious remarks on prophecy. The argument founded on the accomplishment of prediction, is, indeed, not inferior to that deduced from testimony, but our Author despairs of inducing the sceptical, at the outset of inquiry, to examine, with sufficient attention, a book against which they indulge so great an antipathy. He selects, however, an instance or two, which he thinks, might, *prima facie*, conciliate so much regard as to secure a patient attention to others, from which hardy must be the infidelity that can without compunction turn away.

Having discussed the positive proof of Christianity, the writer of this interesting volume, takes notice of different classes of its enemies. With much acuteness, and in the true spirit of philosophy, he first exposes the hasty, superficial, and unscientific inferences of *sceptical* Geologists. These gentlemen, who would make us believe that they 'know the age of the 'world better than he who made it,' might find, would they reflect a little, that, even admitting their premises, their favourite conclusion would not so certainly follow as they hope; and we fear that, with many of them, this would very much diminish the interest of their researches and speculations. The diversities of opinion among Geologists themselves, shew, that the Mosaic account of the Creation is, as worthy of credit at least as theirs, even should the ancient prophet and the modern philosopher be found irreconcilable; but it does not clearly appear, that there is opposition between them. The narration of the one, is not perhaps at all affected by the speculations of the other.

'Does Moses ever say, that when God created the heavens and the earth, he did more at the time alluded to than transform them out of previously existing materials? Or does he ever say that there was not an interval of many ages betwixt the first act of creation, described in the first verse of the book of Genesis, and said to have been performed at the *beginning*, and those more detailed operations, the account of which commences at the second verse, and which are described to us as having been performed in so many days? Or, finally, does he ever make us to understand, that the genealogies of man went any farther than to fix the antiquity of the species, and, of consequence, that they left the antiquity of the globe a free subject for the speculations of philosophers? We do not pledge ourselves for the truth of one or all of these suppositions. Nor is it necessary that we should. It is enough that any of them is infinitely more rational than the rejection of Christianity in the face of its historical evidence.' pp. 184, 185.

The section in which the Author considers the infidel's objections from internal evidence, is written with great elegance,

vivacity, and force. Many parts of it are highly finished and beautiful; yet as an argument its effect, is, on the whole, weakened, we think, for want of a clearer method and some useful distinctions. On this account there is even a slight appearance of contradiction between the recommendation and the censure, so that the mind feels for a moment as if it were suddenly called upon to abandon what had but just before been impressed upon its attention. It is as if the Author were at one time urging the necessity of taking experience alone for our guide, and then guarding us against its treachery. His design, however, was not to shake our confidence in this excellent conductor, but only to caution against a partial and inadequate attention to its dictates. When the infidel argues in opposition to the statements of Scripture, from his views of the character of God, he will not admit that he is renouncing experience, for he professes to have formed those views from observed fact. His error therefore, philosophically considered, consists, not in rejecting the Baconian system, but in an incautious application of its principles. His conclusions are founded on an observation too limited and partial. On the whole, we think Mr. C. in making it exclusive, has carried his admiration of the experimental system somewhat too far. Its success in physics, its peculiar province, has occasioned a treatment of other evidence, even in other departments, rather too contemptuous. The tendency towards excess on this subject has been justly remarked by Mr. Dugald Stewart, in his last work. Where it applies, the method of induction from experimentally-ascertained fact, is doubtless the safest and the best. It is in such cases the only philosophical one. But there are occasions and topics concerning which we are called upon to judge, where it cannot be legitimately resorted to. The geometrical, and the algebraic sciences, are not founded on experiment, nor are the *laws* of morality, or the *doctrines* of revealed religion; at least, in any such sense of the term as is understood in physics. Had the Author, therefore, confined his argument to the proof of a Revelation, which proof rests upon facts intimately connected with the physical constitution of the world;—facts which addressed themselves to the senses, and which therefore are the proper objects of experience, the argument would have had more compactness and force. It needed not to be stretched indefinitely to embrace every object of inquiry, and exclude from all every other medium of proof. The evidence of one class of truths, relating to the operations both of matter and mind, rests on sense and consciousness; that of another, on demonstration; and that of a third, on Divine revelation. Divine testimony clearly fur-

nishes a distinct law of belief, for though it is by induction from observed fact, that we come to know that the Deity *has* spoken to man, yet the *truths* which he has declared, rest not on human experience, but on the notion of Divine veracity, essential to the idea of God.

But though these remarks appear to us to be called for by the too indefinite manner in which the Author has expressed himself, yet they do not in the least diminish the force of his reasoning so far as the object he had in view is concerned. As it cannot be questioned, that in investigating the fact of our having a revelation, the philosophical method of inquiry is the experimental one, his admirably pointed censure of the infidel, remains for that infidel to rebut if he can. We had marked several energetic and happily expressed passages from this part of the work for quotation, but our limits oblige us to forbear.

After his masterly appeal to deistical infidels, the Author addresses himself to the atheist; and proposes, with great simplicity and effect, the argument which testimony presents for the being of a God.

The conclusion of the work is on Scripture authority, and will not be read without high gratification, both from the beauty of its diction, and the excellence of its design. The evils of which it complains are so great and indisputable; the manner in which they are characterized is so lively and discriminating; the general sentiment opposed to them so just and important; and the composition, with the exception of a few Scotticisms, so striking and elegant, that we never felt more inclined to give unqualified praise. If, however, the whole is to be regarded as sober reasoning, and no part as oratorical freedom, we are compelled to admit that in combating one error, there is an appearance of sanctioning another. There is a certain extravagant amplitude in some of the Author's positions, and a bold and sweeping compass in his language, better calculated for vivid effect, than for calm and critical reflection. There is a confounding of reason with mere sophism, opinion, fancy, speculation, taste; and while he justly condemns the latter in Theology, he seems unjustly to interdict the former. It is not reason which leads us to form maxims contrary to Scripture, to reject revealed mysteries, or to judge without evidence, and therefore in our censure of such conduct we ought not to libel reason by involving it in our blame. When the Author goes the length, not only of making the decisions of Scripture primary, paramount, final, as they really are, but of making the silence also of Scripture equally authoritative;—when he

asserts that we are not only to renounce whatever is contrary to it, but that we are absolutely to have no sentiment but what it definitively settles;—when he silences the voice of the heavens, and commands the things that are made, no longer to proclaim the power and Godhead of their maker;—when he renounces natural theology as vain and false, and excludes reason from any share of exercise in interpreting revealed theology;—we hesitate to accompany him. We cannot allow that Christianity is a mere matter of philology;—that the grammar and lexicon are the only assistances we need, and that he who translates well, must necessarily be an accomplished divine. There must be the knowledge of things, as well as the knowledge of words;—the employment of reason as well as the application of grammar: without the latter the former has no support; and without the former, the latter is of little use. Mere grammar would produce popery, contradiction, inanity; but grammar, united with sound analogy, produces harmony and truth. Nor is the Scripture, in requiring this aid, peculiar; for we cannot agree with our Author, that the grammar and lexicon have settled the doctrines of Aristotle and Epicurus; and in proof of our opinion we need only refer to the various expositions of their philosophy. To renounce the assistance of reason is not the way to establish the authority of Scripture; nor in order to receive the testimony of revelation respecting Christ, is it necessary to reject that of the stars and seasons respecting God.

On the whole, we greatly admire this little volume, and most heartily recommend it to the perusal of all who feel an interest in that Christianity which it so ably defends. To those who have doubts respecting the evidence of revealed religion, it may render essential service; and to those who have no specific fears to compose, it must still supply a source of high gratification, for we cannot too surely ascertain the strength of that vessel in which we embark our all. The style is unusually dissimilar, sometimes descending to colloquial familiarity, and sometimes rising to the sublime; without effort, but full of beauty: it is, in short, that of a powerful and cultivated mind, but of a mind so absorbed in its subject, as to be inattentive to artificial ornament, and, sometimes, even to correctness.

Art. IV. *Philosophical Transactions of the Royal Society of London, for the Year* 1813. Part II. 4to. price 18s. G. and W. Nicol, London, 1814.

I. *An Account of some Organic Remains found near Brentford, Middlesex.* By the late Mr. William Kirby Trimmer. Communicated in a Letter from Mr. James R. Trimmer, to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.

THE remains which are described in this communication, were found by the late Mr. Trimmer, in digging for clay for the manufacture of bricks and tiles. They were found in two separate but not contiguous fields, both situated on the north bank of the Thames. The site of the first is about half a mile north of the river at Kew-bridge, the elevation being about 25 feet above its level at low water. Mr. T. enumerates five strata, the lowest of which is the thick bed of blue clay which appears to extend under London and its vicinity, and the average thickness of which is about two hundred feet where the surface is level, but thicker under the hills. The uppermost stratum is the only one which is entirely destitute of organic remains. The second contains only the shells of snails and river fish, with inconsiderable fragments of the bones of land animals. The third contains, besides the same description of shells, the bones and horns of the ox, and horns, bones, and teeth of the deer. In the fourth stratum were found the teeth and bones of both the African and the Asiatic elephant, the teeth of the hippopotamus, and the bones, horns, and teeth of the ox. The stratum of clay was penetrated in this situation to the depth of about thirty feet only, and the fossil remains observed in it were entirely marine, with the exception of some pieces of petrified wood and fruit. They were found dispersed without any regularity, and consisted chiefly of the shells of the oyster, pinnæ marinæ, nautili, the bones and teeth of fish, and a considerable variety of small marine shells.

The second field is situated about a mile further west than the former, and a mile north of the river, its elevation being about forty feet above the river at low water. The first stratum in this situation is also without any organic remains. In the lower portion of the second the remains of the elephant, the hippopotamus, of several species of deer, and of the ox, were extremely abundant. In turning over an area of one hundred and twenty yards, parts of six tusks of the hippopotamus were found, besides remains of the other ani-

mals already mentioned. Among these the horn of an ox measured four feet and a half following the curve, and was five inches in diameter at the root. Mr. Trimmer remarks that the gravel stones in this stratum do not appear to have been rounded in the usual way by attrition; and that the bones must have been deposited after the muscular parts of the animal were destroyed, because in no instance were those bones which are connected together in the living animal, found lying contiguous to each other. Some beautiful engravings are given of objects described in the paper.

X. *On a new Construction of a Condenser and Air-pump.* By the Rev. Gilbert Austin. In a Letter to Sir Humphrey Davy, LL. D. F. R. S.

We must refer such of our readers, who wish to become acquainted with this instrument, to the original communication, which is accompanied with explanatory figures, without the aid of which we should despair of making any account of it intelligible.

XXI. *On the Formation of Fat in the Intestines of living Animals.* By Sir Everard Home, Bart. Presented by the Society for promoting the Knowledge of Animal Chemistry.

We have seldom met, in the Transactions of the Royal Society, with a communication of so hypothetical a character as this. It is an attempt to establish the conclusion that the formation of animal fat is a process carried on in the large intestines, and that it is conveyed from thence by means of the absorbent and sanguiferous system of vessels, to the various parts of the body where it is found deposited. The Author informs us that this opinion was suggested to his mind, in the course of his inquiry into the digestive organs of different animals, and more especially from observing the remarkable difference in the length of the large intestines in some animals which occupy situations on the globe, which are more or less favourable to the abundant supply of food. The facts and analogies which Sir E. adduces in support of his hypothesis, are the following: the conversion of the muscular parts of the animal body into the fatty matter called adipocire, under water, and in some burying grounds, a recent example of which is noticed as having occurred in the church-yard of Shoreditch; the occurrence of the substance called ambergris, in the large intestines of the spermaceti whale; the scybala met with in the human in-

testine in some conditions of disease, and which Sir E. asserts are in all respects similar to ambergris; and the formation of concretions, consisting of oil and animal mucus, in a case of severe stomach affection, which was considered as originating in the irritation of biliary calculi, and for which pretty considerable quantities of olive oil were taken by the patient.

This fact appears as a communication from Dr. Babington, as does also another of pure animal fat being discharged from the intestines of a child of three years old, at intervals of ten or fourteen days, and in the quantity of several ounces at each period. In addition to this evidence, Sir E. brings forward the result of experiments which were instituted with a view to obtain a farther confirmation of his opinion. An attempt was made to procure fat from the contents of the colon in different parts of its course, but without success; the contents of the lower intestine of a duck, the evacuations of which had been suspended for seven days, were next examined, but no fat was procured, except from a portion of the contents of the cœcum which was macerated in a dilute solution of nitric acid. Portions of muscular fibre were digested in bile, both of the human subject and the ox At the temperature of 100°, some fatty matter was formed upon the surface, and the fecal odour was perceived on the fourth day. No fat was formed at the temperature of 60°, and in one of the experiments at 100°, in which the putrefaction process was rather advanced, no traces of fat could be detected. A small film of fatty matter was obtained by macerating a fecal evacuation which had been passed after a constipation of six days. And finally, the case of a child is adduced, which lived several months but without growth, and without any fat being deposited under the skin, and in which, after death, the gall bladder was found to be wanting, nor was there any duct from the liver to the intestinal canal.

Sir Everard thinks that all this affords a sufficient body of evidence in proof of his opinion, that the formation of animal fat takes place in the large intestines. In our judgement the evidence appears to be singularly defective, and the conclusion, hasty and unphilosophical. To say nothing of the obvious importance of great extent of the large intestines, to those animals which may be supposed to be unfavourably situated in regard to the abundant supply of food, as affording an extensive surface for the absorbents;—in what way we would ask can the formation of concretions, from the combination of oil taken into the stomach with

the mucus of the intestinal canal, afford either direct or indirect evidence of the conversion of the alimentary matter in the large intestines into fat? Or what analogy can there be between the conversion of dead animal muscle into fat, by a process which takes place at a low temperature, and is so slow as to require years for its completion, and any change which can take place in the alimentary canal of a living animal, in which the food is urged forward with so much rapidity, when the functions are properly performed, as to pass through the whole length of the intestines in a few hours, perhaps twenty-four at the utmost.

As to the conclusions drawn from the experiments which Sir E. caused to be made, they appear to us to be very far from being correct and satisfactory deductions, for we cannot find that the results exhibited that regularity and uniformity which are necessary to justify so positive a conclusion. But even supposing we were authorized to draw this inference with respect to the changes which alimentary matter, derived from the animal kingdom, might undergo, what proofs or examples have we of this conversion having been effected out of the body on vegetable matter? And would not the difficulty remain as great as ever consequently with respect to animals subsisting wholly on vegetable food? Sir E. remarks that this theory recommended itself to his adoption the more strongly, because there is no other mode with which he is acquainted, by which animal fat can be formed. We are far from thinking that he has proved it to be formed in this way in the animal body, and we would ask what greater difficulty there can be in referring its formation to the general process of secretion, than that of bone, or muscle, or than the bile, the saliva, or any other of the secreted fluids, except that in the one case we can see the apparatus by which the function is performed, and in the other we cannot, for the means by which the function is performed, is, in both cases equally unknown to us.

XXII. *On the Colouring Matter of the Black Bronchial Glands, and of the Black Spots of the Lungs.* By George Pearson, M.D. F.R.S.

The colour of the Lungs undergoes a remarkable change in the human subject in the progress from infancy to age, but the fact though too obvious to have been at any time overlooked, has not been examined in reference to its immediate cause. This object has been attempted by Dr. Pearson in the present communication, which bears the appearance of considerable labour having been expended in the investigation.

By subjecting detached bronchial glands, or portions of the substance of the lungs, which were thickly studded with black points or congeries of lines, to the action of caustic potash in solution, or the more active acids, such as the nitric, or muriatic acids, the organized animal substance was dissolved, and a black powder was obtained, to which the colour of the part was owing, and which, being insoluble, subsided to the bottom of the vessel. This black powder, when subjected to the action of the nitrat, or oxymuriate of potash, deflagrated as charcoal does, and afforded carbonic acid. When heated alone, it burned with the odour of animal matter, and afforded a portion of animal empyreumatic oil, and there was also a production of hydro-carbonate gas, and a trace of prussic acid. Dr. P. therefore concludes, that this colouring matter is an uncombined animal charcoal, or, as he expresses it, 'not existing as a constituent ingredient of organized ani-'mal solids or fluids.' With respect to its origin he appears to us to have adopted a theory which is neither very ingenious, nor much in correspondence to any physiological view of the functions of these important organs. He thinks it is introduced with the air which we breathe, and that it is consequently absorbed from the air cells, by the vessels which open upon their surface.

This is a very mechanical view of the subject, and if it were the real source, we should naturally expect to find the change of colour gradually going on from the commencement of life to its close, which is contrary to our experience of its progress. We have observed it in a very high degree in comparatively young subjects who have fallen victims to consumption. Besides, when we consider that the pulmonary organs are the great outlets by which carbon is thrown out of the system, such an opinion seems hardly reconcileable with their known structure and purposes in the animal economy. It appears more probable that it takes place as a consequence of the function of the lungs being less perfectly performed, either as the effect of disease, or of that gradual change which, though not disease, is connected with the less vigorous performance of all the functions, which is a condition of advancing life. An inquiry into the relative proportions of carbonic acid given out at different periods of life, might throw some light upon it. We should have supposed that the notion of the oxygen of the air passing through the coats of the air cells and into the pulmonary vessels, was exploded since the publication of Mr. Ellis's ingenious and able inquiry, if Dr. P. had not brought it forward on this occasion, as a support to his theory. The fact

noticed by Dr. P. that the colouring matter is not removable by ablution, nor by maceration in water, is, we think, adverse to the idea of its being simply an extraneous matter, taken up by the absorbents.

XXIII. *Experiments on the Alcohol of Sulphur, or Sulphuret of Carbon.* By J. Berzelius, M. D. F. R. S. Professor of Chemistry at Stockholm; and Alexander Marcet, M. D. F. R. S. One of the Physicians to Guy's Hospital.

This able and elaborate paper is arranged under four divisions, the first of which relates to the preparation and general properties of this singular compound; the second details experiments made to determine whether hydrogen is one of its constituent principles; the third refers to the presence of carbon; and the fourth, to the proportion of its elements.

The preparation was conducted on the plan recommended by Clement and Desormes, viz. by volatilizing sulphur, through charcoal heated to redness in a porcelain tube, and condensing the product in water. The fluid thus obtained is of a pale yellow colour, extremely volatile, and producing a great degree of cold during its evaporation, and depositing in a crystalline form sulphur which is held in solution. To procure it perfectly pure it is necessary to distil it at a temperature not exceeding 110°. It is perfectly transparent and colourless, with a pungent taste and fetid smell. It boils under the ordinary atmospheric pressure at between 105° and 110°. and does not congeal at the temperature of 60° below zero. It is highly inflammable, burns with a blue flame, and emits copious fumes of sulphureous acid. It is readily soluble in alcohol and ether, and is precipitated from its solution in alcohol, by the addition of water. It is not soluble in water. It combines readily and perfectly with either the fixed or the volatile oils, and dissolves camphor rapidly. No action is exhibited with potassium when in the liquid state, but in the gaseous form, the potassium becomes ignited, and emits a reddish flame, and a black film is deposited upon its surface. When water is introduced, a greenish solution is obtained, having the properties of sulphuret of potash, and in which some carbonaceous matter is suspended. It has no action on mercury, or on the amalgam of silver or of lead. The alkalis dissolve it, but none of the acids except the nitro-muriatic, and the oxymuriatic gas in a humid state, have any action upon it. It combines with the new detonating compound lately described by Sir H. Davy, and the compound formed by their union does not explode when heated to ignition, nor does it exhibit any action when brought into

contact with olive oil. It also prevents the detonation of the compound when brought into contact with phosphorus, but if the quantity of the detonating compound predominates, the mixture inflames.

The experiments which were to determine the question of hydrogen being contained in this liquid as one of its constituent parts, were made with oxygen, oxymuriatic gas, muriate of silver heated to redness, and different metallic oxides strongly heated, through which it was passed in a state of vapour, and the results were such as to afford sufficient proof, that no hydrogen entered into its composition.

The experiments instituted for the purpose of ascertaining if carbon was contained in it, as one of its essential component parts, were perfectly decisive in their results. The gaseous matter, produced by its combustion in very pure oxygen gas, was found to be a mixture of sulphureous acid gas, of carbonic acid gas, and of gaseous oxide of carbon; and when it was combined with the solutions of lime and barytes in water, carbonic acid was slowly formed, and occasioned a precipitation of the earths from the solutions. The determination of the proportions in which the sulphur and the carbon are combined in this body, was attended with some difficulty; but its perfect decomposition was ultimately effected, by slowly passing it in a state of vapour through the red oxide of iron coarsely pulverized. By a very careful analysis conducted in this manner, it was ascertained to contain 84. 83 parts of sulphur and 15. 17 of carbon in the 100. or 100 sulphur and 17. 89 carbon. These proportions correspond so nearly to numbers which, on Dalton's principle, represent these substances respectively, that there can be no reasonable doubt of the truth of the conclusion which these excellent chemists have drawn, that it consists of two atoms of sulphur united to one of carbon.

There is an Appendix to this communication by Professor Berzelius, which exhibits the characteristic proofs of his profound knowledge of chemical science. It relates to several points connected with the subject of the paper, or arising out of it.

The Professor first relates the details of the mode which was pursued to ascertain the elementary proportions of the compound; he then compares these results with the deductions obtained by the application of the law of definite proportions, and offers some general observations on the atomic theory.

The remaining portion is occupied with an account of some new combinations of the sulphuret of carbon with the alkalies,

earths, and metallic oxides; (a class of bodies for which he proposes the name of carbo-sulphurets;) and a new compound produced by the action of nitro-muriatic acid. The carbo-sulphurets appear to exist as distinct compounds only so long only as water is totally excluded, for its presence occasions their decomposition when a hydro-sulphuret of the base is formed, carbonic acid being at the same time produced. The substance formed by the action of nitro-muriatic acid and sulphuret of carbon, presents many singular properties. It is a solid white crystalline body, having the appearance of camphor; fusible at a low temperature, very volatile, and subliming without residuum. It is insoluble in water, but dissolves readily in alcohol and ether, from which it is precipitated by water, and it forms transparent solutions in both the fixed and the volatile oils. It reddens litmus paper, and dissolves zinc with the disengagement of a very fetid gas; and from this solution, a spirituous liquid is procured by distillation, having the same smell with the gas, and there is a residuum of sulphate and muriate of zinc. Its solution in alcohol, when distilled, affords sulphureous acid gas, alcohol strongly impregnated with muriatic ether, and carbonic acid gas. Water has the power of decomposing it, though very slowly. Caustic potash in solution, aided by heat, dissolves it, without any disengagement of gas, and when the potash is neutralized by sulphuric acid, no precipitation takes place, but there is a slight effervescence, and the smell of sulphureous acid. The addition of sulphate of silver occasions the precipitation of the muriate of that metal. It contains therefore sulphur and carbon in combination with oxygen, and consequently in the state of sulphureous and carbonic acids, for otherwise either carbon would have been precipitated, or sulphuret or hydro-sulphuret of potash formed.

Professor B. estimates its composition at 48. 74 muriatic acid, 29. 63 sulphureous acid, and 21. 63 carbonic acid and loss; or, on the atomic theory of Dalton, it is composed of two atoms of muriatic acid, one of sulphureous, and one of carbonic acid. It is remarkable, Dr. B. observes, that the proportions of sulphur and carbon which it contains, are not the same with those of the sulphuret of carbon, for one of the atoms of sulphur is expelled during the formation of the triple acid, and is converted into sulphuric acid, which is found in the nitro-muriatic solution. To this singular compound the Professor gives the name of acidum-muriaticum-sulphuroso-carbonicum, which, though objectionable on account of its length, is certainly in conformity with the established principle of chemical nomenclature.

XXIV. *On the Means of procuring a steady Light in Coal Mines, without the Danger of Explosion.* By William Reid Clanny, M.D. of Sunderland. Communicated by William Allen, Esq. F.R.S.

The many melancholy accidents which have happened in consequence of the explosion of the carburetted hydrogen gas, which accumulates in coal mines, gives a peculiar interest to every proposal, which has for its object, to render the situation of the miners less hazardous, while they are following their dangerous occupations. The power of ventilation seems to be unequal to the purpose of averting the danger in the working of an extensive mine; and Dr. Clanny has therefore suggested an apparatus, in which the light that enables the workman to pursue his labours, is placed in an insulated atmosphere, so that any explosion which takes place is limited to the atmosphere contained in the apparatus. The connexion of the air within the apparatus, with the external atmosphere, is cut off by means of two reservoirs containing water, and the air is forced through the water in the lower reservoir, by means of a pair of bellows, and the air which has already contributed to support the combustion of the lamp or candle, is consequently forced through a tube or chimney at the top, and, in its escape, passes through the water contained in the upper reservoir. The contrivance is simple and may be readily managed, and we trust its general adoption will prevent the recurrence of those heart rending calamities that have so frequently involved the population of the coal districts in a state of affliction and wretchedness extremely distressing to contemplate, especially in connexion with the painful pursuits of laborious industry.

XXVI. *Additional Observations on the Effects of Magnesia in preventing an increased Formation of Uric Acid; with Remarks on the Influence of Acids upon the Composition of Urine.* By William Thomas Brande, F.R.S. Prof. Chem. R. I. Communicated by the Society for improving Animal Chemistry.

This is an important communication, inasmuch as it extends our knowledge of the means of relieving or preventing one of the most painful maladies to which the human body is liable. Mr. B. in his former communication on this subject, noticed the power which magnesia has in correcting the disposition to the formation of uric acid, a substance of which urinary calculi are

frequently formed, and which, in many instances, is found to constitute the central nucleus of those which are formed of the ammoniaco-magnesian phosphates. To possess the means, therefore, of preventing its formation, is of singular importance, since we may thus be enabled, in many instances, to avert the contingent necessity of submitting to a painful and dangerous operation.

Mr. B. has related two cases, in this paper, in which the daily use of magnesia for some time, was followed by an entire disappearance of the deposite of uric acid, an effect which alkaline remedies had, in both instances, failed to produce. There is also this important advantage connected with the employment of magnesia, that it does not injure the powers of the stomach, which the alkalies, especially in their pure state, generally do, if taken for any length of time. The incautious or improper use of either of these remedies, after the uric acid has ceased to be deposited, is attended, however, in some instances, with inconveniences, which are different in kind only, and not in the degree of danger, form that which they are intended to remove; for when the formation of uric acid is corrected, the urine, in these cases, deposites a sediment of white sand, consisting of the ammoniaco-magnesian phosphates, either alone, or mixed with the phosphate of lime; nor is the appearance of this sediment peculiar to these circumstances.

Dr. Wollaston some years ago suggested the employment of acid remedies, with a view to remove the formation of this kind of deposite; and Mr. Brande has successfully applied himself to the investigation of this important inquiry. He found that the mineral acids occasion the re-appearance of the uric acid, in cases where it had been previously suspended by the use of magnesia; and, in others, to cause considerable irritation to the bladder, or the intestines; he was therefore induced to try the effect of vegetable acids, and the results are peculiarly satisfactory. Fifteen or twenty grains of citric acid, taken twice or thrice a day, soon produced a marked diminution of the earthy deposite, and the continuance of it for some months, caused it to disappear entirely.

In the case of a gentleman, eighty years of age, who, together with the deposite of the white sediment and mucus, had symptoms of diseased prostate gland, and had twice submitted to the operation for the stone, even the citric acid was found to be inadmissible, in consequence of the irritation which it occasioned, when it was taken in sufficient quantity to produce any change in the appearance of the urine. In this case carbonic acid was employed with the happiest effect. The quantity of this acid which is disengaged from thirty grains of crystal-

lized carbonate of potash, was taken four or five times a day, and, during its employment, the urine ceased to deposite any sediment, and the irritability of the bladder subsided.

XXVII. *Additions to an Account of the Anatomy of the Squalus Maximus, contained in a former Paper; with Observations on the Branchial Artery.* By Sir Everard Home, Bart. F.A.S.

An opportunity having occurred of examining an individual of this species of Squalus, in consequence of one having been brought to London in 1812, Sir E. has availed himself of it, to correct his former account of its anatomical structure, which was drawn up from an examination of one which was a good deal mutilated. The principal parts which are noticed in this communication, are, the stomach, the biliary ducts, the heart, the sexual organs, and the brain; and the peculiarities of structure are illustrated by some very beautiful engravings of the parts.

The muscular structure of the branchial artery, which, Sir E. remarks, is confined to particular tribes of fish, he supposes to be intended to regulate the supply of blood to the gills. In those fish which frequent deep water, he thinks the pressure of the water will be so much increased or diminished by the depth at which the fish may be from the surface, that the circulation of the blood in the branchiæ must undergo corresponding changes, and consequently will require a regulating force which shall vary with the situation of the animal. When the fish is in deep water, the contraction of the muscular coat will diminish the area of the artery, and by causing the valves to act perfectly in concert, will force the blood into the capillary vessels, but when the animal is near the surface, the relaxation of this structure will permit the regurgitation of the blood into the ventricle, so that the vessels of the gills may not be too much loaded with blood.

This muscularity of the branchial artery is common to all the shark tribe. It is confined to particular genera, however, and Sir E. illustrates his ideas of the purposes which this structure is intended to answer, by comparing it with others in which the branchial artery is extremely elastic, but entirely destitute of muscular fibres. This occurs in the turbot, which, living at a moderate depth in the sea, is subject to little variation in the pressure made upon the gills; and in fishes of this description, elasticity is employed as a substitute for muscular power. But in addition to these means of regulating the circulation of blood in the gills, the ventricle, in most fishes, is so situated in respect to the auricle, that the blood re-

ceived into it, is, in the first instance, impelled in a direction nearly at angles to that of the artery.

XXVIII. *Some further Observations on a new detonating Substance.* In a Letter from Sir Humphrey Davy, LL.D. F.R.S. V.P.R.I. to the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S.

Since the communication of his former paper on the properties of this new substance, Sir. H. has had the satisfaction to learn, that the compound which he had formed and examined, was the same with that which had been discovered at Paris. The present communication details the results of additional experiments upon it, made with a view to the farther investigation of its properties, and the proportion of its constituent parts. Its specific gravity is 1,653. It does not become solid when exposed to the cold produced by a mixture of ice and muriate of lime. It gradually disappears in water, azotic gas being evolved, and the water acquiring the taste and the smell of a weak solution of nitro-muriatic acid. When introduced into concentrated muriatic acid, it quickly resolves itself into gas, producing much more than its own weight of elastic fluid, which proves to be pure chlorine, and the solution is found to contain muriate of ammonia. In concentrated nitric acid it affords azote, and in dilated sulphuric acid, a mixture of azote and oxygen. It detonates in a strong solution of ammonia, but in a weak solution it produces azote. It combines with the compounds of chlorine with sulphur and phosphorus, and with the alcohol of sulphur, without any violence of action; and it dissolves in moderately strong fluoric acid, giving it the power of acting upon silver. Placed in contact with pure mercury, without the presence of any moisture, a white powder and azote are formed. The white powder when examined, is a mixture of calomel and corrosive sublimate.

Considerable difficulty occurred effecting the decomposition of it in such a manner as to afford a correct knowledge of the proportion in which its constituent principles were combined, as only very small quantities could be acted upon without danger. In a very accurate experiment, in which $\frac{7}{10}$ of a grain of the compound, were decomposed by mercury, 49 grain measures of azote were produced. The white powder which was formed, sublimed unaltered with giving off any elastic or fluid matter, which could hardly have been the case, if it had contained either hydrogen or oxygen, or both. The results of this decomposition would give 57 of azote to 643 of chlorine in weight, or 19 to 81 in volume, as the proportion of its constituents.

Its action with muriatic acid appeared to Sir H. to afford a more decisive mode, for as chlorine and muriate of ammonia are the products formed, it was evident that part of the acid was decomposed, by the attraction of the compound for hydrogen to form ammonia, so that the chlorine liberated, is the joint product of both the compounds, and the quantity of chlorine produced from a certain quantity of the compound being therefore known, its composition becomes a matter of precise calculation:—

'For ammonia being formed of three volumes of hydrogen, and one of azote, and muriatic acid of one volume of hydrogen and one of chlorine, it follows that for every three volumes of chlorine evolved, by the decomposition of muriatic acid, one volume of azote must be detached from the compound; and the weight of chlorine in the compound must be less than the weight of the whole quantity of chlorine produced, by a portion, which is to the azote in the compound as 295 to 2295, if the relative specific gravities of the two gases be considered as 2,627. and 1.'

Still difficulty occurred in effecting the decomposition in this manner, in consequence of the chlorine being absorbed by the muriatic acid, which occasioned some variation in the results. The effect, however, of solutions of chlorine, in discharging the colour of the solution of indigo in sulphuric acid, was employed as the means of determining the quantity of chlorine which was absorbed by the solution of muriatic acid, for the effect of a solution of chlorine, in depriving the indigo solution of its colour, is directly as the proportion of chlorine which it contains.

By these methods Sir H. determined, that 1, 61 grains of chlorine are produced by the action of one grain of the compound on a solution of muriatic acid; and on the data already given, this quantity will give for the composition of the new substance 91. of chlorine, and 9 of azote, in weight, or, in volume, nearly 119 to 30. From these results Sir H. concludes, on the principle of Gay Lussac, that gaseous bodies combine in definite volumes, its real composition is four volumes of chlorine to one of azote, or, according to the theory of definite proportions, of one proportion of azote 26. and four proportions of chlorine 261. Sir H. remarks, that this compound affords the only example yet known of one proportion of a substance uniting with four proportions of another, without any intermediate combination of the same substances in smaller proportions having been discovered; and it affords a proof that there is no strict law of analogy which regulates the combinations of any given body with other substances.

XXIX. *Experiments on the Production of Cold by the Evaporation of the Sulphuret of Carbon.* By Alexander Marcet, M. D. F. R. S. one of the Physicians to Guy's Hospital.

The remarkable volatility of the sulphuret of carbon, a property which was noticed by Dr. M. and Prof. Berzelius, in their communication on the subject of this compound, renders it one of the most powerful agents yet discovered in producing a rapid and considerable diminution of temperature. By comparing its power with those of ether and alcohol, Dr. M. found that the bulb of the thermometer, covered with flannel or lint, and wetted with the sulphuret, fell from 60° to 0, during its evaporation, while ether occasioned a diminution to +20, and alcohol to about 50° only. This effect was produced by the evaporation in the atmosphere. When the thermometer, with its bulb previously wetted with the sulphuret, was introduced into the receiver of an air pump, and the air exhausted, it fell, in about two minutes, from + 70° to — 70° of Fahrenheit; and Dr. M. remarks, that if the air pump is capable of exhausting the atmosphere until it supports only $\frac{1}{3}$th of an inch of mercury, the thermometer then falls to —81° or —82° in less than two minutes. This is a degree of cold so many degrees below that at which mercury freezes, that a spirit thermometer is necessary in these experiments.

Dr. M. made some attempts to augment the effect of this property of the sulphuret, but without success; if, however, it should at any time be found practicable to apply the principle of Leslie's method with this substance, a much greater reduction of temperature might be produced than has ever yet been accomplished.

XXX. *On a Saline Substance, from Mount Vesuvius.* By James Smithson, Esq. F. R. S.

The recent discoveries in chemistry have so much extended the limits of our knowledge, that the phenomena presented by volcanoes cease to be mysterious; and we are almost prepared to refer them to the operation of causes with which we are already acquainted, and of the power of which we can form, to a certain degree, a pretty accurate estimate. A more intimate acquaintance, therefore, with the nature of the substances which are of volcanic origin, becomes of importance in enabling us to apply the facts and principles, already in our possession, to the theory of these stupendous operations of nature.

Mr. Smithson is a decided Huttonian, and he remarks that the proofs we possess of the existence of extensive deposites of

combustible matter in the interior of our globe, lead us to regard volcanoes no longer as local phenomena, but as principal elements in the history of the earth, and as affording us the means of connecting its present with its past condition, as well as in some degree with its future destiny.

The substance which has given occasion to the present communication, is a saline substance which had 'flowed out liquid 'from a small aperture in the cone of Vesuvius,' and was transmitted to Mr. S. from Naples, so far back as May, 1794. He ascertained, at that period, that it consisted chiefly of sulphate of potash, a salt which had never been regarded as a native mineral production. Urged by the progress of discovery since that period, Mr. S. has undertaken a more accurate analysis of this substance, of which this paper contains the details and the results. He found the soluble portion of the substance to consist of sulphate of potash 7. 14. sulphate of soda 1.86, muriate of soda 0.46, muriate of ammonia, muriate of copper, and muriate of iron, together 0.54. The insoluble matter consisted of submuriate of copper, and a yellow ochreous powder, which Mr. S. regards as a submuriate of iron, but its small quantity and its admixture with the submuriate of copper, prevented his submitting it to a perfectly rigorous examination. It appears, therefore, that this volcanic production contained nine distinct varieties of matter, and all of them chemical combinations.

XXXI. *Some Experiments and Observations on the Substances produced in different Chemical Processes on Fluor Spar.* By Sir Humphry Davy, LL. D. F.R.S. V. P. R. I.

In the Bakerian Lecture for 1808, Sir H. has related some experiments on the action of potassium on silicated fluoric acid gas, from which he was led to infer that the acid was decomposed, and that oxygen was probably separated from it by the potassium. The same conclusion was drawn from some similar experiments by Gay Lussac and Thenard. This, however, was before the researches of Sir H. on the oxymuriatic gas, had developed those theoretical conclusions on the nature of muriatic acid, which seem to have acquired strength and consistency in proportion as our acquaintance with its relations and analogies have extended.

The suggestions of a Parisian correspondent, M. Ampere, seem first to have led to the train of investigation which is detailed in the present communication. He had concluded from analogical reasoning, that the fluoric acid resembled the muriatic, and was a compound of a substance belonging to the same class of bodies as oxygen and chlorine, united to hydrogen.

These views had originated in the investigations of Sir H. on oxymuriatic gas, and were supported by reasonings drawn from the experiments of Gay Lussac and Thenard.

The fluoric compounds which were the subject of the following experiments, were the silicated fluoric acid gas, liquid fluoric acid in its pure sate, and the fluo-boric acid gas, which was discovered by Gay Lussac and Thenard. With respect to these compounds, Sir H. justly remarks, that different hypotheses may be formed, on which the facts will admit of explanation, but such is the complicated character of the phenomena which they present in their relation to other bodies, that no explanation can at present be offered which does not involve some degree of conjecture Sir H. however, seems to regard the hypothesis of his correspondent, M. Ampere, as most conformable to the general series of chemical facts, and the experiments which he relates certainly give support to that theory. As those acids which are known by direct experiment to contain oxygen united to an inflammable base, and water, afford moisture when they enter into combination with ammonia, Sir H. thought it probable, that if the fluoric acid belonged to the class of acids containing oxygen, it would present the same phenomenon on its union with ammonia. An experiment was therefore made with a view to determine this point, and the combination of fluoric acid and ammonia, was made in an apparatus of platinum, but there was no indication whatever of the production of the slightest degree of moisture, so that the liquid fluoric acid can hardly be supposed to contain water. Some solid and perfectly dry fluate of ammonia, with an equal weight of potassium, was next placed on a tray of platinum, and introduced into a small glass tube, connected with a mercurial apparatus. The application of heat occasioned a violent action and the disengagement of gas. A white solid substance was formed, which proved to be fluate of potassa; part of the potassium remained on the tray, and the gas which was disengaged, consisted of ammonia and hydrogen, in the proportions of two to one nearly in volume. As no particular precautions, however, had been taken to dry the mercury, this experiment could not be considered as decisive. If, however, the fluate of ammonia had contained oxygen united to an inflammable base, it might have been expected that it would separate, or enter into some new combination, since this is found to take place with the action of potassium on those ammoniacal salts which contain an acid having oxygen as a constituent principle. The action of the potassium in this experiment, was precisely similar to its action on muriate of ammonia, in which there is an invariable production of ammonia and hydrogen in the proportion of two and

one, muriate of potassa, or (the potassane of Sir H.) being formed at the same time.

As all the substances which contain definite proportions of water, whether acids, alkalies, or oxides, and which are either fluid, or capable of being rendered so by heat, are decomposed by Voltaic electricity, Sir H. determined to submit the pure liquid fluoric acid, to the action of this powerful decomposing principle. Considerable difficulty occurred in doing this, in consequence of the action of the acid on glass and on all animal and vegetable substances. It was accomplished, however, by cementing a wire of platina in a piece of horn silver, and by inverting it in a tray of platina filled with the acid. A very weak Voltaic power was employed, and the apparatus was kept cool by a freezing mixture. The platina wire at the positive pole was rapidly corroded, and became covered with a chocolate powder, and a gas was disengaged at the negative pole, which inflamed like hydrogen, but which could not be collected in sufficient quantity to submit it to accurate examination. When the acid was pure no other inflammable matter was produced Other attempts were made to electrize the acid with the positive surface formed by plumbago, and also by connecting a piece of charcoal to the extremity of the platina wire, but these expedients gave no satisfactory results; the plumbago was speedily destroyed, and the charcoal afforded no efficient protection to the platina wire. Nor was an experiment made by taking sparks in the acid from the powerful batteries of the Royal Institution, more successful, for though some gas appeared to be produced at both the positive and the negative surfaces, yet there was reason to conclude that it was only the acid rendered gaseous, but not decomposed.

From the result of these experiments, therefore, Sir H. concludes, that 'the phenomena of Voltaic electrization of fluoric 'acid, present no evidences in favour of its containing a peculiar 'combustible substance and oxygen, and the most simple mode 'of explaining them, is, by supposing the fluoric acid, like mu-'riatic acid, to be composed of hydrogen, and a substance, as 'yet unknown in a separate form, possessed like oxygen and 'chlorine of the negative electrical energy, and hence deter-'mined to the positive surface, and strongly attracted by metallic 'substances.' Having failed in effecting the decomposition of the acid by these means, and assuming its analogy with chlorine, that the fluoric compounds consist of inflammable bodies united to a peculiar principle, it is evident that all attempts to decompose the fluoric acid by inflammable bodies, could only lead to the formation of new combinations. Sir H. was, therefore, led by analogy, to attempt its separation from the bases with which

it might be combined, by means of oxygen, or chlorine, for as chlorine is in some cases detached from hydrogen by oxygen, and oxygen, in a number of instances, is detached from the metals by chlorine, he thought it probable that the separation of the fluoric principle might be effected by similar means. The dry fluates of silver, mercury, and potassa, were selected for these experiments. These salts, in a perfectly dry state, were introduced into glass retorts which were exhausted, and then filled with chlorine, and the part of the retort in contact with the salt was then heated to redness. Considerable action took place, the fluate of mercury was converted into corrosive sublimate, and the fluate of silver, into horn silver. There was violent action on the retort, and when the results were examined, there was a considerable absorption of chlorine, and a production of silicated fluoric acid gas, and oxygen gas. The fluates of potassa and soda, were converted into muriates with precisely the same phenomena. Sir H. conceives, that the oxygen, in these cases, was disengaged from the silica and soda contained in the glass, and with which the fluoric principle had entered into combination, after it had been expelled from its former combination by the chlorine. The experiments with the fluates of potassa and soda, were afterwards repeated on trays of platina, and enclosed in tubes of the same metal. There was a considerable absorption of chlorine, and the fluates were converted into muriates with an increase of weight, no new gaseous matter could be detected in the chlorine contained in the tube, but the platina was acted upon, and covered with a reddish brown powder. Tubes of silver, and glass coated with the combinations of chlorine with copper and silver, were also employed in these experiments, but without obtaining more successful results;—the silver was acted upon to a considerable degree, and the coating of the glass was fused by the heat employed in the experiments, and the glass consequently was not protected from the action of the fluoric principle. In one experiment, however, made in a tube of platina which had been coated with fused muriate of potassa, the gas, when allowed to escape into the atmosphere, had a peculiar, disagreeable smell, different from that of chlorine, which still formed the greatest part of the gas in the tube. A portion of this gas, transferred to a glass receiver over mercury, acted upon the glass, silicated fluoric acid gas being produced; but, in this instance, the platina tray had been corroded, and the brown powder formed.

Sir H. made several attempts to disengage hydrogen from the liquid fluoric acid by the agency of oxygen and chlorine, but it was not decomposed, when passed through a tube of platina heated to redness, with chlorine, nor by being distilled from

salts containing abundance of oxygen, or chlorine. The fluates of lead and mercury were distilled also with phosphorus and sulphur, with a view to obtain compounds of the fluoric principle with phosphorus and sulphur. In these experiments, decomposition took place, the glass vessels were violently acted upon, sulphurets and phosphorets were formed, and minute quantities of a limpid fluid were condensed in that part of the tube which was cooled by ice; this fluid had the appearance of hydrofluoric acid, and rapidly dissipated itself in white fumes; whether it was a compound of the fluoric principle with the phosphorus or sulphur, or the acid had been formed by the combination of hydrogen derived from these substances, was not ascertained.

From the general results of his investigations, Sir H. thinks it is reasonable to conclude, that there exists in the fluoric compounds a peculiar substance, possessed of strong attraction for metallic bodies and hydrogen, and which, combined with certain inflammable bodies, forms peculiar acids. For this substance his correspondent M. Ampere proposes the name of fluorine.

Dr. Wollaston has observed, that the fluoric acid and its combinations, have very low powers of refracting light, and though the fluoric principle seems to possess higher acidifying and saturating powers than either oxygen or chlorine, yet it is probable that its refracting powers are lower than those of almost any other body.

Art. V. *The Legend of the Velvet Cushion*, in a series of Letters to my Brother Jonathan, who lives in the Country. By Jeremiah Ringletub. 8vo. pp. 322. Williams and Son. Price 6s. 6d. 1815.

THE *jeu d'esprit* of this spirited volume is chiefly in the title-page, advertisement, and first letter. The Author begins in a joke, and seems to promise the lovers of mirth and good humour, no small share of entertainment. For awhile he is vastly amusing; and even our stern and inflexible muscles began to yield to the relaxings of risibility. They were however soon contracted to their former gravity by the altered tones of Jeremiah; and we found him, before many minutes had elapsed, in good earnest on his subject. Now, and then, indeed, he tries to smile; but it is only a gleam of sun-shine in a storm—a forced laugh that seems to indicate more pain than pleasure. On this account, it would have been well, unless he had continued his facetiousness longer, not to have jested at all, but to have begun as he intended to go on, in right sober mood. The mind is not placed by the *debut* of 'Master

'Ringletub of Pogram-Hall,' in a posture of serious thought; and when the queer-looking animal begins to reason like a judge, the transition from levity to reflection is not made in a moment, and it requires an effort for which we were scarcely prepared, to enter at once into his arguments. We confess, however, that an effect was produced by Jeremiah's remarks, which is not always secured even by the grave advices of the pulpit;—we forgot the speaker in the subject: and as thinking is far more natural to us than laughing, we were not sorry, on the whole, to keep on in our usual course. We know not how far our 'Pogram-Hall' friend might have unfitted us for future lucubrations, had he preserved his humour to the end of his correspondence; and we derive consolation from disappointment, by reflecting on its uses!

Our lively Author deserves our sincere gratulations for his happy designation of "The Velvet Cushion." He calls it a 'Legend,' because it is 'a story invented and told for the benefit 'of the Church.' He could not have suggested a more appropriate title for it. The author of that work has somewhat softened the severity of a few passages, as they appeared in the first edition; but the disingenuous insinuations against Dissenters are still retained, and he cannot be surprised to find that the cause of a calumniated party has yet its advocates and its champions. To defend that party, is the object of the volume before us.

The principal subjects of correspondence in the "Legend," are—Catholic Emancipation—the Test and Corporation Acts—and the character of King Charles the First. On the first of these topics the Author is a strenuous and manly advocate; against the penal statutes affecting Dissenters, he reasons with great vigour and eloquence, proving we think by unanswerable arguments, their impolicy and their injustice; and the usurpations and the popery of the unfortunate Charles, he endeavours to establish on the authorities cited by Towgood. Interminglcd with those discussions are several digressions and anecdotes, which considerably enliven the work, and accord more completely with the style of familiar correspondence. The general impression we have received from a perusal of the volume, is highly creditable to the polemic and rhetorical talents of the Author. We should imagine him to be well gifted in the faculty of popular argumentation. He possesses considerable powers of reasoning and expansion; and is, we suspect, much more in the habit of declaiming with effect, than writing letters to his brother Jonathan. At the same time, we wish the epistles had been addressed to some real personage, and that he had neither assumed nor invented a fictitious character. *If Peter Plymley* was his first prototype, he has egregiously

failed in imitating what was the appropriate merit of that political bagatelle. Jeremiah Ringletub is far too polished in his diction—too elaborate and oratorical in his style of reasoning. In fact, he writes, in the greater part of the correspondence, like a grave dissenting minister, sincerely attached to his own particular department of the religious world, ardently zealous to defend its interests, and prepared to repel with honest indignation all the attempts of artful hostility. We should think, from the tone of confidence with which he asserts his convictions, that he is an eloquent, warm-hearted, and impassioned preacher; that some glowing passages from his *sermons* and his *speeches*, have found their way into his letters; that he is not unconscious of his power, and is accustomed to speak "like "an oracle!"

There is no resemblance whatsoever between the "Velvet "Cushion," and the "Legend." The one abounds in picturesque delineations of character, and in the intermixture of pathetic and devotional sentiment: the other is bold and nervous in the assertion and defence of principles, and is occasionally sarcastic and severe. While the tone of piety pervading the one, heightens the impression of its fallacies, the cast of political declamation that marks the other, diminishes the force of its arguments. The spirit of devotion has the effect of consecrating the errors of the one; the general absence of that spirit too much secularizes even the truths of the other. It must however be observed, that the object of each is exceedingly diverse. Nothing could be easier than to construct a series of dialogues in the style of the Velvet Cushion; and by the association of ludicrous incidents with feeble reasonings, and the confounding of accidental evils with the general tendencies of a system, make the best causes appear suspicious and indefensible. Let the Church of England be tried by such a criterion, and it would soon be found wanting. But there is one special advantage possessed by the "Legend;" it is manly and ingenuous; and the points at issue are brought directly to the view of the reader, in all their prominences and connexions. If every argument is not equally forcible, all are alike intelligible and undisguised; the opinion is fully developed, and no scope is left for the distortions and exaggerations of a mind that may happen to be more suspicious than the Author's.

It is seldom, of late, that Dissenters have written on the characteristic principles of their profession, except when the hostile or insidious attacks of their neighbours have compelled them to act on the defensive; and in such cases they have been employed, like the Author of the Legend, chiefly in skirmishing operations. In fact, they have been so occupied and absorbed by objects of general utility, and they have so willingly merged

all their peculiar views in the great and equalizing distinction of the 'common faith,' that they have felt reluctant to engage in controversies of minor importance. In uniting with other Christians to promote the general cause of religion, they felt that no sacrifice of interest or inclination was requisite on their part to support that union. They never feared that Bibles 'without note or comment' would be injurious to their particular interests! No one ever heard from them, at public meetings, the language of apology for becoming advocates of a Society that employs itself solely in distributing Bibles; and none of their party have been found hardy enough to throw out the libellous insinuation, that by such exertions they would ultimately endanger the cause of Dissent! At the same time, it was not *for* the cause of Dissent, nor indeed with any party views, that they engaged in this active and enlarged co-operation. They had far higher aims, and were influenced by far nobler motives. Hence, they willingly gave the precedence to those, whose connexion with the Establishment led them to think, that precedence was their due. They suffered the mortification on various occasions, of hearing their friends and colleagues, enter into very elaborate proofs of the possibility of joining with Dissenters, and yet being loyal subjects of the government; and the equal possibility of Dissenters being, after all, Christians—and giving Bibles to the poor without polluting those donations by their touch! Still apologies and indications were not sufficient to prove the policy or the safety of Churchmen associating with Dissenters. Episcopal manifestoes, marked alike with imbecility and ignorance, were published and widely circulated:—but though Dissenters meekly asserted their innocence, and here and there, liberal Churchmen brought forward the proofs of it, the cry of ecclesiastical vengeance continued to be propagated; and unhappily, it is yet as clamorous as ever! Even Clergymen reputedly evangelical as they call themselves, are now occasionally found to display as much splenetic hostility against nonconformity as their unenlightened brethren; and instances have occurred, in which their rancour has been far more inveterate. Suspected by their superiors, to be not so well affected as they ought to be, towards the venerable Establishment, they have been determined to outstrip their contemporaries in illiberality, and to give lucid proof that they had no good-will to sectaries. The Dissenters have accounted on this principle, for their proud reserve, their chilling distance, and their haughty condescension; they have, notwithstanding these infirmities, (naturally gendered by the spirit of a national hierarchy, and rendered more obvious by the circumstances in which some of the more serious Clergy have been placed,) most cordially rejoiced in their success, and prayed for the extension

of their labours. They have been taught by *their* principles to exclaim—"If Christ be preached—we rejoice!"

But there is one effect which, as the result of recent attempts to revive the spirit of hostility towards Dissenters, will be of essential advantage to their cause. Compelled *as they now are*, by every method in their power, to state and vindicate their peculiar principles, those principles will become more generally known, and be more warmly cherished. The continued sun-shine of friendly feeling might have relaxed the tenacity of their grasp; but the storm which now rages against them, and to which, in some cases, those are contributing their proportion, who might have known better, will only make them wrap about them more firmly than ever the garment of liberty and independence. They will not be afraid or ashamed to avow their reasons of dissent; and the circulation of them must inevitably produce impression. The *idola theatri*—the prejudices which rest only on the authority of others—the mere *dicta* of philosophers and priests, have long since lost the power they once possessed; and men will venture to think and to speak for themselves. Where habits of free inquiry are formed, and in exact proportion to their influence, the reasons of nonconformity will be fairly and candidly investigated; and they require investigation only, in order to ensure their success.

We rejoice in the anticipation of these results, because in this country we consider what has been termed the cause of Dissent, to be intimately combined with the progress of religious liberty and evangelical truth. It is the testimony of one, who can never be suspected of any favourable leaning towards the party, and whose political predilections were as much opposed to their general principles, as his scepticism, that 'the precious spark of 'liberty was kindled and preserved by *the Puritans alone*; and 'it was [is] to this *sect*, the English owe the whole freedom of 'their constitution.'* But our readers shall have a specimen of our Author's reasonings on this subject.

'Established churches have never been friendly to liberty.—"The very constitution of a hierarchy fits it for the work of tyranny. It is much better suited to the genius of an arbitrary than a free government. To the former it may yield a principal support; to the latter it must ever prove dangerous. The clergy considering themselves as the allies of the state, yet, having no civil department, are disposed on all occasions to strike in with the current of the court: nor are they likely to confine the obligation to obedience within any just and reasonable bounds. They will insensibly become an army of spiritual janizaries. Depending, as they every where must, upon the sovereign, his prerogative can never be exalted too high for their emoluments, nor

* *Hume.*

can any better instruments be contrived for the accomplishment of arbitrary designs. Their compact and united form, composing a chain of various links, which hangs suspended from the throne, admirably fits them for conveying that impression, which may soothe, inflame, or mislead the people."

'When the comprehension bill was brought before Parliament, several Members in the House of Commons, who were the friends of the Dissenters, opposed it on the following singular ground: "If this bill," say they, "pass into a law, two thirds of the Dissenting Ministers may enter the establishment. They will, in consequence of this, acquire the *esprit de corps* of the clerical order; at any rate their successors will. Our clergy were never the friends of liberty—we have found them to be the advocates of prerogative, and unconcerned about the rights of the people. The puritans, the nonconformists, and the dissenters, have been the steadfast assertors of the liberties of Englishmen. If the number of those who continue out of the church be considerable, they will have an influence which will be beneficial to the cause of freedom, and the act which tolerates them will remain inviolate." ' *Legend*, pp. 179, 181.

The present age is distinguished above all that preceded it, by the general spirit of liberality, and the prevalence of accurate and scriptural views of the rights of conscience. There is a *national* as well as a *legal* toleration; and this state of feeling is chiefly to be attributed to the diffusion of knowledge, and to a practical demonstration of the benefits that result from the suppression of force, and the virtual, if not the formal repeal of penal statutes on the subject of religion. But the fact that the repeal is not formal, is a decisive proof that the hierarchy of England is what it was in the days of the Stuarts; and that our liberty is not in the slightest degree to be ascribed to any change for the better, in our ecclesiastical constitution. Individuals connected with the Church, and the Clergy in general, have of course been subjected to the general causes of melioration; and the change which has been gradually wrought on the public mind, by the obvious inadequacy of magistrates, pillories, and prisons, to arrest the progress of religious innovations, has necessarily had its share of influence on our 'bishops, 'curates, and all congregations committed to their charge.' But for this melioration we are indebted to the *State*—not to the *Church*; to the spirit of the times, not to the principles of the Establishment. If the clergy *as a body* were friendly to the cause of religious liberty, why are the Test and Corporation-acts still on our statute-book? Why are they *generally* found supporters of every measure that tends to restrict the privileges of Dissenters, and sufficiently lukewarm about the rights and claims of their seceding brethren? Did the Clergy—even the *evangelical* Clergy, display any interest in the exertions that were recently made, to resist a legislative encroachment on those

rights? No—they "passed by on the other side!" Individuals might unite with the Dissenters; but there was no declaration of *general* feeling on the subject; and the major part of the Clergy were every where active supporters of the projected amendment. Had there been any alteration for the better in the principles and spirit of the hierarchy, any disposition to recognise the sacred rights of conscience, any radical change in the genius and tendency of the system, it was natural at that time to look for the proofs of it: but nothing of the kind appeared.

'Had the state,' observes our Author, on the subject of the 'Test,' 'been left to its own unbiassed judgment and decision, this relic of a barbarous age would long since have disappeared. The church, and the church alone is responsible for its continuance; nor will she remove the stigma of intolerance from her character, till she has employed her powerful influence for the repeal of every persecuting statute. Let the bishops in the upper house, and the friends and brothers of the Clergy in the lower, present petitions to parliament for this express purpose; and in three nights, the triumph of justice over intolerance would be proclaimed, to gladden the hearts of persecuted millions. That such an application will ever be made, from this quarter, is perhaps too much to hope from human nature; but until this step is taken, the smoothness of the Velvet Cushion, and the adroitness with which it throws the onus of persecution from where it ought to rest, upon the short-sightedness of the Legislature, will only lead some to imagine what an admirable cushion it would be for one of the modern descendants of Layola. When the Dissenters made their last great effort to obtain relief from the oppression of the Test laws, during the administration of Mr. Pitt, that minister felt every disposition to espouse their cause; *but the church set up its usual alarm, and the project failed.*' pp. 150—151.

The cause of dissent is vitally connected with the essential principles of the Protestant cause. Those principles are—*the exclusive sufficiency of Scripture, and the right of private judgement*. Abandon them, or modify and neutralize them by methods of human decree, and you identify that cause, as far as the modification extends, with "the mystery of iniquity." Within those limits it is no longer protestantism, but popery; and popery without its consistency. It is the obvious excellence of dissent, that it exhibits an undisguised, unequivocal, and prominent testimony in favour of those principles. It perpetually recognises them as unquestionable and authoritative; and hence the just views of religious liberty, which pervade the body of Dissenters. For the same reason, they are always the firm and consistent supporters of Civil Liberty, and most determined advocates of the British Constitution. We believe there is not a Dissenter in the kingdom, who would not subscribe *ex animo* to the following spirited and just observations.

'The last of the Stuarts was driven from a throne, of which the whole family had proved themselves unworthy; and the nation has ever since been freed from all oppression, except what a persecuting church has laboured to exercise, controuled, however, by the wholesome restraints of law, and the mild, counteracting influence of the House of Hanover,—which God Almighty long bless and preserve! Jonathan, I am a loyal man, and would most willingly lay down my life for a monarch who rules by the laws, and derives his title from the people. I would maintain the monarchy in splendour, and reverence even the persons of kings; but I will never abet tyranny. We have a constitution, and while it lasts the nation will be happy. An essential part of that constitution is the monarchy, and that monarchy will continue as long as the rocks by which we are surrounded, if it so long answer the end of its creation. When it ceases to do this, it will sap the foundation of its own stability, and a pebble will overthrow it: Those writers who deify tyrants, and impugn the principles which placed the Guelphs upon the throne; who would extinguish the flame of freedom, and identify loyalty and the blind servility of superstitious homage to the false divinity of kings, are preparing the way for oppressions, which are always avenged by their own inevitable consequences.' pp. 244—245.

Such are the genuine and constitutional sentiments of Dissenters. Their attachment to the reigning family, and the principles which established them on the throne, has been uniformly consistent and indisputable: and, notwithstanding, they are still proscribed and calumniated! The principle of the Test and Corporation Acts, is most ably exposed and refuted in the volume before us: there is however one view of them to which we particularly wish to direct the attention of our readers; and, as it constitutes the fundamental ground of rational dissent, we trust a minute detail of our convictions will not be deemed irrelevant to the object immediately before us.

The enactment of penal and disqualifying statutes, is founded on the implied right of the civil magistrate to interfere in matters of religion. It is freely conceded, that to a certain extent moral and religious principles must be recognised and sanctioned by the legislative authorities. Could we imagine a social compact formed on the principles of absolute scepticism, and excluding all references to the existence of a Supreme Being, and the consequent responsibility of human actions before a Divine tribunal, we should behold a state of society, very different from any which we have been accustomed to contemplate. There could, in fact, be no society at all. The volcanic eruptions of anarchy and crime would scatter and annihilate every bond of union. There must be, in the radical principles of a well constructed government, a direct recognition of the existence of a Deity, and of a future state of rewards and punishments. Without this incorporation of the primary truths which

constitute the foundation of all morality and religion, the authority of civil government would be subverted, and its legislative enactments could secure no permanent influence on the characters and actions of men.

But it is possible for these general convictions to prevail in a particular state or society, and to be at the same time so combined with other sentiments, as to produce among different classes of the community, corresponding diversities of character and of practice. All the while, there may be no infraction whatever, on the order and interests of the community. There may be the same general subjection to the laws, and the same active and patriotic exertion for the public weal. Let us suppose these variously modified sentiments, all, be it remembered, connected with, and springing out of, the principles sanctioned by legislative authority, to operate at length in the formation of *separate voluntary associations*, expressly framed for their support and diffusion, by just and pacific measures. Here an interesting question suggests itself:—Would it be either right or expedient for those who might happen to be entrusted with the legislative or the executive powers of the government, to select from the mass of opposite opinions, that particular system which they, or which the majority, preferred; to attach exclusive privileges and immunities to the advocates and friends of that system; to enact laws for its exclusive support; to give it all the consequence of a monopoly; and to involve dissentients, to any extent whatever, in civil disabilities, as the consequence of their not belonging to this privileged incorporation?—Would this be either *right* or *expedient?*—It is obvious, that the question now proposed, has nothing to do with the comparative superiority of the system referred to. It may be, for all that affects the present inquiry, the most rational combination of principles and institutions, that was ever presented to the world.

But, after all, the simple question is—Should it receive from the authority of civil government, that exclusive patronage which would confer, in any degree, and on its account alone, a monopoly of secular privileges, and subject the adherents of other systems, to any kind of restrictions whatever? The answer to this inquiry, is, in our apprehension, obvious and determinate. Such an incorporation is neither right in point of principle, nor expedient in point of fact. From whom does the magistrate or the government derive the right of interference as to particular opinions and practices on the subject of religion? What is there in the specific design of civil government, to require this interference? What is it to the legislature or the administration of a country, whether I choose to worship God in a conventicle, or in a cathedral; by means of a liturgic service,

or without it? What is there in my conformity to a particular and prescribed mode, to constitute a qualification for secular offices, and why should the conscientious avoidance of that conformity produce a disqualification? It is impossible to resolve these inquiries in any way but one; and a diversity of opinion would never exist on the subject, if the clamours of a predominant faction, and the intellectual and moral obliquity which interest and bigotry impart, had not perverted and confused the understandings of men. Who would think of establishing by law modes of medical practice, or systems of natural philosophy? Religion is a personal conviction of the judgement; and it is impossible that any legitimate control can be exercised over the conscience. Because opinions *cannot* be subjected to the authority and restraints of law, they ought not: actions, and not sentiments, should be guided by its interference; crimes, and not errors, should be restrained by its penalties.

If once we admit the right of the civil magistrate to interfere with religion by rewards and penalties, we instantly recognise a principle, which justifies every exercise of that right, and binds on the necks and consciences of subjects, the yoke of unlimited and unresisting subjection. Individuals can no longer act and think for themselves. The right to legislate, involves in it necessarily, the right to enforce such acts of legislation; and if they may be justly enforced, non-subjection becomes a crime. On these principles, our religion must be continually varying, and adapting itself to the different governments under which we may happen to live It is needless to say that the Christian Scriptures know nothing of such a right. It is never appealed to or acknowledged. The Saviour solemnly assured his enemies, "that his kingdom was not of "this world;" and he clearly defined the extent and limits of obedience to the secular power, by the injunction he addressed to his disciples:—"Render unto Cæsar, the things that are "Cæsar's; and unto God, the things that are God's."—There may be other grounds of secession from a religious establishment, distinct from the principle to which we have now adverted; these may be *à posteriori* reasons of dissent, more obvious to general apprehensions, and derived from the actual state and character of that establishment: but the principle referred to applies to *all*, whatever be their specific modification, or their comparative excellencies; and it constitutes the firmest and most consistent basis of rational separation.

The spirit of this principle pervades every part of "The "Legend." The writer well understands his subject; and the friends of Nonconformity are under special obligations to him for defending their cause, and exposing the misrepresentations of their opponents. The miscellaneous topics discussed in the

correspondence, prevent us from giving a regular analysis of its reasonings and illustrations; but we have said enough to convey an accurate idea of its merits, and to induce our readers to gratify themselves by perusing it.

The following is a little in the style of the Velvet Cushion, and proves that our Author can *paint* when he pleases, and describe as well as declaim! It exhibits an interesting groupe of contrasts; and with it we shall close our cursory notice of these amusing and well written letters.

'Being informed, some time ago, that the Bishop of —— was to give a charge to his clergy, I was determined to go and hear him, expecting to find the spirit of a reformer animating a modern prelate. When I arrived, the sermon was ended, the Bishop had left his throne and velvet canopy and was stationed at the altar, sitting, I think, to the left of a richly decorated table, and in the mellowed light of a large painted window. *His* clergy stood in a semicircle at the bottom of the steps leading to the altar The rays which came through the colouring of an imposing figure in the groupe, (I believe it was Aaron, the Jewish High Priest,) gave a pale and subdued complexion to the brotherhood. I was just reflecting how it was that none of the painted windows which I had seen, or of which I had heard, had exhibited Jesus in the act of greatness and humility, washing his disciples' feet, when I was roused by his Lordship's voice; the tones were not very agreeable, the sentiments were less so, and the composition was feeble. The air was so cold to my head, that I was just going to put on my hat; the doctrine was still colder to my heart; and I could hardly forbear crying out, "a religion without a Saviour, is a temple without a "Shekinah, and its worshippers will all desert it." I saw an old woman, who, I suppose, had the rheumatism, hobbling out I will follow thought I;—but just at that moment, the Bishop's voice was elevated; there was a general shuffling of feet among the clergy; and I turned towards the apostolic scene. "The church," said he, "has had to withstand the attacks of infidelity, superstition, "and that fanaticism which has of late threatened to overthrow "the altar and the throne."—Gracefully turning over a leaf, the dignitary proceeded, "Thank God, the Church has successfully "resisted all their assaults, and exhibits her divine constitution "in her security.—But yet there has arisen a greater cause of "alarm within the citadel; impregnable to external violence, there "has sprung up from the bosom of the establishment, a race of "men, giving to themselves the exclusive and proscribing title "of *Evangelical.*" Here I observed several of the priests give a side-long glance at a fine-looking aged man. He was nearly bald; a few silver hairs trembled on his temples, to the current, which swept through the long aisles; but his countenance betrayed no agitation. While the bishop expatiated on the danger that must arise from these invidious and secret efforts to undermine and betray the holy, the reformed religion, the full and yet bright eyes of the venerable priest were fixed on a youth, who stood at

some distance from him in the circle, as though he would have said, " See what you have to expect; I have preached Christ, " and I will preach Christ, though I should be buried in the ruins " of the church: I have stood many such attacks as these! why " should the sun of mercy forsake me now that I am old and " grey-headed, which amidst the storms and follies of life has " never gone down."—I could stay no longer, " Thus it is," I muttered, and the vergers gazed at me as I passed—" thus it is " the Church of England provides for her people the means of " conversion; and this is the boasted independence of her clergy." As far as I can see, the persecuted episcopalian minister was meant for a more independent church I should as soon lay down my office as my independence. I now preach where and what I please; I mount my pulpit as an ambassador from heaven to earth, " and " have no reason to fear, no temptation to flatter." The heavy chime of the clock, as I issued from the stately edifice, reminded me that I had to preach at a village three miles distant—it rained; the bishop's carriage was waiting. As I walked, I meditated on that sublime text—" God forbid that I should glory, save in the " cross of Christ Jesus my Lord." When I arrived—*the barn* was full. " The Gothic arches, the solemn light," were wanting, but there was the presence of Him, who has said,—" Where two " or three are met together in my name, there am I in the midst " of them." ' pp. 112—115.

Art. VI. *The Paradise of Coquettes*, a Poem. In Nine Parts. pp. lvi. 256. Murray, London, 1814.

THERE is such a thing as the poet of the parlour. For men and women he gives us fine ladies and sweet-dressing gentlemen; for blue skies and green fields, Turkey carpets and rose-wood tables; for proud achievement and ' circumstance of ' chivalry,' the adventures of a masquerade; for battles or games, an encounter at chess or whist; for spirits, ' the least of ' whom could wield these elements,' sylphids that dart through the key-hole, and live in the atmosphere of an essence-bottle. Such poetry must always, in some degree, put us in mind of a monkey in man's clothes; but it has its prettinesses. The critic will hardly spend his strength in laying down rules for this mock-poetry. One thing, however, is indispensable: it should be the apparent sport of the writer, a mere jeu d'esprit; if he appears in earnest, we are shocked at the misapplication of his powers.

Herein is the great excellence of the Rape of the Lock; Pope is always playing with his subject. Herein too is the secret of the great cumbersomeness and tediousness of the Triumphs of Temper; Mr. Hayley is always at full stretch, laying out his

subject in grand divisions, and exhausting all his powers of description and invention upon it. The present writer outdoes Mr. Hayley himself; nothing, we think, could possibly have been devised more heavy, more lumbering, more ludicrously yet lamentably cumbrous, than the "Paradise of Coquettes." The poem is divided into nine parts, and consists of certainly not fewer than three thousand lines. One whole part is taken up with the monologue of a belle returning at morning from a ball. Then comes, still more tiresome, the genius of coquetry. Three parts are taken up in their long snip-snap speeches. They ascend to the star that contains the Paradise of Coquettes, and the rest of the poem consists of various descriptions of this paradise and its inhabitants. The poem, indeed, strictly speaking, is contained in seven parts; the first and the last are the mere prattle of the poet about women.

The poet is not without elegance, considerable powers of language, and a versification polished up into the utmost monotony of smoothness. We cannot, however, flatter him with any expectation of the popularity he so confidently anticipates.

> 'So, with unstudied rapture, o'er my page
> Shall bend the brightest eyes of every age,
> There dwell, unmindful of the evening's show,
> Forgot the plume, the tissue, and the beau.
> While gloves the prayer-book but on Sundays cross,
> And stiff-bound bibles never lose their gloss,
> Quick-opening leaves my ready tome shall speak
> The dearer daily ritual of the week.
> Amid those leaves,—as oft to be survey'd—
> Some lover's treasur'd rhymings shall be laid,
> The first sweet billet which reveal'd his sigh,
> And all which Love makes sense to Beauty's eye.
> 'When novels weary,—or, all duly done,
> The ruthless sire appeas'd, the daughter won,
> When marriage, closing each delightful strife,
> Leaves the dull *husband* yawning with his *wife*,
> Still with new rapture shall *my* page succeed,—
> And languid eyes turn brighter, while they read.' pp. 8—9.

We cannot conclude without just hinting, that a person may be witty without being profane, and that there are much better butts for small witticisms, than the Bible.

Art. VII. *A Practical Treatise on finding the Latitude and Longitude at Sea;* with Tables designed to facilitate the Calculations. Translated from the French of M. de Rossel. By Thomas Myers, A.M. of the Royal Military Academy, Woolwich, and Honorary Member of the Philosophical Society of London. To which are subjoined an extensive Series of Practical Examples, an Introduction to the Tables, and some additional Tables, by the Translator. 8vo. pp. xxxvii. 379. Price 16s. boards. London, G. and S. Robinson. 1815.

A WORK calculated to communicate a knowledge of nautical astronomy, or to facilitate its computations, must always in this country meet with early attention, and deserves a candid examination. M. de Rossel, whose performance Mr. Myers has translated, is a man of some celebrity, and both by his theoretical and his practical knowledge, is well qualified to write on subjects connected with navigation. He is a member of the Parisian Board of Longitude, a captain in the French navy; he was a coadjutor with *d'Entrecasteaux* in his voyage of discovery, and is the editor of the account of that voyage. De Rossel's treatise is given in the third volume of the *Astronomie Physique* of M. Biot, who thus describes it in his preface.

'The observations made by M. de Rossel, and the officers who accompanied him, during the voyage, (of d'Entrecasteaux) have been generally regarded as the most exact which have been made in a maritime expedition from our nation; and the manner in which they have been discussed by M. de Rossel, has been considered, with reason, as constituting an excellent treatise on nautical astronomy. It is a treatise of the same kind, but shorter and more simple, which this author has been pleased to add to my work. In it will be found all the methods requisite at sea, and, which is not less valuable, they are exhibited under the most commodious and simple forms which can be employed in the applications. Mariners will doubtless remark the ingenious tables which M. de Rossel has computed to facilitate the use of Douwe's method of finding the latitude from two observations of the sun out of the meridian. By means of the tables I refer to, this method, which may frequently be of great utility, will become so easy and commodious that there can be no doubt that its use will become familiar to mariners.'

The work is divided into seven chapters. Of these, the first contains preliminary observations, with rules for taking the date of the computations from the Nautical Almanac, or the *Connaissance des Tems*. The second is devoted to the corrections which must be made in the observed altitudes of the celestial bodies, on account of the dip of the horizon, refraction, parallax, the semi-diameters of the luminaries, &c. The third comprises various methods of finding the *latitude*. The fourth relates to computations of the horary angles, and of altitudes. In

the fifth the Author points out the methods of regulating marine chronometers, and of employing them in the determination of the longitude. In the sixth, he exhibits the most useful means of finding the *longitude* from the distances between the moon and the sun, or some fixed stars. And in the seventh, he shews how to ascertain the declination of the magnetic needle by observations of the sun's azimuth or amplitude, and by the astronomical bearings of terrestrial objects.

To these chapters the Author has subjoined, in about twenty pages, some scientific notes, in which the several rules are investigated, and the principles for the construction of the tables developed. Of the formulæ here exhibited, the most elegant, and indeed the most useful, are those of Borda.

'To render the work more complete and better adapted for perfecting the young mariner in the most difficult branches of his art, the translator has added an extensive series of practical examples, and an introduction to the Tables, explanatory of their construction and use; with a table of the Right Ascensions and Declination of the principal fixed stars, used in finding the longitude at sea, and another of the logarithms of numbers, and their complements, to an extent sufficient for the work. To these he has likewise subjoined a Table, the logarithmic sines and cosines, with their complements, and differences for every ten seconds of a degree, and also the logarithmic tangents and co-tangents, with their differences corresponding to every ten seconds. These, he trusts, will be found more convenient than the logarithmic tables in common use. A new and easy method of clearing the distance, lately published by the Rev. Dr. Brinkley, Professor of Astronomy in the University of Dublin, has likewise been added to the present work, and accompanied by a table of natural versed sines, by means of which the solution of this troublesome problem is greatly facilitated'

Having presented this general view of the treatise before us, it will not be necessary to enter very much into detail The Author has evidently written for the use of men who have but little mathematical knowledge; and to such the work will undoubtedly be useful. His precepts are such as cannot easily be misunderstood; and the examples by which he shews their application are well calculated to remove ambiguity and prevent mistake. The additional examples which the Translator has been at the pains to compute, tend still farther to elucidate the methods laid down by M. de Rossel; and are sufficiently numerous to give facility in the practice to any person who will carefully repeat the computations. Dr. Brinkley's rule for 'clearing 'the lunar distances,' is comparatively simple, easy in application, and free from ambiguity. We regret that Mr Myers has not accompanied it with its demonstration. We think, too, that he should have incorporated into his useful Appendix, the inge-

nious method of clearing the lunar distances invented by Mr. Mendoza de Rios, as well as the most approved methods of finding the longitude by an observation of the distance between the moon and a planet, by an occultation of a fixed star by the moon, and by the eclipses of Jupiter's satellites. The latter method, it is true, cannot be conveniently employed at sea; but it may on shore; and is often extremely useful in determining the position of unknown islands, &c. where vessels may anchor

Altogether, however, the Translator's additions are judicious, and calculated for utility. The translation itself, though by no means close, is in general correct and perspicuous. Yet there are a few oversights which rather startled us, and for which we know not how to account; since the volume does not, in other respects, exhibit marks of inadvertence.

Thus, at page 106, the passage—'Ainsi l'on peut, si on le 'préfère, observer les hauteurs qui doivent servir à corriger la 'distance,' is indistinctly rendered—'Thus, if preferred, the al-'titudes *for correcting the distance* may be observed.'

At page 119, where the passage translated is—'On peut les 'assurer que ce qu'ils pourraient avoir de pénible et de fasti-'dieux dans le commencement, disparaitra bientôt: il ne faut 's'y exercer que pendant bien peu de tems, pour parvenir à se 'les rendre familiers.' Mr. Myers presents this rendering—'What they may find difficult and tedious at the beginning will 'soon disappear: *for by exercising themselves during a short* '*time will render the calculations familiar.*'

At page 120—'Dans les circonstances les *moins* favorables'—is rendered—'in the *most* favourable circumstances.' And 'ap-'platissement' is translated by the technical word 'ellipticity;' the preferable term is 'compression.'

At page 126, the Translator gives 'now' for 'cependant,' when the connexion clearly requires *yet*, or *nevertheless*. And *most*, instead of *more*, is given as the translation of *plus*.

At page 135 Mr. Myers translates 'On vient de donner' by '*Having given;*' and 'Ce sont ces,' by '*It is* these.'

And at page 148, we have 'Suivre la méthode *qui va être* in-'diquée,' transmuted into 'The following method should be 'adopted;' while, within five lines, '*Je suppose* dans tout ce '*qui va être* dit,' is translated '*It may be supposed* from what '*has been* said' We have also, immediately after, 'Par *un* '*des moyens* qui ont été enseignés dans ce chapitre,' turned into 'by *the method* explained in this chapter.'

Happily, however, inaccuracies of this kind do not occur *very* frequently: so that, on the whole, the volume merits our recommendation. We cannot conscientiously class it with such works

as "Robertson's Navigation" and "Mackay on the Longi-" tude;" yet it is infinitely superior to the trash which is circulated under the name of J. Hamilton Moore; and we shall, in truth, rejoice to learn that in less than twelve months it has entirely superseded the use of that unscientific and, in many respects, worthless publication.

Art. VIII. *Practical Hints to young Females, on the Duties of a Wife, a Mother, and a Mistress of a Family.* By Mrs. Taylor, of Ongar. Author of 'Maternal Solicitude for a Daughter's best 'Interests.' Third edition, foolscap 8vo. pp. vi. 168. price 5s. Taylor and Hessey, and Conder. 1815.

WE did not intend that the Public should have anticipated us, in our decision upon the merits of this excellent little work; but the appearance of a third edition in the short period that has elapsed since its publication, forms, when the nature of the subject is considered, no equivocal criterion of its value. Some degree of success may be attributable to the name of the Author; but it is no small praise that is implied in having, by her former work, rendered that name so attractive, that another, of a didactic nature, professedly consisting of Practical Hints, chiefly addressed to a particular class of society, has thus readily obtained an extensive and unabated circulation.

The characteristic of Mrs. Taylor's writings, may perhaps be stated, in a word, to be unaffected good sense; but to render even good sense, when offered in the shape of advice, interesting or palatable, something else is necessary. Either we must attach ideas of veneration to the speaker, which may invest even the common-place truisms dictated by affection, with the attributes of eloquence, or there must be some charm in the manner in which advice is pressed upon us. The latter is principally the case with the Author of "Practical Hints." There is a simplicity of intention, united to an appearance of kind-heartedness and cheerful good-humour; there is so much liveliness of manner, which gives to the most natural thoughts the freshness of conversation; there is such evidence, besides, of the Author's having thought and felt for herself, of her having been at least in her experience, original; and the truths she advances, though sometimes relating to an humble description of duties, are of that undeniable and simple nature, that they are, on that very account, little thought of, and when suggested, strike us as almost possessing novelty: the charm of manner arising from these sources may sufficiently account for the reception which the volume has met with.

The 'Contents' of the volume will give our readers a pretty good idea of its design. They are as follows.

'Introduction—Conduct to the Husband—Domestic Economy—Servants—Education—Sickness—Visitors—Keeping at Home—Recreation—The Step Mother—To the Husband—Conclusion.'

The work is professedly addressed to females in the middle ranks of society, who 'yet occupy a station of sufficient eminence to render their conduct highly important to society.' Its design is 'to promote domestic virtue, and to preserve the 'happiness of the fireside.' The following judicious remarks will serve as a specimen of the general style.

'In every kitchen there should be a library, for which a judicious selection of books will be requisite, and nothing beyond the comprehension of kitchen readers admitted: but none in the present day need be at a loss for appropriate works, when, beside other things, so many excellent tracts may be procured for the instruction of the poor. Perhaps Mrs. More's Cheap Repository would stand pre-eminent in such a collection: as the lessons there given, and the examples exhibited, judiciously blend amusement with instruction. And here let me drop a hint respecting the choice of such publications: many well-meaning and zealous Christians really counteract the good they intend to do, by refusing to distribute those which are of a lively and entertaining nature, forgetting that the readers they wish to serve, require to be enticed to peruse; that they take the alarm at an introduction too serious, and rarely then go on to the end. Such persons have been known to throw away tracts put into their hands, merely from a sight of their solemn and injudicious titles. Our Saviour pursued a different course, frequently introducing parables of a very entertaining kind: and were these zealous disciples to study human nature in general, and especially the heart in its unconverted state, they might perceive the utility of those innocent baits, which more judicious Christians may set to catch souls. They appear not sufficiently to distinguish between their own sensations, which revolt at every thing that is not expressly serious, and the sensations of those who revolt still more against all that is.' pp. 41, 42.

These hints are professedly *practical:* they are therefore sometimes minute, and may appear trivial. There are some admirable hints under the head of Education. Some of the anecdotes, we thought, might as well have been omitted, especially that at page 7. Whoever that gentleman was, he did not discover the delicacy, the feeling, or the good sense of Mrs. Taylor. Upon the whole, we strongly recommend these "Practical Hints," to the attention of young Females, who are not the only description of persons, however, that may peruse them with advantage.

Art. IX. *The Importance of an Evangelical Ministry,* a Sermon, delivered at the Settlement of the Rev. Arthur Tidman, as Pastor of the Congregation of Protestant Dissenters, meeting in Endless Street Chapel, Salisbury, April 6, 1815. By William Jay. 8vo. pp 48. price 1s 6d Bath. 1815.

THERE have been few preachers, among the Dissenters, who have so easily acquired distinction, and have stood so well the test of popularity, as the author of this Sermon. As a pulpit-orator, he has beyond most others succeeded, without the aid either of a meretricious style, or of any affectation of manner, in impressing his audience, and in fixing the attention he has conciliated,—in fact, in making his subject felt, by communicating to his hearers the feelings it awakened in himself. Natural talent is certainly, in the present instance, to be considered as having a considerable share in imparting this efficacy to the simple addresses of the preacher. But neither genius nor learning is competent to produce the effect Perhaps the secret is developed in a striking passage which occurs in the Sermon before us.

'But, that you may be a savour of Christ, there must be a regard to the *manner,* as well as the *subject* of your preaching. The poet, in speaking of government, has said,

"Whate'er is best administer'd is best."

The same may be nearly said with regard to sermons. There is not such a marvellous difference between the thoughts and arrangements of one preacher, and another, as some imagine. But, who has not been struck with the difference of the impression, and effect? One man shall speak; and how dry, and sapless, and uninteresting is he! Let another deliver the very same things, and there is a savour that gives them freshness: the things seem perfectly new. To know how to acquire this, is a secret which I hope you are acquainted with. It is to live out of the spirit of the world, and to walk much with God alone; it is to keep conscience alive and awake; it is to maintain a deep sense of the value of the soul and the importance of eternal salvation; it is to keep the mind in the things of God by habitual meditation; it is to cherish the devotional affections; it is to speak from the heart, to speak experimentally, to speak under a mixture of solemn and tender feelings; it is to speak with the Holy Ghost sent down from heaven, in answer to strong cryings and tears.' pp. 25—27.

Our limits will not allow us to speak of this sermon, except in general terms; nor is it necessary. Single sermons are scarcely subjects for criticism, and Mr. Jay is already sufficiently known to the public to enable our readers to appreciate his

productions. That they should suffer in effect on perusal, from wanting the enunciation of the Author, and the freshness of verbal utterance, is no more than must be conceded to most published discourses. The profuse and lengthened quotations from Scripture in particular, which Mr. Jay accustoms himself to introduce in the pulpit, often with the happiest effect, exhibit in a printed Sermon, a heavy appearance. Mr. Jay generally abstains from criticism. The text of the present sermon (2 Cor. ii. 15, 16.) seems, to have required some elucidation. The discourse abounds, however, with striking passages, strongly characteristic, and deserving of deep attention from all who are sensible of the '*importance of an* '*Evangelical Ministry.*'

Art. X. *Hebrew Melodies.* By Lord Byron. 8vo. pp. 54. price 4s. 6d. Murray. 1815.

HERE, certainly, his Lordship has failed: instead of rising above his subject, as he has been accustomed to do, he has sunk under it. Not that the failure is of a kind likely to injure his reputation as a poet: these songs, by the help of the melodies for which they were written, and under the sanction of their Author's name, stand a fair chance of rivalling in popularity the compositions of his friend More, of which indeed they often reminded us. The failure to which we allude, is one that respects taste and judgement, and consists in attempting to accommodate subjects selected from the Hebrew Scriptures to the light measures of a love song, at the expense of every thing characteristic of the scope and purpose of the original. The following specimen is taken at random.

JEPHTHA'S DAUGHTER.

'Since our Country, our God—Oh, my Sire!
Demand that thy Daughter expire;
Since thy triumph was bought by thy vow—
Strike the bosom that's bared for thee now!

'And the voice of my mourning is o'er,
And the mountains behold me no more;
If the hand that I love lay me low,
There cannot be pain in the blow!

'And of this, oh, my Father! be sure—
That the blood of thy child is as pure
As the blessing I beg ere it flow,
And the last thought that soothes me below.

'Though the virgins of Salem lament,
Be the judge and the hero unbent!
I have won the great battle for thee,
And my Father and Country are free!

'When this blood of thy giving hath gush'd,
When the voice that thou lovest is hush'd,
Let my memory still be thy pride,
And forget not I smiled as I died.' pp. 13, 14.

In this, and the greater part of these compositions, the reader will seek in vain to discover the Author of the Corsair; there is neither depth of feeling, nor vigour of expression, nor play of fancy, to redeem them from the condemnation to which, on the score of taste, putting aside all religious considerations, they are liable. A ballad, entitled 'Vision of Belshazzar,' begins in the following style.

'The King was on his throne,
The Satraps throng'd the hall;
A thousand bright lamps shone
O'er that high festival.
A thousand cups of gold,
In Judah deem'd divine—
Jehovah's vessels hold
The godless Heathen's wine!

'In that same hour and hall, &c. &c.

Jam satis.—It is perhaps unnecessary to remark, that in these "Hebrew Melodies," though there may be some melody, there is nothing beyond the titles and the occasional introduction of a name, to support the designation of Hebrew: unless the fact of their having been written for Jewish airs is thought sufficient. One is at a loss to imagine how an admirer of the poetical beauties only, of the Old Testament writings, could sit down to execute such a travestie of their genuine character.—"King Agrippa, believest thou the prophets?"—In one respect alone they are Jewish poems:—We allude in particular to such as that 'On the day of the destruction of Jerusalem by Titus.' They are as *Jewish*, in opposition to every thing *Christian*, as Messrs. Nathan and Braham could have desired.

The following is one of the happiest efforts in the collection.

THE WILD GAZELLE.

'The wild Gazelle on Judah's hills
Exulting yet may bound,
And drink from all the living rills

That gush on holy ground;
Its airy step and glorious eye
May glance in tameless transport by:—

'A step as fleet, an eye more bright,
Hath Judah witnessed there;
And o'er her scenes of lost delight
Inhabitants more fair.
The cedars wave on Lebanon,
But Judah's statelier maids are gone!

'More blest each palm that shades those plains
Than Israel's scattered race;
For, taking root, it there remains
In solitary grace:
It cannot quit its place of birth,
It will not live in other earth.

'But we must wander witheringly,
In other lands to die;
And where our father's ashes be,
Our own may never lie:
Our temple hath not left a stone,
And Mockery sits on Salem's throne.' pp. 9, 10.

Shall we be told that Lord Byron has given us another instance of the impossibility of succeeding in Sacred Poetry?—We reply, that these specimens only afford a fresh proof, which was not wanted, that the Scriptures are not honoured by the attempts of mere artists or poets to illustrate them;—that something besides genius is necessary in order to secure success; that devotional feeling and religious knowledge are no less indispensable requisites; that, in order to sweep the harp of David, a man needs be not only pre-eminently a poet, but emphatically a Christian. Although subjects relating to religion, are, from their very sublimity, less susceptible of ornament than the ordinary themes of poetry, and the feelings connected with the sacred subjects, from their very elevation, less easily combine with the materials of fancy, we can never consent to dissociate poetry from its noblest purpose. We trust that some Christian lyrist, gifted with genius equal to that of our noble Author, may yet arise to vindicate the themes he has profaned. It ought to excite no surprise, that the hand of Genius itself should become withered by an unhallowed attempt to touch the Ark.

Art. XI. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

In the press and speedily will be published, (copies to be printed not to exceed the number of Subscribers) a new and improved edition of Stephens's Greek Thesaurus. To be edited by A. J Valpy, A.M. late Fellow of Pembroke College, Oxford, and Mr. E. H. Barker, of Trinity College, Cambridge. To be published in Paris, at £1. 1s. each—large paper, £2. 2s. each, and to be completed in three or four years, in about twenty-four Parts. Present Subscription, 832 small paper, and 73 large. A List of the present Subscribers, with the materials for the improvement of the new edition, are inserted in Nos. XIX. and XX. of the Classical Journal, and may be had gratis at all the Classical Booksellers in London; and Mr. A. J. Valpy's, Tooke's-court, Chancery-lane No. I. will be published in the ensuing summer.

An Essay on the Original Sources of Error, which have led to the perversion of the pure word, and plain sense of the Bible, from the earliest periods of the Christian Era, to the present. By the Rev. W. L. Bowles.

S. Lyon, Hebrew Teacher, has the pleasure to inform his Subscribers and the Public, that his Hebrew Grammar and Lexicon, are now in Mr. Valpy's press. They will be comprised in four volumes, of which the Grammar will complete the first, and which will be published in the ensuing summer.

Cicero de Officiis, with English Notes, Critical and Explanatory: the text taken from the best editions: for students at College and Schools. Price 6s. 6d. bound, 12mo.

Fragments of several Orations of Cicero, with a Commentary of Asconius Vedianus, from original MSS. lately discovered in the Ambrosian Library at Milan, will speedily be published under the direction of Mr. James G. Jackson.

The Life and Correspondence of Lady Arabella Smart, cousin to James I. of England, compiled from the original letters (never before published) are preparing for publication.

Mr. Mackenzie has in considerable forwardness, Speculations on Various Subjects; consisting of a series of literary, moral, and religious essays.

The Rev. Wm. Coxe is preparing for the press, Memoirs of John, Duke of Marlborough, chiefly drawn from his private correspondence and family documents, preserved at Blenheim, as well as from other authentic sources never before published; in two quarto volumes, with portraits, maps, plans, &c.

Dr. Reade, of Cork, will soon publish, Optical Outlines of a New Theory of Vision, Light, and Colour, with Experiments on Radiant Caloric.

A Collection of Critical Tracts on English Poetry, by Gascoigne, Webbe, Harington, Campion, and others, edited by Mr. Haselwood, will soon be published.

Mr. Charles Smith, the Artist, who was some time a prisoner in France, has in the press, the Mosiad, or the Deliverance of Israel from Egyptian Bondage, a sacred epic poem.

Mr. Thomas Noble, of Liverpool, is printing in an octavo volume, Hampden, or the Concentric, a Poem.

Dr. Miller, editor of the fourth edition of the Encyclopædia Britannica, intends to publish a New Dictionary of Arts, Sciences, and Miscellaneous Literature, to be called the Encyclopædia Edinensis

Wm. Pitt, Esq. late of Pendeford, is preparing for the press, a Topographical History of Staffordshire, compiled from the most authentic sources, and to form a large volume in octavo.

A Treatise on Domestic Poultry, Pigeons, and Rabbits, from the memorandums made during nearly forty years practice of Banington Mowbray, Esq. will soon appear.

The Annual Register for 1814, will be ready for publication in a few days.

A Continuation of the pasquinade entitled Bonapartephobia will soon appear.

Dr. Spurzheim is printing, for the use of general readers, Outlines of his Physiognomical System; also a new edition of his larger work.

Mr. Astley Cooper is preparing for republication, his work on the Anatomy and Surgical Treatment of Hernia.

A new edition, in seven volumes, octavo and quarto, is nearly ready, of Strype's Ecclesiastical, Historical, and Civil Memorials, with the pages of the folio edition preserved in the margins.—This will be followed by a new edition of his Annals of the Reformation.

Dr. Campbell's Lectures on Ecclesiastical History, in two volumes, is reprinting uniform with the new edition of his Translation of the Gospels, and will soon appear.

Mr. Blaine is preparing a new edition, entirely remodelled, with numerous alterations and important additions, of the Outlines of the Veterinary Art, illustrated by anatomical and other engravings.

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

Recent and Important National Discoveries of a New System of Farming, Feeding Cattle, &c. at half the usual Expense. Containing—1. Manuring of all Fallows so as to produce great Crops, at little or no Expense, and without the Assistance of either Cart, Waggon, or Horses.—2. Feeding the Straw Beasts fat in Winter, and keeping double the Number.—3. Feeding many Sheep fat extra yearly.—4. Rearing Calves without Milk, and Feeding Horses, Beasts, and Pigs at half the Expense.—5. Producing great Crops of Wheat, &c. without buying any Manure whatever.—6. Saving the Lives of Cattle when at the point of Death. One Person now keeps above 100 Milch Cows after Mr. D.'s Plan. 8vo. 10s. 6d. boards.

BIOGRAPHY.

Memoirs of the Abbé Edgeworth; containing his Narrative of the last hours of Louis XVI. By C. Sneyd Edgeworth, post 8vo. 7s. boards.

The Political Life of William Wildman, Viscount Barrington: compiled from original Papers, by his Brother Shute, Bishop of Durham, 8vo. 6s. bds. and in royal 8vo. with a Portrait, price 12s.

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Twelve Plates, by Stothard, Heath, &c. to illustrate Lord Byron's Poems, in 8vo. 1l. 10s. foolscap 8vo. 18s. a few proofs, 4to. 2l. 2s.

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The Historical Remembrancer; or Epitome of Universal History. By David Steuart, Esq. with a Chart, 12mo. 5s.

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Ogles, Duncan, and Cochran's Catalogue of foreign Theological Books, being the principal part of the Library of the late Professor Abresch, of Groningen, containing most books of merit in this department of Literature.

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TO CORRESPONDENTS.

*** The following Articles, unavoidably deferred for want of room, will appear in the August Number. *Lacretelle's* Histoire de France, *Stewart's* Philosophy, Vol. II., Anster Fair, a Poem, *Campbell's* Travels in the Interior of Africa, *Jamieson* on the Construction of Maps, *Park's* Travels in Africa, Vol. II. Display, a Tale for Young People: with the conclusion of the Review of *Laurence's* Remarks upon Griesbach.

The Articles on *Horsley* on the Psalms, *Kidd* on the Trinity, *Toulmin's* History of Dissenters, *Butler's* Mathematics, *Gibbons's* Posthumous Works, Armageddon, *Clarke* on Daniel, &c. &c. will appear as soon as possible.

THE

ECLECTIC REVIEW,

FOR AUGUST, 1815.

Art. I. *Histoire de France pendant le Dix-huitième Siècle;* Par Charles Lacretelle, Membre de l'Institut et Professeur d'Histoire à l'Academie de Paris. Troisième Edition, revue et corrigée, 1812. Delaunay, Paris. [Bossange et Masson, Londres, 6 Tomes, pp. 2390, 3l. brochés.]

History of France, during the Eighteenth Century. By Charles Lacretelle, *Member of the Institute*, and Professor of History to the Academy of Paris.

FROM the principle of association which, more or less, influences our opinions in every department of human knowledge, except, perhaps, in that of mathematical demonstration, we are apt to attribute a degree of merit to the classical writers of ancient history, which we deny to those who record the annals of the times in which we live. The lively interest which, from the earliest period of our education, we have been accustomed to associate with the acts of the heroes of Greece and Rome, insensibly influences the judgement of maturer years; and we transfer to the historical writers of antiquity the same enthusiastic attachment which we had previously conceived for the subjects of which they treat; and scarcely suffer the moderns to enter into comparison with them. Because their heroes are fabled to have exhibited mechanical force which is scarcely equalled by the powers even of our steam engines, we imagine that the mental energies of their writers were equally removed from the *comparative* mediocrity of the moderns; and because the inhabitants of Olympus are said to have mixed in their battles, we almost persuade ourselves that a species of di-

vine *afflatus*—a protecting genius—distinguishes their writings from the humbler compositions of our own day.

Let us not be misunderstood. We by no means wish to depreciate the merit of those exquisite specimens of classical composition, (we speak more particularly now of *historical* works,) which, fortunately for the interests of literature, have escaped the wreck of time. As models of taste, as examples of elegant and beautiful composition, they will never cease to be read with enthusiasm, to be studied with diligence, to be meditated on with delight. But we do not belong to that class which maintains that, in this species of writing, the ancients have been unequalled;—which looks merely to the rust of age, as the index to the scale of merit:—'Miraturque nihil 'quod non Libitina sacravit.' This honest confession may, possibly, appear to savour of stupidity to those, whom prejudice, or an exclusive attention to the dead languages, has not permitted to become acquainted with the elegant literature of their own times: but we have bound ourselves by no classical vow to yield the palm, in every instance, to the writers of antiquity, any more than to acknowledge that they were superior to us in the art of fattening sheep, or improving the breed of horses. In some departments of literature, we are ready to admit, that the ancients are unequalled; but we have no hesitation in maintaining that in *historical composition* they are decidedly inferior to the moderns.

If the interest which attaches to the *subjects* of historical composition, be taken into the comparison, the advantage is indubitably with the moderns. The fields of Cressy and Agincourt, excite a more powerful interest in the mind, than even the plain of Marathon; while the names of Marlborough, Eugene, Marshal Saxe, and Washington, are no less calculated to kindle the fire of military enthusiasm, than those of Leonidas, Scipio, and Brutus. It would be easy, indeed, from the annals of the last century, to point out a list of heroes, whose dazzling exploits have elevated them 'above all 'Greek, above all Roman fame.'

To say nothing, however, either respecting the subjects of history, or the talents with which heroic exploits have been recorded; there is one point of view in which the modern historian has infinitely the advantage over the writers of antiquity. History, with us, is a *science* of the most interesting and important description; with the classical writers, it had scarcely advanced beyond the limits of an embellished *narrative*. In fact, the difference to which we allude, is precisely that which exists between the art of sculpture and

the science of anatomy. Nothing can be more highly wrought than many of the exquisitely finished historic narratives of Herodotus and Thucydides, of Livy and Tacitus: but then, they are *merely* narrative. The chisel has been handled by a master; the proportions are just; the lines, strongly marked; the positions, graceful. We see nothing, however, of the interior organization; nor do we know any thing respecting the *muscles*, from which the whole receives its peculiar character, except from the general *contour* of the figure. On the contrary, the superiority of our modern writers chiefly appears in what we may call *the anatomy of History.* The interior of Courts and Cabinets is laid open to our view; and the various parts of the political system are minutely examined, and accurately pointed out. In short, History is now one of the most important branches of *philosophy*, and has received an additional value and interest, commensurate with the astonishing progress which has been made in the study of *Political Economy*,—a science in which the Ancients were mere sciolists.

These short remarks have been involuntarily extorted from us, on rising from the perusal of the important and interesting work before us, to which (though somewhat tardy in our notice) we can no longer forbear to call the attention of our readers. There are but few, if, indeed, any periods of the same duration, that present to us so many important and highly interesting events as the century which has just rolled by; and if to the intrinsic interest attached to these events, we add the consideration, that all of them bear, in a greater or a less degree, upon the extraordinary times in which we live, it is scarcely possible to imagine any series of facts, more calculated to fix the attention, or to improve the mind.

From the very extended nature of this work, and the vast variety of subjects which it embraces, it cannot be expected that we should pretend to give even an outline of the whole. Such an attempt (unless we were far to exceed the limits of a review) would involve a mere list of names and of persons, and a string of events. We shall rather endeavour to give our readers a fair specimen of the nature of M. Lacretelle's work, and to suggest, as we proceed, some few reflections which may shew the importance of studying this period of history.

The last moments of Louis XIV. very naturally introduce the history of this period, since the reign of this Monarch forms the link which connects the eighteenth with the preceding century. The peculiar character of the times, and

a combination of events, which was brought about by a variety of causes, rather than by the genius of the French monarch, had raised him to a station so elevated and commanding, as to acquire for him the title of LOUIS LE GRAND. The reputation of France for arms, arts, literature, and magnificence, admirably described by Lacretelle, as 'une magnificence dont le peuple 'alors sentait plus le poids qu'il n'en avait admiré les pro-'diges,' was at its greatest height, although agriculture began to decline, and commerce languished. Ambition and intolerance usually keep pace with the extension of power and influence; and a monarch who had compelled the nephew of the Pope to come to Paris to request his pardon, and had inflicted a similar penalty on the doge of Genoa, grew too haughty and too fond of personal grandeur, to enjoy the gifts of fortune without injury to the other European powers. He had been humbled by successive leagues. That of England, Holland, and Sweden, which produced the peace of Aix-la-Chapelle, in 1668, and that of the German Princes, Spain, and the United Provinces, which terminated in the general peace of Ryswick, in 1697, had already checked the dangerous influence of the French throne. The greatness and pride of Louis were still more decidedly curbed at the opening of the Eighteenth Century under Marlborough.

The compassion which his political misfortunes scarcely deserved, is most forcibly inspired by the domestic calamities, with a touching picture of which *Lacretelle* interests his readers at the commencement of his work. Those to whom the Great Monarch naturally looked as the props of his declining years, were snatched away by the hand of death, and his domestic circle began to present to him a dreary solitude. The Dauphin was cut off by a sudden death; the amiable Duke and Dutchess of Burgundy, were carried to an untimely grave; their eldest son, at six years of age, shared the same fate, and the only surviving child, the Duke d'Anjou, was at the point of death. The character, and the premature death, of the amiable Duke of Burgundy, the pupil of Fenelon, is so beautifully touched, that we must not withhold it.

'Le Roi et Madame de Maintenon venaient visiter la Dauphine* dont ils avaient fait leur fille chérie; ils voyaient avec saisissement l'embarras et l'air d'effroi des médecins. Louis n'était pas moins inquiet de la santé de son petit-fils† ; rien ne pouvait arracher celui-ci de la chambre d'une femme qui remplissait seule son âme tendre et pure. Ses traits étaient dejà décomposés et flétris; mais il n'apercevait et ne voulait sentir que le danger de son épouse ..... Le

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* The Dutchess of Burgundy. † The Duke of Burgundy.

12 Février, elle expira . . . . . La mort de la Dauphine éteignait les dernières lueurs d'esperance et de joie qui eussent quelquefois consolé la vieillesse de Louis XIV.

'Le Roi se retira à Marly avec Madame de Maintenon, pour offrir à Dieu la soumission d'une âme brisée par la douleur. Le Dauphin, né pour les impressions violentes et les sentiments passionnés, contenait des plaintes qui lui eussent paru une révolte contre le ciel; et, par ce combat au-dessus de ses forces, il aidait à la mort qui s'approchait de lui. Il était resté enfermé avec son confesseur, avec son frère le Duc de Berry, et avec son vertueux gouverneur le Duc de Beauvilliers, malade lui-meme. *Fénélon, exilé de la cour, manquait à son êlève mourant.* Les coups de marteau qui préparaient le cercueil de la Dauphine arrivaient déjà jusqu'aux oreilles de son époux; il fallut le soustraire à ces apprêts déchirans; on crut qu'il aurait la force de se rendre à Marly, il s'y fit transporter. Le Duc de Berry était seul avec lui dans son carosse. Il arriva lorsque les courtisans attendaient le réveil du Roi . . . . . Il vint se mêler aux seigneurs qui attendaient le Roi. Nul n'osait le consoler, tous gardaient une morne silence. Son air avait quelque chose d'égaré; son visage était couvert de marques rougeâtres. Il répondait au salut douloureux de ceux dont il connaissait le plus l'attachement, par des regards qui perçaient l'âme . . . . . Louis s'avance vers lui, il le serre dans ses bras avec tendresse; il observe, il détaille tous les funestes symptômes qu'avaient déjà remarqués les courtisans. 'Retirez vous, mon fils,' lui disait il, pendant qu'un médecin tâtait le pouls au prince et regardait le Roi avec des yeux effrayés; 'au nom de Dieu, retirez 'vous, veillez sur vous-même, j'attends tout du courage du mon fils. 'Que le ciel vous donne de la force; il en faut, mon fils, dans ces 'temps malheureux.' Le Dauphin, à qui jamais les accens de la tendresse paternelle n'étaient arrivés d'une manière aussi pénétrante, était comme accablé de cette effusion de sentimens, et cependant ne pouvait goûter le soulagement des pleurs et des sanglots. En se retirant, son salut, son regard, semblaient exprimer un dernier adieu.

'La maladie du Dauphin se déclara de la manière la plus effrayante . . . . . Le 18 Février, il mourut, ce Prince dont l'âme ardente et noble avait embrassé toutes les vertus que Fénélon lui avait montrées. Il mourut loin des regards d'un tel ami qui, résigné, mais détaché de tout sur la terre, n'eut pas long temps à lui survivre. Si le Dauphin eût regné, on eût vu ce que peuvent sur le trône le plus sincère amour de l'humanité, et le difficile accord des sentimens religieux avec les qualités politiques. La force et la prévoyance n'eussent point manqué à toutes ses vertus: quelle prodigieuse énergie ne devait-il pas y avoir dans une âme qui s'etait si opiniâtrement travaillée elle-même.'* Tom. I. pp. 19—26.

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* The King and Madame de Maintenon came to see the Dauphiness, who was become their darling daughter: they beheld with deep emotion, the embarrassment and consternation of the physicians. Louis was not less alarmed for the health of his grandson: nothing could tear the latter from the chamber of a wife, who alone

The Regency of the Duc d'Orleans cannot fail to fix the attention of the historical student, as having been marked by the greatest profligacy of manners. That the Duc d'Orleans was a man of first rate talents cannot be denied; but the licentiousness of his character was such as to divert his attention from the cares of the state to the unrestrained indulgence of the most debased passions, and even to counteract the influence of those measures which were really founded on a wise policy. Wo to the prince who excites the disgust and the contempt of his subjects, by throwing aside the restraints of morality; who squanders away the resources of his people, in promoting the splendour of a dissolute court,

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engrossed his pure and tender affections. His looks were even then discomposed and faded: but he saw nothing, would suffer himself to feel nothing, but the danger of his wife. On the 12th of February she expired: and her death extinguished the last beams of hope and of joy which had at times irradiated the old age of Louis the Fourteenth.

The King retired with Madame de Maintenon to Marly, to offer to the Almighty the submission of a spirit broken with grief. The Dauphin, who was naturally of extreme susceptibility, and ardent passions, suppressed complainings which he would have considered as rebellion against Heaven; his strength was unequal to the struggle; and it only served to hasten the approach of death. He shut himself up with his Confessor, with his brother, the Duke de Berry, and with his excellent tutor, the Duke de Beauvilliers, who was himself an invalid. *Fenelon, banished from court*, could not attend *his dying pupil.*

The strokes of the hammer occasioned by nailing the coffin of the Dauphiness, fell on the ear of her husband. It became necessary to tear him away from these agonizing preparations: it was thought that he might have strength enough to repair to Marly, and he ordered himself to be carried thither. The Duke de Berry was alone with him in the carriage. He arrived just as the courtiers were waiting for the King's rising.——He mixed with the noblemen who were in attendance upon the King. No one ventured to offer him consolation: all kept a melancholy silence. There was something of distraction in his air; his face was covered with red streaks. He replied to the mournful salutations of those whom he knew to be the most strongly attached to him, by looks of heart-piercing expression. Louis advanced towards him: he pressed him in his arms with tenderness: he observed, he distinctly noticed, all the fatal symptoms which had been already remarked by the courtiers.——'Retire, my son,' he said, while a physician was feeling the Prince's pulse, and looking at the King with consternation,—'for God's sake, 'retire; watch over yourself. I expect every thing from the fortitude of my son. 'Heaven grant you strength; there is much need of it in these unhappy times.' The Dauphin, in whose ears the accents of paternal tenderness had never sounded in tones so penetrating, was almost overwhelmed by this effusion of sympathy, and yet was unable to enjoy the relief of tears and of groans. As he retired, his words, his looks seemed to bid a final farewell.

The Dauphin's illness assumed the most formidable appearance. On the 18th of February he died,—a Prince whose ardent and noble mind had embraced all the virtues which Fenelon had inculcated. He died at a distance from that invaluable friend who, resigned, and dead in affection to all earthly things, had not long to survive him. If the Dauphin had lived to be king, we should have seen what the most sincere love of mankind and the difficult combination of religious principles with political talents could, when upon the throne, effect. Strength of mind and foresight would not have been wanting in aid of all his other virtues. What prodigious energy they must have imparted to a mind which had so perseveringly laboured in the cultivation of itself!

and in gratifying his own vices, instead of labouring to advance the happiness of those for whom alone he sways the sceptre! It is easy to trace the germe of the French Revolution, to the period of which we are now speaking. The mind shudders at the contemplation of those scenes of debauchery and of sensual excess, which marked the career of this profligate statesman:—the very page of history is contaminated with the bare recital of the scandalous manners which disgraced the court of the infamous Duc d'Orleans.

'Tout a pris un nouvel aspect á la cour . . . . le libertinage qui, auparavant, avait cherché le mystère, brave le scandal; . . . . Les blasphèmes, les sermens souillées des images de la débauche, sont substitués au ton noble et réservé de Louis XIV.: l'impudence les prefere, la bassesse y applaudit. . . . . Les soupers du Régent étaient l'école d'une corruption qui tendait à se répandre dans tout le royaume . . . *L'impiété était l'assaisonnement le plus recherché de ces débauches; & les jours que la religion consacre aux plus imposantes solemnités, étaient signalés par des excès d'une invention nouvelle.*'* I. pp. 144—147.

We have just remarked, that the profligacy of the manners of the Court sowed the first seeds of moral and political disorder in France. To this we may add another cause, which, at this time, began to bring the institutions both of religion and of social order, into contempt;—the elevation of undeserving, nay, of infamous persons, to the highest stations in the Church. This is well marked by our Author.

'Beaucoup de personnes recherchent aujourd'hui les causes de l'incrédulité qui a toujours été en s'accroissant pendant le 18 siècle. Elles sont nombreuses, mais on s'obstine à les réduire à une seule, et à n'accuser que les productions d'écrivains célébres. L'histoire dénonce, avant tout, les actes des grandes, et ceux même des *chefs de l'Eglise.* Bayle ne produisait qu'une impression médiocre quand Bossuet, Fénélon, Arnaud, Nicole, existaient*.' VI. p. 543.

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* Every thing assumed a new appearance at court. Libertinism, which had hitherto sought concealment, now braved opinion. Blasphemies, oaths polluted with the images of debauchery, were substituted for the noble and reserved manners of Louis the Fourteenth. Effrontery preferred them; baseness applauded them. The suppers of the Regent formed a school of corruption, the influence of which extended throughout the kingdom. Impiety was the most favourite seasoning of these revels; and those days which are consecrated to the most awful solemnities of religion, were signalized by novelties of excess which invention was taxed to furnish.

† Many persons in our days have sought for the causes of that infidelity which was constantly on the increase during the eighteenth century. Those causes are numerous, although some persons persist in reducing them to one, and in charging all upon the productions of celebrated writers. History de-

It required all the impudence of Dubois, to think of occupying a see which had so recently been illustrated by the virtues of Fenelon; and all the immorality of the Regent, to advance to the Episcopacy the most infamous of men.

From such scenes we turn aside with disgust; nor shall we stop to notice the intolerant administration of the Duc de Bourbon, which is here justly called *the second Regency*. We pass on to that of Cardinal Fleury, none of whose measures, however, have the character of grandeur or of vast utility, which arrest the attention of the historical reader. Disinterestedness and economy are the only qualities which his greatest admirers can point out as praise-worthy in the character of the Bishop of Frejus. His manners partook of patriarchal simplicity; but there was a timidity in his counsels, a want of energy in his measures, which deprive him of the character of an enlightened minister. During the period of national tranquillity which prevailed from 1726 to 1733, his attention was prudently directed to the improvement of the finances, and the encouragement of agriculture and commerce. Fleury was fitted to rule in time of peace; but the approach of external commotions betrayed his want of intellectual vigour.

Europe had now enjoyed repose for a series of years; but the death of Augustus II. furnished an occasion for a sanguinary contest, by leaving the succession to the crown of Poland undecided. France espoused the pretensions of Stanislaus Leczinski, the father-in-law of Louis XV. This prince, one of the most amiable and unfortunate of monarchs, had been placed on the throne of Poland by Charles XII. and hurled from it by Peter the Great. Russia and Austria maintained successfully the cause of the Elector of Saxony, son of Augustus II. The attentive reader cannot fail to draw a comparison between the fate of Poland—as subjected to Russian influence—in 1734, and in 1815. To those who are curious in tracing such political analogies, we can promise abundant materials in this part of Lacretelle's work. We quote but a single sentence:

'*La Russie voulait dominer seule sur un état qu'elle considérait déjà comme tributaire. L'Autriche aurait dû s'alarmer de cette ambition de la Russie, et cependant elle la secondait**.' II. 138.

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nounces, as the most efficient cause, the conduct of the higher orders, of even the *heads of the Church*. Bayle produced but a slight impression while Bossuet, Fenelon, Arnaud, and Nicole, were living.

* Russia was anxious to obtain the sole dominion over a state which she already considered as her tributary. Austria ought to have taken alarm at the ambition of Russia, instead of which, she seconded her project.

The name of the unfortunate Stanislaus, recalls to our attention a touching incident, which is recorded by our Author with considerable pathos. The defeat of his friend and protector Charles XII. at Pultowa, shook the crown, and endangered the life of Stanislaus; and the death of the Swedish hero left him altogether without resources. Stanislaus retired into Alsace. Even in his private retreat, the hatred of his rival Augustus II. pursued him, and the Polish ambassador demanded his banishment from the French territory. 'France,' replied the Duke of Orleans, 'has always been the asylum 'of unfortunate kings.' In this obscure retreat, the sole object of his solicitude was his daughter, who, from her tenderest years, had shared and alleviated the miseries of his wandering life. Filial piety had developed in her the active and modest virtues. Her features had nothing remarkable; but youth, innocence, and kindness, gave them expression. Her figure was noble and elegant. Her mind possessed rather judgement than brilliancy. She was timid, like all persons who have been early acquainted with adversity. Such was the amiable person who was selected (in 1725) as the consort of Louis XV. The King of Poland was residing in a dilapidated castle near Weissembourg, when a letter from the Duc de Bourbon informed him of this unexpected favour of fortune.

'Transporté de joie il entra dans la chambre où étaient sa femme et sa fille. "Ah! ma fille!" lui dit-il, "tombons à genoux "et remercions Dieu!"—"Mon pere," s'écrie celle-ci, "seriez-"vous rappelé au trône de Pologne?" "Le ciel," reprit Stanislas, "nous est bien plus favorable, ma fille: vous êtes Reine de France.*" II. 34.

(To be concluded in our next Number.)

Art. II. *Elements of the Philosophy of the Human Mind.* By Dugald Stewart, Esq. F.R.S. Edin. Honorary Member of the Imperial Academy of Sciences at St. Petersburgh, &c. &c. Vol. II. 4to. pp. xiv. 554. Price 2l. 2s. Cadell and Davies, 1814.

HAVING considered Mr. Stewart's first volume at sufficient length in a former number, we now proceed to the more immediate consideration of the second, the subject of which is the Reasoning Powers.

And, first of all, it is sufficiently evident that, whatsoever reason may be exercised about, something must be taken for

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* Transported with joy he entered the chamber in which his wife and daughter were. "O my daughter," he exclaimed, "let us fall on our knees "and bless God!" "Father," she answered, "are you recalled to the throne "of Poland?" "Heaven," replied Stanislaus, "has bestowed a greater benefit "upon us: You are Queen of France."

granted. Objects of reasoning, collect as many of them as you will, can never of themselves form a demonstration. The particles of thought will not unite into a string of reasoning, without some attraction of cohesion. This attraction is found in what are called axioms. In vain shall we endeavour to prove any one proposition in geometry, if we will not admit such truths, as that 'things which are equal to the same are equal to 'one another,'—and yet we must admit these without proof. These truths are taken for granted in every particular instance, but into the use of prefixing them, in a general shape, to a book of demonstration, we shall not at present inquire: whether Euclid has inserted in his list all the axioms of which he makes use, is more than a question; but, whether he has or has not, certain it is, that any one who should doubt of any truth when occurring in a specific case, would be little likely to have his doubt removed by recurring to a table of axioms.

Are axioms, then, the foundation of mathematics, or of any other science? By no means; they are nothing but the cement by which discovered truths must be joined together into one building. These truths themselves lie concealed in the nature of things, and require the sagacity and study of man to find them out. Repeat every axiom that was ever devised, and you will never arrive at any one discovery—in optics, for instance; but assume the laws of refraction and reflection, and how many beautiful truths are immediately deduced therefrom!—In the same manner, the axioms alone cannot help you to a single truth in geometry; it is from the nature of a triangle,—and not from any axiom, or from all of them together,—that the three angles are proved to be together equal to two right angles; simply the having of three sides necessarily includes this property. Now it is in the definitions that the nature of every figure is pointed out; the definitions, therefore, may, though we think not very correctly, be called, as Mr. S. has called them, the foundations of mathematical science.

What property, then, of a figure may be used to define the figure? We answer, any one that will *define* it, any peculiar one. That, however, it will be most convenient to use, from which the rest shall most conveniently be deduced. A geometrician would certainly be at liberty to define a circle as the curve to which every line, drawn thereto from a certain point within it, is perpendicular; or that in which, if any two lines cut one another, the rectangle contained under the segments of the one equals the rectangle contained under the segments of the other. Before he should, however, introduce such an innovation into geometry, he would do well to consider, what would be gained by it; whether the sequence of his propositions would thereby be rendered more simple and more intelligible.

In one instance, we think that a definition of Euclid's might

be advantageously changed. It is that of parallel lines. Our mathematical readers know how much trouble this subject has given to commentators upon Euclid; and among them to Simson, who has been obliged to prove an *axiom* of his author's in no fewer than five propositions, with a proportionate allowance of axioms and definitions; and, after all, in his fifth proposition, takes for granted a *particular* case of the very thing he is endeavouring to prove *generally*. It is to avoid all this, and, at the same time, to avoid taking the axiom for granted, that we propose a change. We should define parallel straight lines thus:

If a straight line, as ABC, falling upon two other straight lines, in the same plane as BD, CE, make equal angles with them, viz. ABD, ACE; the two lines are parallel. According to Euclid's definition this stands in need of proof; it is placed as the twenty-seventh proposition of the first book. The twenty-eighth will follow immediately from our definition; as will also the definition of Euclid, by a process so immediate that we need not point it out. The first part of the twenty-ninth, again, is nothing but our definition, and the other parts directly deducible from it. Hence, we follow Euclid's course to the thirty-second. From this, with the help of the thirty-third of the third book, (a proposition totally independent of what we are about to prove,) may be easily deduced what is commonly called the eleventh *axiom* of Euclid. Thus:

If any straight line, as MN, falling upon two other straight lines, as MP, NC, make the two interior angles, NMP, MNC, together less than two right angles, these two lines shall meet, if produced towards P and C. Take a line M′N′=MN, and upon it describe a segment of a circle containing an angle = the deficiency of CNM, PMN from two right angles. In this segment place the line M′P′ making the angle N′M′P′=NMP, and join N′P′: therefore M′N′P′ must = MNC. Apply M′N′ to MN; then M′P′ and N′P′ will lie upon MP, NC; which, consequently, will meet in P′. Q. E. D.

In the second section of the first chapter, Mr. S. proceeds to treat 'of certain laws of belief, inseparably connected with 'the exercise of Consciousness, Memory, Perception, and Rea-'soning.' The first, and the second of these, are personal existence and personal identity. How these are to be distinguished we do not very clearly perceive. For what is that mysterious being called 'I?' What is it but that which unites in itself faculties exercised at different times, thoughts thought at different times, feelings felt at different times? The very existence of such an 'I,' seems to us to imply identity.

3. 'The belief which all men entertain of the existence of the material world, (I mean their belief of its existence independently of that of percipient beings,) and their expectation of the continued uniformity

of the laws of nature, belong to the same class of ultimate or elemental laws of thought, with those which have been just mentioned.' p. 56.

This expectation of the continued uniformity of the laws of nature, it has lately been attempted, in a periodical publication, to separate from its *unproved* and *unproveable* companions; but with no very great success we think. The argument runs thus. It is a *necessary* truth,—every one will acknowledge it as such,—that nothing can begin, or cease to be, but from some cause or other. Unless, then, there is some cause to disturb the order of nature, it is to be concluded that she will continue to carry on her operations in the same way in which she has always been known to carry them on. With no such disturbing cause are we acquainted; and therefore, the inference follows. Nothing, then, says the critic, is taken for granted; here is no exertion of the inductive principle; every thing is demonstratively deduced from a necessary truth. That any one should have devised this argument, without perceiving the fallacy of it, is to us truly astonishing. 'We are acquainted with no such disturbing 'cause, and therefore,'—here is the very thing taken for granted, the very exertion of the inductive principle,—'we conclude that 'there is none.' Is this demonstration? In what school was it learned? In that of Euclid? Most assuredly not. In fact, most people,—we might say, all people,—take for granted the continuance of the laws of nature, without even deducing it, from this necessary truth, and those who choose thus to deduce it, will only find themselves obliged to call in the inductive principle in another stage of the inquiry.

According to this argument, Adam might have proved,—proved demonstratively from a necessary truth,—that the weather, on the second day of his existence, would be the same as on the first; and, when driven from such belief by matter of fact, and, at the same time, by matter of fact having been led to consider and condemn his former proof, might have still expected the second year of his life to present him with a succession of weather like that of the first; this expectation also being frustrated by experience, he might still have waited for a cycle of years to bring round the long-expected succession of similar weather; unless, indeed, experience, in the mean time, had taught him that *it was possible causes might operate of which he did not even know the existence.*

On this account, therefore, with the deference that is due to such a name as D'Alembert's, we totally disapprove of his *à priori* proof of the first law of motion,—altogether theoretical, and independent on fact. 'If no cause exists,' says he, as quoted by the critic, 'why a body in motion should turn either 'to the right or to the left, nor why it should cease to move, it

'will necessarily do neither, but continue to move forward 'in the line of its first direction to all eternity.' To complete the proof, we should be able to add 'And no such 'cause exists; therefore, &c.:' but can we do this? We do indeed know of none such, but this is very different from knowing that there is none such. We are, for our own parts, content with the old-fashioned proof that rests upon experiment and analogy.

Being in possession, then, of certain truths,—having discovered certain facts from among the *arcana* of nature, it is next to be considered what use may be made of them as to the acquisition of further truths. And here Mr. S. inquires, whether the faculty of reasoning be any thing distinct from intention. Mr. S. is of opinion that it is not, except that it implies memory.

'In examining those processes of thought which conduct the mind by a series of consequences from premises to a conclusion, I can detect no intellectual act whatever, which the joint operation of intuition and of memory does not sufficiently explain. p. 92.

If there be any other act of the mind in the process of reasoning, it may be fairly asked what it is. The following is a beautiful example of a *simile of explanation.*

'With respect to these powers of judgment and of reasoning, as they are here combined, it appears to me, that the results of the former may be compared to a collection of separate stones prepared by the chisel for the purposes of the builder; upon each of which stones, while lying on the ground, a person may raise himself, as upon a pedestal, to a small elevation. The same judgments, when combined into a train of reasoning, terminating in a remote conclusion, resemble the formerly unconnected blocks, when converted into the steps of a staircase leading to the summit of a tower, which would be otherwise inaccessible. In the design and execution of this staircase, much skill and invention may be displayed by the architect; but, in order to ascend, nothing more is necessary than a repetition of the act by which the first step was gained. The fact I conceive to be somewhat analogous, in the relation between the power of judgment, and what logicians call the discursive processes of the understanding.' p. 94.

Before entering upon the subject of discursive processes, scholastically arranged in form and figure, Mr. S. takes occasion to notice certain 'evanescent processes of thought,' 'untraceable by the memory,' but which yet issue in conclusions frequently the most just, and frequently mistaken for intuitive. As there are motions too quick for the eye to follow, so it should seem that there are mental operations too rapid for the memory to retain. The sailor who judges —and judges with accuracy—of the bulk and burthen of a

distant ship,—the farmer who can tell with wonderful exactness the girth and weight of a passing ox;—are not conscious of any process of ratiocination previous to the judgement formed;—yet that such there is who shall doubt? Such too there must be before we can judge of the distance of any object whatever:—and who shall presume to estimate the velocity of thought?

'These seemingly instantaneous judgements have always appeared to me as entitled to a greater share of our confidence than many of our more deliberate conclusions; inasmuch as they have been *forced*, as it were, on the mind by the lessons of long experience; and are as little liable to be biassed by temper or passion, as the estimates we form of the distances of visible objects. They constitute, indeed, to those who are habitually engaged in the busy scenes of life, a sort of peculiar *faculty*, analogous, both in its origin and in its use, to the *coup d'œil* of the military engineer, or to the quick and sure tact of the medical practitioner, in marking the diagnostics of disease.

'From what has been said, it seems to follow, that although a man should happen to reason ill in support of a sound conclusion, we are by no means entitled to infer with confidence, that he judged right, merely by accident. It is far from being impossible that he may have committed some mistake in stating to others (perhaps in retracing to himself) the grounds upon which his judgement was really founded. Indeed, this *must* be the case, wherever a shrewd understanding in business is united with an incapacity for clear and luminous reasoning; and something of the same sort is incident, more or less, to all men (more particularly to men of quick parts) when they make an attempt, in discussions concerning human affairs, to remount to *first principles*. It may be added, that in the old, this correctness of judgment often remains, in a surprising degree, long after the discursive or argumentative power would seem from some decay of attention, or confusion in the succession of ideas, to have been sensibly impaired by age or by disease.' pp. 100—104.

The second section of the second chapter brings us to 'general reasoning.' To this part we have purposely reserved all that we have to say on the subject of abstraction.

Abstraction is *the power of considering some point of an object apart from the rest.* When the mind of a child is just beginning to observe external objects, when this beautiful world of wonders is pressing on the view, and every wonder, from its novelty, attracts that attention which it merits, the eye is caught with some one circumstance of an object, and, satisfied with that, and lost in admiration of it, has no time for the rest, perhaps does not even notice their existence. A child sees a bird on the wing, and, struck with the circumstance of its flying, inquires no further. Its

form, its feathers, all its other distinguishing qualities, are lost in the one circumstance of its flying. He is told that what he has seen is a bird, and a bird, therefore, with him, means *something that flies.* Shortly after, he sees a kite, and a butterfly: and he calls each of them by the same name,—a bird. Here, then, is abstraction; for the one circumstance of flying is considered apart from all the other qualities of the bird. This is involuntary abstraction.

In process of time, however, these other qualities are observed; we find that a bird is not merely *something that flies.* And so of a multitude of other things,—of every thing indeed that falls under our observation. Here, then, involuntary abstraction ceases; observation has shewn us that qualities do not exist separate in objects, and if ever after this, they are considered separately, it must be by force of voluntary abstraction,—by means of that power which enables us, as Mr. S. observes, to separate in thought, not only things never found separate in nature, but which cannot even be imagined as separately existing,—as length and breadth, surface and solidity. By this means,—by considering some circumstances of an object, and leaving others out of view,—we form *general words*, words that apply to a multitude of individuals differing in a multitude of particulars, but yet alike in those circumstances to which the general word refers. We speak of an *animal*,—of an organized being that possesses the power of self-motion, without any reference to size, form, or mode of life. We speak of a triangle,—of a figure that has three angles, without any reference to the magnitude of those angles. Numbers again, are general words, and without the faculty of abstraction, we could never have had any notion of number. Now all useful reasoning is general, and therefore carried on about general terms. Particular reasonings, i. e. reasonings about particular objects, might indeed answer some individual purpose; but, having done this, they must be thrown aside as useless. It would be to little purpose, to shew of any two particular triangles upon equal bases, and between the same parallels, that their areas are equal; but the property, when generally proved, has the honour of helping to demonstrate that remarkable circumstance in motion round a center of force,—that the areas described by the radius vector, are proportional to the times of describing them.

For the communication of general reasoning it is evident that general terms are indispensable; Mr. Stewart contends further, that they are absolutely necessary to general reasoning itself; that, without language, (whether oral, written, hieroglyphic, or otherwise significant, no matter,) reasoning

could never extend itself beyond individual cases. Let us consider the process by which the mind arrives at general reasoning. Still to borrow our example from geometry, suppose a man, by considering a particular diagram, and reasoning upon it, to arrive at a particular truth, a truth that relates to that particular diagram. Here he has it in his power to look back upon his proof, and examine what properties of the figure before him, have entered into it, have afforded *data* for it. All that have, he includes under one name, and of whatsoever possesses this name, or, in other words, of the properties which this name includes, any thing may obviously be predicated, which has been proved in any particular case by means of these properties alone.

'In this manner he comes, by slow degrees, to comprehend the nature of general reasoning, establishing insensibly in his mind this fundamental logical principle, that when the enunciation of a mathematical proposition involves only a certain portion of the attributes of the diagram which is employed to illustrate it, the same proposition must hold true of any other diagram involving the same attributes, how much soever distinguished from it by other specific peculiarities.' p. 114.

'From what has been now said, it would appear, that, in order to arrive at a general conclusion in mathematics (and the same observation holds with respect to other sciences) *two* different processes of reasoning are necessary. The one is *the demonstration* of the proposition in question; in studying which, we certainly think of nothing but the individual diagram before us. The other is, the train of thought by which we transfer the particular conclusion to which we have been thus led, to any other diagram to which the same enunciation is equally applicable. As this last train of thought is, in all cases, essentially the same, we insensibly cease to repeat it when the occasion for employing it occurs, till we come at length, without any reflection, to generalize our particular conclusion, the moment it is formed: or, in other words, to consider it as a proposition comprehending an indefinite variety of particular truths.' p. 119—120.

That there is any thing in this process actually standing in need of language, we cannot take upon ourselves to assert; this, however, is Mr. Stewart's opinion.

Such, then, being the great use of general terms, it becomes a question,—what are their prototypes? of what do we think, when we use a general word? When we speak of a particular coach, or a particular triangle, we think of that coach, or of that triangle:—what have we in our thoughts when we speak of a coach or a triangle in general? We answer, that particular picture of the thing we have now in our mind; we are content with understanding the word according to our definition of

it. This definition of the word, no doubt, is not always in our mind, when we use it; how, in such circumstances, we come to use the words aright is a curious subject; and those, who would wish to examine into it, may consult Dr. Campbell's "Philosophy of Rhetoric." The unlearned reader will be surprised to hear that this is a subject, which, in former times, was productive of the most violent disputes. Emperors and Kings embraced opposite sides, and combatants of each party even accused one another of the sin against the Holy Ghost.

The third section of the second chapter treats 'of mathematical demonstration;' and first, 'of the circumstance on 'which demonstrative evidence essentially depends.'

'The peculiarity of that species of evidence which is called demonstrative, and which so remarkably distinguishes our mathematical conclusions from those to which we are led in other branches of science, is a fact which must have arrested the attention of every person who possesses the slightest acquaintance with the elements of geometry.' pp. 150—151.

The circumstance upon which this peculiarity depends, the Author thinks, has never yet been satisfactorily pointed out.

'The advantages which mathematics derives from the peculiar nature of those relations about which it is conversant; from its simple and definite phraseology; and from the severe logic so admirably displayed in the concatenation of its innumerable theorems, are indeed immense, and well entitled to a separate and ample illustration; but they do not appear to have any necessary connection with the subject of this section.' p. 152.

Let us hear Mr. S.'s account of the matter.

'It was [has been] already remarked, in the first chapter of this Part, that whereas, in all other sciences, the propositions which we attempt to establish, express facts real or supposed,—in mathematics, the propositions which we demonstrate only assert a connection between certain suppositions and certain consequences. Our reasonings, therefore, in mathematics, are directed to an object essentially different from what we have in view, in any other employment of our intellectual faculties; not to ascertain *truths* with respect to actual existences, but to trace the logical filiation of consequences which follow from an assumed *hypothesis*. If from this *hypothesis* we reason with correctness, nothing, it is manifest, can be wanting to complete the evidence of the result; as this result only asserts a necessary connection between the supposition and the conclusion. In the other sciences, admitting that every ambiguity of language were removed, and that every step of our deductions were rigorously accurate, our conclusions would still be attended with more or less of uncertainty; being ultimately founded on principles which may, or may not, correspond exactly with the fact.' pp. 152—153.

'From the foregoing considerations it appears, that, in mathematics, definitions answer two purposes; first, To prevent ambiguities of language; and, secondly, To serve as the principles of our reasoning. It appears further, that it is to the latter of these circumstances (I mean to the employment of hypotheses instead of facts, as the data on which we proceed) that the peculiar force of demonstrative evidence is to be ascribed.' pp. 157—158.

This is perfectly just, but expressed, we cannot but think, more mysteriously than it needed be. The mathematician surely argues, like every other philosopher, of the nature of things, expressed indeed in definitions, but still of the nature of things. The difference between him and the natural philosopher seems to be, that he is content with discovering the qualities of those subjects he reasons about, which his definition includes,—and this he may do by demonstrative reasoning; the other endeavours to find out those qualities united by nature with the subjects he is reasoning about, which, as far at least as we know, his definition does not include,—and this cannot be done, but by experimental reasoning. Air has weight, says the natural philosopher; the angle contained between the chord and the tangent of a circle, is equal to the angle in the alternate segment of the circle, says the mathematician. The latter is a property of a circle, as a circle, not an adjunct merely, always found combined with a circle; but weight—attraction towards the earth—is not, so far as we know, a necessary property of the substance that we breathe, and that it is a natural adjunct thereof can only be proved *experimentally* of any given portion, and thence *analogically* of the rest.

When, however, a few data have been discovered *experimentally* in any science, demonstrative reasoning can be used concerning them, and every one knows what an immense body of knowledge is thus *mathematically* founded upon one or two simple facts. Grant that fluids press equally in all directions, and how many facts will be *demonstratively* accounted for in hydrostatics. Grant the weight and elasticity of the air, and pneumatics is then purely mathematical. Grant the laws of refraction and reflection, that light moves in right lines, and that bodies are seen by light proceeding thence, and falling upon the eye, and optics then falls to the province of the geometrician and the algebraist.

What is the reason that all sciences do not admit of mathematical reasoning? Why are not geometry and algebra called in to the assistance of the moral philosopher, or the chemist? We answer, that things which do not admit of proportion, cannot be represented by lines and numbers; and those which cannot be represented by lines and numbers, cannot be mathe-

matically reasoned of. Now the subjects about which moral philosophy is conversant, evidently do not admit of proportion; one action cannot be twice as just, or three times as merciful as another. As to chemistry, we by no means despair of seeing the discoveries of the present day all satisfactorily combined and accounted for by some mathematical genius; but whatever proportions the subjects about which chemistry is conversant, in reality possess, have not as yet been discovered.

The question, 'how far it is true that all mathematical 'evidence is resolvable into identical propositions,'—in other words, how far it is true that every proposition in mathematics, is nothing but a 'diversified expression of the simple 'formula, a = a,'—is argued in the second part of this section, at much greater length, we think, than there was any necessity for. The assertion is rendered paradoxical, merely by an abuse of words,—by using *identity* in the sense of *equality*. We cannot but notice a trifling inaccuracy into which Mr. Stewart has fallen in speaking of 'the simple arith-'metical equations 2 + 2 = 4, 2 + 3 = 5, as mere definitions.' They are in fact propositions analogous to the thirteenth of the first book of Euclid. The intermediate idea is 1 + 1 + 1 + 1 + 1, to which both 2 + 3, and 5, are equal from the definitions of those numbers.

In the second part of the fourth section of this chapter, Mr. S. gets back, we hardly know how, to the consideration of that permanence or stability in the order of nature, which is presupposed in our reasonings concerning contingent truths. Here again we have to complain of great and unnecessary *lengthiness*, the general fault, indeed, of the volume, which, we are well persuaded, might have been reduced to one fourth of its size, without losing any part of its information or interest. The following remarks, however, are well worthy of transcription.

'In consequence of those uniform laws by which the succession of events is actually regulated, every fact collected with respect to the past is a foundation of sagacity and of skill with respect to the future; and, in truth, it is chiefly this application of experience to anticipate what is yet to happen, which forms the intellectual superiority of one individual above another. The remark holds equally in all the various pursuits of mankind, whether speculative or active. As an astronomer is able, by reasonings founded on past observations, to predict those phenomena of the heavens which astonish or terrify the savage;—as the chemist, from his previous familiarity with the changes operated upon bodies by heat or by mixture, can predict the result of innumerable experiments, which to others furnish only matter of amusement and wonder;—so a studious observer of human affairs acquires a prophetic

foresight (still more incomprehensible to the multitude) with respect to the future fortunes of mankind;—a foresight which, if it does not reach, like our anticipations in physical science, to particular and definite events, amply compensates for what it wants in precision, by the extent and variety of the prospects which it opens. It is from this apprehended analogy between the future and the past, that historical knowledge derives the whole of its value; and were the analogy completely to fail, the records of former ages would, in point of utility, rank with the fictions of poetry. Nor is the case different in the business of common life. Upon what does the success of men in their private concerns so essentially depend as on their own *prudence;* and what else does this word mean, than a wise regard, in every step of their conduct, to the lessons which experience has taught them?' pp. 216—217.

'It is, however, a curious fact, and one which opens a wide field of interesting speculation, that, in proportion as we extend our views from particulars to generals, and from individuals to communities, human affairs exhibit, more and more, a steady subject of philosophical examination, and furnish a greater number of general conclusions to guide our conjectures concerning future contingencies. To speculate concerning the character or talents of the individual who shall possess the throne of a particular kingdom, a hundred years hence, would be absurd in the extreme; But to indulge imagination in anticipating, at the same distance of time, the condition and character of any great nation, with whose manners and political situation we are well acquainted, (although even here our conclusions may be widely erroneous,) could not be justly censured as a misapplication of our faculties equally vain and irrational with the former.' p. 220.

'The same observation is applicable to all other cases, in which events depend on a multiplicity of circumstances. How accidental soever these circumstances may appear; and how much soever they may be placed, when individually considered, beyond the reach of our calculations, experience shows, that they are some how or other mutually adjusted, so as to produce a certain degree of uniformity in the result; and this uniformity is the more complete, the greater is the number of circumstances combined. What can appear more uncertain than the proportion between the sexes among the children of any one family! and yet how wonderfully is the balance preserved in the case of a numerous society! What more precarious than the duration of life in an individual! and yet, in a long list of persons of the same age, and placed in the same circumstances, the mean duration of life is found to vary within very narrow limits.' pp. 220—221.

The next part is taken up in pointing out the difference between experience and analogy. These are in general confounded together; but, says Mr. S., 'the evidence of experience reaches no farther than to an anticipation of the future form, the past, in instances where the same cause continues

'to operate in circumstances exactly similar:' when we transfer such anticipation to cases wherein the circumstances are in any degree altered, we reason from analogy. We reason from experience, when we conclude, that the same stone, which, on our letting it go, fell to the earth, will, on our again letting it go in the same place, fall again to the earth; we reason from analogy, when we conclude, from our former experience, that a bag of sand thrown from a balloon, will, in like manner, fall to the earth. It would commonly be said, that we know *by experience*, that Buonaparte can be bound by no treaty; but we only know by experience that he has been bound by none, and argue *analogically* that he will be bound by none. In arguing from experience, there can be no mistake; in arguing from analogy, there may; though, in some instances, as in the one we have given, a wise man will rely as firmly on analogy as on experience.

The third chapter treats of the 'Aristotelian logic.' Why Mr. S. should have wasted so much strength on so contemptible an adversary as the syllogism, we cannot conceive. It has been very acutely observed, by Dr Campbell we believe, that every syllogism is an argument in a circle.

'Every animal is a substance;
'Every man is an animal;
'Therefore every man is a substance.'

Very convincing truly: but unless the logician knew beforehand that every man is a substance, how could he venture to affirm that every animal is?

But Mr. Stewart is not content with pointing out the entire inefficiency of the syllogism as a means for the discovery of truth; he goes on, in the second section, to animadvert 'on the aim 'of the Aristotelian logic.' The whole section is well worthy of attention.

'The importance of the very object at which it (logic) professedly aims is not a little doubtful. To exercise with correctness the powers of deduction and of argumentation; or, in other words, to make a legitimate inference from the premises before us, would seem to be an intellectual process which requires but little assistance from rule. The strongest evidence of this is, the facility with which men of the most moderate capacity learn, in the course of a few months, to comprehend the longest mathematical demonstrations; a facility which, when contrasted with the difficulty of enlightening their minds on questions of morals or of politics, affords a sufficient proof, that it is not from any inability to conduct a mere logical process, that our speculative errors arise. The fact is, that, in most of the sciences our reasonings consist of a very few steps; and yet, how liable are the most cautious and the most sagacious, to form erroneous conclusions!

'To enumerate and examine the causes of these false judgments is foreign to my purpose in this section. The following (which I mention only by way of specimen) seem to be among the most powerful. 1. The imperfections of language, both as an instrument of thought, and as a medium of philosophical communication. 2. The difficulty, in many of our most important inquiries, of ascertaining the *facts* on which our reasonings are to proceed. 3. The partial and narrow views, which, from want of information, or from some defect in our intellectual comprehension, we are apt to take of subjects, which are peculiarly complicated in their details, or which are connected, by numerous relations, with other questions equally problematical. And lastly, (what is of all perhaps, the most copious source of speculative error,) the prejudices which authority and fashion, fortified by early impressions and associations, create to warp our opinions. To illustrate these and other circumstances by which the judgment is apt to be misled in the search of truth, and to point out the most effectual means of guarding against them, would form a very important article in a philosophical system of logic; but it is not on such subjects that we are to expect information from the logic of Aristotle.' pp. 273—275.

'Among the various pursuits now followed by men liberally educated, there is none, certainly, which affords such scope to the reasoning faculty, as the science and profession of law; and accordingly, it has been observed by Mr. Burke, "That they do more to "*quicken and invigorate the understanding*, than all the other kinds "of learning put together." The same author however adds, that 'they are not apt, except in persons very happily born, to open and "to liberalize the mind, exactly in the same proportion." Nor is this surprising, for the ultimate standards of right and wrong to which they recognize the competency of an appeal, being conventional rules and human authorities, no field is open to that spirit of free inquiry which it is the boast of philosophy to cultivate. The habits of thought, besides, which the long exercise of the profession has a tendency to form, on its appropriate topics, seem unfavourable to the qualities connected with what is properly called *judgment*; or, in other words, to the qualities on which the justness or correctness of our *opinions* depends: they accustom the mind to those partial views of things which are suggested by the separate interests of litigants; *not* to a calm, comprehensive, and discriminating survey of details, in all their bearings and relations. Hence the apparent inconsistencies which sometimes astonish us in the intellectual character of the most distinguished practitioners,—a talent for acute and refined distinctions; powers of subtle, ingenious, and close argumentation; inexhaustible resources of invention, of wit, and of eloquence;—combined, not only with an infantine [infantile] imbecility in the affairs of life, but with an incapacity of forming a sound decision, even on those problematical questions which are the subjects of their daily discussion. The great and enlightened *minds*, whose judgments have been transmitted to posterity, as oracles of legal wisdom, were formed (it may be safely presumed) not by the habits of their pro-

fessional warfare, but by contending with these habits, and shaking off their dominion.' pp. 278, 279.

In the fourth chapter Mr. S. proceeds to the logic of Bacon. The first section states, still at great length, the business of the natural philosopher,—in observing particular facts,—in obtaining from these analytically more general ones,—and then in applying these general facts, or, as they are called, laws of nature, synthetically to the explanation of particular phenomena.

As these words 'analysis' and 'synthesis,' are often used pretty much at random, Mr. S. has employed the third section of this chapter upon the explanation of them.

'In order to make myself intelligible to those who are acquainted only with that form of reasoning which is used by Euclid, it is necessary to remind them, that the enunciation of every mathematical proposition consists of two parts. In the first place, certain suppositions are made; and secondly, a certain consequence is affirmed to follow from these suppositions. In all the demonstrations which are to be found in Euclid's Elements (with the exception of the small number of indirect demonstrations), the particulars involved in the hypothetical part of the enunciation are assumed as the principles of our reasoning; and from these principles, a series or chain of consequences is, link by link, deduced, till we at last arrive at the conclusion which the enunciation of the proposition asserted as a truth. A demonstration of this kind is called a Synthetical demonstration.

'Suppose now, that I arrange the steps of my reasoning in the reverse order; that I assume hypothetically the truth of the proposition which I wish to demonstrate, and proceed to deduce from this assumption, as a principle, the different consequences to which it leads. If, in this deduction, I arrive at a consequence which I already know to be true, I conclude with confidence, that the principle from which it was deduced is likewise true. But if, on the other hand, I arrive at a consequence which I know to be false, I conclude, that the principle or assumption on which my reasoning has proceeded, is false also.—Such a demonstration of the truth or falsity of a proposition is called an Analytical demonstration.' pp. 355, 356.

Analysis signifies untying; and from this name Mr. S. has taken a very ingenious illustration of the subject.

'Suppose a *knot*, of a very artificial construction, to be put into my hands as an exercise for my ingenuity, and that I was required to investigate a rule, which others, as well as myself, might be able to follow in practice, for making knots of the same sort. If I were to proceed in this attempt, according to the spirit of a geometrical *synthesis*, I should have to try, one after another, all the various experiments which my fancy could devise, till I had, at last, hit upon the particular knot I was anxious to tie. Such a process, however, would evidently be so completely tentative, and its final success,

would, after all, be so extremely doubtful, that common sense could not fail to suggest immediately the idea of tracing *the knot* through all the various complications of its progress, by cautiously *undoing* or *unknitting* each successive turn of the thread in a retrograde order, from the *last* to the *first*. After gaining this *first* step, were all the former complications restored again, by an inverse repetition of the same operations which I had performed in *undoing* them, an infallible rule would be obtained for solving the problem originally proposed; and, at the same time, some address or dexterity, in the practice of the *general method*, probably gained, which would encourage me to undertake, upon future occasions, still more arduous tasks of a similar description.' pp. 359, 360.

These are *geometrical* analysis and synthesis:—but the analysis and synthesis of the natural philosopher, are very different things,—so different indeed, that some persons, adhering to the ancient geometry, have made them change names. Analysis, to take Newton's own account of it, 'consists in making ex-'periments and observations, and in drawing conclusions from 'them by induction, and admitting of no objections against the 'conclusions, but such as are taken from experiments, or other 'certain truths.' p. 366. Synthesis is the assuming of some hypothesis, and arguing from it to the explanation of known phenomena. The name analysis, with the geometer, is assumed from his *untying* the difficulty before him, with a view to knowing how to tie it again: with the natural philosopher, it is taken from his *untying* those bundles of facts which nature has bound together, in order to make use of certain ones separately.

When the absurdity of supposing atoms, molecules, or 'minims of nature,' to have been moving, from all eternity, through infinite space, in directions slightly deviating from parallelism; shewing how, by such atoms, so moving, this world might have been formed; and thence inferring, that the world was so formed;—of drawing cycles and epicycles on paper; shewing how the planets, by moving in such complicated diagrams, might produce the present heavenly appearances; and thence inferring that the planets do so move;—of perching the soul upon the pineal gland; shewing how it might thence produce all the functions of the body; and from this arguing that the soul is there placed:—when the absurdity of these and a thousand other hypotheses, had been pointed out it was natural —it was to be expected, that philosophers would run into a contrary extreme, abide by facts, and disown all hypotheses whatever. Mr. S has spent the second part of the fourth section of this chapter,* in a vindication of the right use of hypothesis. Sup-

* We cannot but wish that this endless and perplexing division and subdivision of the work had been avoided.

pose that a number of well-attested facts, point to some general principle; the philosopher will assume it, doubtfully indeed, and as an hypothesis; from such assumed principle, he will argue downwards to consequences; if such consequences—a multitude of them—agree with the actual phenomena of nature, what farther can be desired, what farther can be had, for the establishment of the hypothesis? And whether the consequences deduced from assumption shall be found so to agree or not,—whether the hypothesis shall be established or disproved,—it has had its use; it has helped to arrange and combine facts; led to experiments; and thus perhaps discovered new and unexpected truths.

We do not find any thing else in this volume necessary to be laid before our readers. We cannot conclude without wishing the great and honourable Author health and leisure to finish his undertaking, as much to his own satisfaction as he has hitherto carried it on to that of others.

Art. III. *Anster Fair*, a Poem, in Six Cantos, with other Poems. Second edition, foolscap 8vo. pp. viii, 256. price 6s. Edinburgh, Goldie, 1814.

OF all the 'pleasures derived from literary compositions,' that which has its source in the ludicrous is the most difficult to be analyzed, and presents the most curious subject for disquisition. Upon what principle does the mind delight in that strange transposition of its ideas, by which the sublime and the mean, the beautiful and the misshapen, the solemn and the trifling, become grotesquely associated? By what process do we so abstract ourselves from the realities of our own consciousness, as to take pleasure in that masquerade appearance which they are made to assume in burlesque and humorous poetry? Is the mere sensation of surprise excited by wit, added to the pleasure derived from the dexterous display of art, sufficient to account for the effect of the ludicrous in poetry? Or is man such a *laughing animal* as naturally to derive gratification from that exaggerated mimicry of men and things, which constitutes *caricature?* Is incongruity in itself ludicrous, or does it only become so, when the elements of which it is composed, are such as are adapted to excite the imagination?—Whatever be the solution of the problem, it should seem to be a faculty rather dangerous in its application, since the combination of the serious with the trifling, of the elevated with the mean, must uniformly involve the degradation of the sublime or affecting class of subjects, and must tend, by checking the natural

operation of sensibility, to render the mind sceptical of its best feelings.

There are various methods by which the ludicrous may be produced; but all of them concur in producing this effect by some incongruity of association. When the effort is prodigious and the result insignificant,—when the style is pompous and the subject trivial,—or when a solemn subject is treated in a broadly familiar manner, the ludicrous will uniformly arise from the combination. This is the case with *travesties*, parodies, and other cheap exertions of wit, the whole secret of which lies in a coarse mimicry of the diction, sentiments, or subject, of serious poetry, and the particular effect of which is lost upon those who do not happen to be acquainted with the original of the imitation.

There is, however, a wide difference between the ludicrous or ridiculous, and the simply humorous. Humorous poetry, though, in general, it belongs to the lowest order, may yet possess, as in 'Tam o' Shanter,' a highly imaginative character. In such instances, the humorous is always a subordinate element in the composition; and is designed to relieve, or, by contrast, to heighten, the effect of the qualities with which it is combined. Thus, in Pope's "Rape of the "Lock," the vein of alternately playful and satiric humour, which runs through the poem, is so chastened by the exquisite elegance of the composition, and the imaginative character of the fable, that it never degenerates into the burlesque, or produces the impression of simple humour. The delicacy of humour, and its compatibility with poetry, will be in proportion as the associations of ludicrous incongruity are awakened in the mind of the reader by oblique allusions, by unexpected hints, or an equivocal phraseology which leaves the imagination to define and fill out the contrast. Thus, that species of satiric ridicule called irony, is with propriety employed in the most pathetic or most solemn compositions. An assumed gravity in treating of familiar subjects, and the use of a highly figurative diction either in treating of the lighter themes of pure fancy, or in describing scenes of low life, may, if the contrast is not too violent, produce a humorous effect, not inconsistent with the associations of poetry, which may therefore be ranked among imaginative pleasures.

Humorous poetry, to be so denominated with propriety, must, however, possess some of the distinguishing features of poetry. With regard to a large proportion of compositions bearing this designation, but which really belong to the anomalous class of *burlesque*, the very merit and charm

consist in their *not* being poetry. Who would style a caricature, a portrait, or *propria quæ maribus*, a poem; or, to instance something more apposite, since there is nothing humorous in the last mentioned distinguished composition,—who would call Hudibras *poetry*, although the term *poem* has come to be applied indiscriminately to every thing in rhyme? The truth is, that these writers succeed by employing the usual apparel of fancy and of feeling, to deck out the homely form of satiric humour, and the ludicrous results from the incongruous contrast. Rhyme itself, from its being so generally the adjunct, having become the general sign of poetry, and possessing besides some of the properties of wit,—that, in particular, of exciting pleasurable surprise by unexpected combinations,—powerfully contributes, by means of association, to the burlesque effect.

There is one feature of humorous poetry to which we have not adverted, namely, that ludicrous mixture of dignified and colloquial phraseology, alternately swelling into bombast and degenerating into coarseness, in which the Author of the poem before us, so freely indulges. In these introductory remarks, we have endeavoured to abstract ourselves from our particular feelings or taste on this subject, and to discuss the merits of this species of composition, purely as critics. We take it for granted, then, that the coarseness, so generally chargeable on the productions of wit and humour, in contrast or rather in combination with an assumed stateliness or elevation of style, is a source of pleasure, and gives a zest to the poem. The introduction of it by the poet, and the toleration of it by the reader, are to be accounted for only in this way. Now we might found upon this some formidable objections to this class of writings altogether. We cannot but think, that whatever leads us to take pleasure in coarse and vulgar ideas, tends to deprave the taste. But there may be a false delicacy on this subject. The most disgusting coarseness of humorous poetry, is infinitely less pernicious and less offensive to a pure mind, than the licensed and elegant covert indecencies of Pope or of Moore. There is a wide distinction to be made between what is simply coarse in expression, and what awakens impure ideas.

"ANSTER FAIR" is, 'a humourous poem, partly descrip-'tive of Scottish manners.' It is divided into six cantos, and is written in stanzas of octave rhime, the *ottava rima* of the Italians; which was

'First transferred into English poetry, by Fairfax, in his Translation of "Jerusalem Delivered." The stanza of Fairfax is

here shut with the Alexandrine of Spenser, that its close may be more full and sounding.'

'The transactions of ANSTER FAIR may be supposed to have taken place during the reign of James V. a Monarch, whom tradition reports to have had many gamesome rambles in Fife, and with whose liveliness and jollity of temper the merriment of the FAIR did not ill accord. Yet a scrupulous congruity with the modes of his times was not intended, and must not be expected. Ancient and modern manners are mixed and jumbled together, to heighten the humour, or variegate the expression.' pp. vi, vii.

The reader will now be prepared, without further comment from us, to enter upon the Poem, for so it undoubtedly may be entitled, and to judge of it from such extracts as we shall lay before him, according to his particular taste. If he should happen to take up the book in some idle half hour, when his mind is gasping for amusement, and not overnice about its fare, when he is not under the necessity of reading aloud, and may therefore pass over any unduly coarse expression that he may meet with, we think we can promise him considerable entertainment. We recollect, strange to say of a humorous poem of between three and four thousand lines, scarcely any thing to be called profane, and fewer approaches towards indecency than in any work of the kind; except that the nature of the *prize*, as broadly worded, may be chargeable with impropriety.

The argument is as follows. Miss Maggie Lauder, a fair heiress of the good town of Anster, in nowise unwishful of a mate, but much perplexed by the variety of suitors that cringe in lowly courtship at her gate, is described as sitting in her warm chamber, pensive and alone.

> '('Twas that hour when burgesses agree
> To eat their supper ere the night grows late;')
>
> 'She thought upon her suitors, that with love
> Besiege her chamber all the livelong day,
> Aspiring each her virgin heart to move,
> With courtship's every troublesome essay,
> Calling her, angel, sweeting, fondling, dove,
> And other nick-names in love's friv'lous way;
> While she, though their addresses still she heard,
> Held back from all her heart, and still no beau preferr'd.'

While she is soliloquizing upon each individual suitor, her attention is arrested by certain Galvanic movements of her mustard pot, which suddenly, ''gan caper on her table 'to and fro.'

> 'Soon stopp'd its dance th' ignoble utensil,
> When from its round and small recess there came

Thin curling wreaths of paly smoke, that still,
Fed by some magic unapparent flame,
Mount to the chamber's stucco'd roof, and fill
Each nook with fragrance, and refresh the dame:
Ne'er smelt a Phœnix-nest so sweet, I wot,
As smelt the luscious fumes of MAGGIE's mustard pot.

It reeked censer-like; then, strange to tell!
Forth from the smoke, that thick and thicker grows,
A fairy of the height of half an ell,
In dwarfish pomp, majestically rose:
His feet, upon the table 'stablish'd well,
Stood trim and splendid in their snake-skin hose;
Gleam'd topaz-like, the breeches he had on,
Whose waistband like the bend of summer rainbow shone

His coat seem'd fashion'd of the threads of gold,
That intertwine the clouds at sun-set hour,
And, certes, Iris with her shuttle bold
Wove the rich garment in her lofty bower;
To form its buttons were the Pleiads old
Pluck'd from their sockets, sure by genie-power,
And sew'd upon the coat's resplendent hem;
Its neck was lovely green, each cuff a sapphire gem.'

'Around his bosom, by a silken zone,
A little bagpipe gracefully was bound,
Whose pipes like hollow stalks of silver shone,
The glist'ring tiny avenues of sound;
Beneath his arm the windy bag, full-blown,
Heav'd up its purple like an orange round,
And only waited orders to discharge
Its blast with charming groan into the sky at large.

He wav'd his hand to MAGGIE, as she sat
Amaz'd and startled on her carved chair;
Then took his petty feather-garnish'd hat
In honour to the Lady, from his hair,
And made a bow so dignifiedly flat,
That MAG was witched with his beauish air:
At last he spoke, with voice so soft, so kind,
So sweet, as if his throat with fiddle-strings was lin'd—

Lady! be not offended that I dare,
Thus forward and impertinently rude,
Emerge, uncall'd, into the upper air,
Intruding on a maiden's solitude;
Nay, do not be alarm'd, thou Lady fair!
Why startle so?—I am a fairy good;
Not one of those that, envying beauteous maids,
Speckle their skins with moles, and fill with spleens their heads.'

pp. 14—18.

Mr. Puck proceeds to inform her, that having overheard her, in his clay house, weighing her lover's merits, with design to fix her choice on the worthiest lad, he had 'up-'bolted' from his 'paltry shrine,' to give her his best advice; or rather to inform her of the method, by fate decreed, which she is to adopt, in order to obtain her appointed mate. This is no other than her issuing a proclamation throughout the country, that on the next approaching market-day, the following merry sports shall be held in Anster loan: to wit, an ass-race, a sack-race, a musical contest upon the bagpipe, and one of an *improvisatore* kind:—the victor in each and all of these, to obtain a no less prize than the hand of Miss Lauder herself. This said, the gaudy goblin vanishes, but not before he had exerted his musical skill on Maggie's organ of *dancing-iveness;* and, Orpheus like, compelled her to dance to the blithe awakening air of his bagpipe. The awe left upon the maiden's mind by this wondrous visitant, forbids her to disregard the strange injunction, and, to cut the story short, the sports were held accordingly, and the marriage of Rob the Ranter, alias great Robert Scott, and Maggie Lauder, closes the tale.

The story is sufficiently simple, and may pass very well for an occurrence of the days of James Vth. The merit of the poem of course consists in the description of the different games, in which there was ample scope for all the powers of humour. The Author has, we think, availed himself of the opportunity to the utmost. The crowds that flocked to Anster loan, are characterized in a very picturesque manner.

'Each hedge-lin'd high-way of the king, that leads
Or straightly or obliquely to the loan,
Seems, as the Muse looks downwards, pav'd with heads,
And hats and cowls of those that bustle on;
From Johnny Groat's house to the border-meads,
From isle of Arran to the mouth of Don,
In thousands puffingly to Fife they run,
Gold in their pockets lodg'd, and in their noddles fun.

Say, Muse, who first, who last, on foot or steed
Came candidates for MAGGIE to her town?
St. Andrew's sprightly students first proceed,
Clad in their foppery of sleeveless gown;
Forth whistling from Salvador's gate they speed
Full many a mettlesome and fiery lown,
Forgetting Horace for a while and Tully,
And mad t'embag their limbs, and leap it beautifully.'

'Nor come they only down; in chaise or gig
Th'endoctrin'd sage professors lolling ride,
Their heads with curl'd vastidity of wig
Thatch'd round and round, and queerly beautify'd;
In silken hose is sheath'd each learned leg;
White are their cravats, long and trimly ty'd:
Some say they came to jump for MAGGIE too,
But college-records say they came the sports to view.'

'Next from Deninos, every house and hut,
Her simple guileless people hie away;
That day the doors of parish-school were shut,
And every scholar got his leave to play;
Down rush they light of heart and light of foot,
Big ploughmen, in their coats of hodden gray,
Weavers despising now both web and treadle,
Collier and collier's wife, and minister and beadle.'

'And from Kingsbarns and hamlet clep'd of boars,
And farms around (their names too long to add)
Sally the villagers and hinds in scores,
Tenant and laird, and hedger, hodden-clad:
Bolted are all the East-nook houses' doors;
Ev'n toothless wives past westward, strangely glad,
Propping their trem'lous limbs on oaken stay,
And in their red plaids drest as if 'twere Sabbath day.

And bare-foot lasses, on whose ruddy face
Unfurl'd is health's rejoicing banner seen,
Trick'd in their Sunday mutches edg'd with lace,
Tippets of white, and frocks of red and green,
Come tripping o'er the roads with jocund pace,
Gay as May-morning, tidy, gim, and clean,
Whilst, joggling at each wench's side, her joe
Cracks many a rustic joke, his pow'r of wit to show.'

'And every husbandman, round Largo-law,
Hath scrap'd his huge-wheel'd dung-cart fair and clean,
Wherein, on sacks stuff'd full of oaten straw,
Sits the Goodwife, Tam, Katey, Jock, and Jean;
In flow'rs and ribbands drest the horses draw
Stoutly their creaking cumbersome machine,
As, on his cart-head, sits the Goodman proud,
And cheerily cracks his whip, and whistles clear and loud.'

pp. 41—47.

In justice to our Author, we must not omit the stanzas in which the morn of ANSTER FAIR is ushered in.

'Round through the vast circumference of sky
One speck of small cloud cannot eye behold,
Save in the East some fleeces bright of die,
That stripe the hem of heav'n with woolly gold,

Whereon are happy angels wont to lie
Lolling, in amaranthine flow'rs enroll'd,
That they may spy the precious light of God,
Flung from the blessed East o'er the fair Earth abroad.

'The fair Earth laughs through all her boundless range,
Heaving her green hills high to greet the beam;
City and village, steeple, cot, and grange,
Gilt as with Nature's purest leaf-gold seem;
The heaths and upland muirs, and fallows change
Their barren brown into a ruddy gleam,
And, on ten thousand dew-bent leaves and sprays,
Twinkle ten thousand suns, and fling their petty rays.

'Up from their nests and fields of tender corn
Full merrily the little sky-larks spring,
And on their dew-bedabbled pinions borne,
Mount to the heav'ns blue key-stone flickering:
They turn their plume-soft bosoms to the morn,
And hail the genial light, and cheerly sing;
Echo the gladsome hills and valleys round,
As half the bells of Fife ring loud and swell the sound.

'For when the first up-sloping ray was flung
On ANSTER steeple's swallow-harb'ring top,
Its bell and all the bells around were rung
Sonorous, jangling loud without a stop;
For toilingly each bitter beadle swung,
Ev'n till he smoak'd with sweat, his greasy rope,
And almost broke his bell-wheel, ush'ring in
The morn of ANSTER FAIR, with tinkle-tankling din.

'And, from our steeple's pinnacle out-spread,
The town's long colours flare and flap on high,
Whose anchor, blazon'd fair in green and red,
Curls, pliant to each breeze that whistles by;
Whilst, on the boltsprit, stern, and topmast-head,
Of brig and sloop that in the harbour lie,
Streams the red gaudery of flags in air,
All to salute and grace the morn of ANSTER FAIR.'

pp. 76—78.

Our last extract must be taken from the sack-race, on which the Poet has bestowed all his powers of diction, illustration, and humour.

'Nor were the offer'd candidates a few;
In hundreds forth they issue, mad with zeal
To try, in feats which haply some shall rue,
Their perilous alacrity of heel;

Each mortal brings his sack wherein to mew
As in a pliant prison, strong as steel,
His guiltless corse, and clog his nat'ral gait
With cumbrance of cloth, embarrassing and strait. p. 111.

'Nor, when their bodies were accoutred well,
Upon their cumber'd feet stood all upright,
But some, unpractis'd or uncautious, fell
Sousing with lumpish undefended weight,
And roll'd upon the turf full many an ell,
Incapable of uprise, sad in plight;
Till, rais'd again, with those that keep their feet,
Join'd in a line they stand each in his winding-sheet.

O 'twas an awkward and ridic'lous show,
To see a long sack-muffled line of men,
With hatless heads all peeping in a row
Forth from the long smocks that their limbs contain!
For in the wide abyss of cloth below,
Their legs are swallow'd and their stout arms twain;
From chin to toe one shapeless lump they stand,
In clumsy uniform, without leg, arm, or hand.

'And such their odd appearance was, and show
Of human carcasses in sackcloth dight,
As when the trav'ller, when he haps to go
Down to Grand Cairo in the Turk's despite,
Sees in her chamber'd catacombs below
Full many a mummy horribly upright,
A grisly row of grimly-garnish'd dead,
That seem to pout, and scowl, and shake the brainless head.

'So queer and so grotesque to view they stood,
All ready at the trump's expected sound,
To take a spring of monstrous altitude,
And scour with majesty of hop the ground:
Yet not so soon the starting-blast ensued;
For, as they stand intent upon the bound,
The hum'rous Monarch, eyeing their array,
Gave then his good advice before they rush'd away.
pp. 114—116.

We cannot afford room for King James's address; but must proceed with the description.

'As when on summer eve a soaking rain
Hath after drought bedrench'd the tender grass,
If chance, in pleasant walk along the plain,
Brushing with foot the pearl-hung blades you pass,
A troop of frogs oft leaps from field of grain,
Marshall'd in line, a foul unseemly race,

They halt a space, then vaulting up they fly,
As if they long'd to sit on Iris' bow on high :

'So leap'd the men, half-sepulchred in sack,
Up-swinging, with their shapes be-monstring sky,
And cours'd in air a semi-circle track,
Like to the feath'ry footed Mercury ;
Till, spent their impetus, with sounding thwack
Greeted their heels the green ground sturdily ;
And some, descending, kept their balance well,
Unbalanc'd some came down, and boisterously fell.

'The greeted earth beneath the heavy thwacks
Of feet that centripetal down alight,
Of tingling elbows, bruised loins and backs,
Shakes passive, yet indignant of the weight;
For, o'er her bosom, in their plaguy sacks,
Cumbrously roll, (a mortifying sight!)
Wreck'd burgher, knight, and laird, and clown pell-mell,
Prostrate, in grievance hard, too terrible to tell.

'And aye they struggle at an effort strong
To reinstate their feet upon the plain,
Half-elbowing, half-kneeing, sore and long
Abortively, with bitter sweat and pain.
Till half-uprais'd, they to their forehead's wrong
Go with a buffet rapping down again,
And sprawl and flounce, and wallow on their backs,
Crying aloud for help t' uncord their dolorous sacks.

'Not in severer anguish of distress
The fabled giant under Etna lies,
Though rocks and tree-proud promontories press
With vengeance fitting Jove his ruffian size ;
Wallowing supine beneath the mountain's stress,
Half-broiled with brimstone ever hot, he fries,
And, as he turns his vasty carcass o'er,
Out-belches molten rocks, and groans a hideous roar.'—
pp. 119—121.

'All in despair have sunk, save yonder two
That still their perpendic'lar posture keep,
The only remnant of the jumping crew,
That urge their emulous persisting leap ;
Oddspittkins! how with poise exactly true
Clean forward to the ribbon'd pole they sweep ;
I cannot say that one is 'fore the other,
So equal side by side they plod near one another.

'The pole is gain'd, and to the glorious sun
They turn their sweaty faces round again ;
With inextinguishable rage to run,
Southward unflagging and unquell'd they strain.

'What?—Is not yonder face, where young-eyed Fun
And Laughter seem enthron'd to hold their reign,
One seen before—ev'n Rob the Bord'rer's phiz!—
Aye, now I ken it well, by'r lakin it is his!

'Haste, haste ye, Rob, half-hop, half-run, half-fly,
Wriggle and wrestle in thy bag's despite;
So! shoot like cannon-bullet to the sky;
So!—stably down upon thy soles alight;
Up, up again, and fling it gallantly!—
Well-flung, my Rob, thou art a clever wight;
'Sblood, now thy rival is a step before;
String, string thy sinews up, and jump three yards and more!
pp. 124, 125.

There is an amusing underplot, which terminates in the enfranchisement of Tom and Lady Puck from their respective prisons, and their happy re-union.

The 'Other Poems' in the volume are 'Harim, a Pastoral,' and an 'Ode to Peace:' they claim no particular notice.

The Author of this singular production is generally known to be a young man of the name of Tennant. It is presented to the public 'with diffidence and anxiety,' as his first production. It certainly displays no ordinary talents, and is more strikingly original than any production we have recently met with. Whether the Author would succeed to any thing like an equal degree, in serious poetry, may be questioned; such a versatility of talent is still more rare than poetical genius.—Yet Burns excelled alike in humour and in pathos.—Poor Burns! the envy and the warning of ambitious genius; the object at once of our emulation and our pity, our admiration and our scorn:—whose talents serve the melancholy purpose of a beacon, to shew the rocks on which his character was wrecked!

Art. IV. *Travels in South Africa*, undertaken at the Request of the Missionary Society. By John Campbell, Minister of Kingsland Chapel. 8vo. pp. 582. Price 12s. Large Paper, 18s. Sold by the Author, at his House in Shacklewell, and by Black and Parry, &c. &c. 1815.

MANY of our readers are sufficiently informed of the object of the undertaking which was executed with so much spirit, nd is here related with such entertaining detail, by Mr. Campell. In 1798, the London Missionary Society commenced an tempt to communicate the benefits of Christianity and civili-

zation to the heathens of southern Africa, by the agency of several pious men, of whom Dr. Van der Kemp, a Dutch physician, was the principal. The unremitting labours of these excellent men, for a number of years, had the effect of establishing several stations for regular missionary exertions, under the Doctor's superintendance. After his removal by death, it was judged necessary that some active and intelligent person, in full possession of the Society's intentions, and rules of procedure, should be deputed to examine on the spot the actual state of these establishments, in order to promote their prosperity by any measures found immediately practicable, and to judge of the best future expedients. He would also be observant, during his route, of all localities offering any facilities for the formation of new stations. The work now published will shew that the Directors of the Society have cause to congratulate themselves that the appointment fell on one of their number, Mr. Campbell, who sailed from England, June 24, 1812, and arrived at the Cape on the 24th of October.

'After obtaining from his Excellency Sir John Cradock, letters of introduction to the several Landdrosts through whose districts he had occasion to pass, as well as all needful information from the Colonial Secretary, Henry Alexander, Esq. respecting the former communications of the missionaries with the government of the Cape, Mr. Campbell proceeded to Bethelsdorp, about 500 miles west of the Cape; from thence northward, to Graaf Reynet, then to Griqua town, and from thence to Lattakoo, a populous city scarcely known to Europeans. He afterwards visited several tribes of people, some of whom had never before seen a white man; several of their chiefs expressed their readiness to receive Christian instructors. Mr. C. then returned to Griqua town, and thence travelled southward, parallel with the west coast of Africa, till, after a laborious and perilous journey of nine months, he reached Cape-town in health and safety.

'Having obtained the great objects of his journey, and settled the affairs of the Society in a satisfactory manner, Mr. C. sailed for England in the brig Venus, Capt. Kilgour, on the 13th of February, and arrived at Plymouth on the 4th of May, 1814. He immediately pressed forward to London, and arrived just in time to be present at the Anniversary Meeting of the Society, when he had an opportunity of gratifying numerous assemblies with a general account of his proceedings. He was received by the Society with grateful pleasure, and the warmest thanks of the body were voted to him with perfect unanimity.

'By the earnest request of the Society, Mr. C. was prevailed upon to transcribe for the press the substance of his journal; and the volume is now presented to the public as a memorial of his diligence, fortitude, and prudence.' *Advertisement, by order of the Directors*, p. ix.'

When just on the point of touching the Cape, the ship was encountered by two furious tempests, with the interval of a day or two, and driven backward several hundred miles. The annoyance and mischief suffered within the vessel, were things of trivial impression, compared to the awful spectacle presented by the ocean; excepting indeed when, sometimes, a dreadful surge, striking the ship, and dashing over it, made the inhabitants feel as if the tumult and fracture of their furniture were the signs of immediate destruction.

At Cape-town Mr. Campbell met Mr. Kicherer, from Graaf Reynet, who was seconded by other friends in strongly dissuading Mr. C. from commencing his great circuit till the hot season should be past. He was advised, and his own judgement coincided with the advice, to stay several months about Stellenbosch, which would commodiously serve as a position from which he might make a number of little excursions, which would tend to season him for his enterprise. Three months of this prudent forbearance allowed him to collect a variety of information, and familiarize himself with the African aspects of nature and of human beings, at Cape-town, Groene Kloof, Stellenbosch, Bavian's Kloof, and Caledon. He very soon enters with interest, as a traveller ought to do, into the distinguishing character of the region, and comes upon us with anecdotes of wild beasts, serpents, and earthquakes; and the benevolence he had previously felt for the Hottentots was augmented not a little by the manifestations of piety, gratitude, and affection, which he had opportunities of witnessing among them, especially at the Moravian settlements of Groene Kloof, and Genadendal, or Bavian's Kloof. His visit to this latter place just fell in with a numerous meeting by which they solemnize the conclusion and beginning of the year. He found their chapel capacious enough for more than a thousand people, and on this occasion every part of it was filled with Hottentots.

'They sang well, and with becoming solemnity, and listened with attention to an address from one of the missionaries. This meeting was concluded about nine o'clock in the evening; and on account of its being the last evening in the year they assembled again at half past eleven. After singing, and receiving an address from the senior missionary, the *twelfth* hour struck, when all went down on their knees, and joined in a solemn address to God. When they had sung a hymn, all retired to rest. Thus, during the meeting, one year ended, and another commenced.

'The Moravian meetings for prayer and instruction are pretty frequent; but none that I have attended have been long, which shews wisdom in the missionaries, and their acquaintance with human nature.' p. 28.

On the 13th of February, 1812, Mr. C. and his attendants

set off on the expedition, in the direction of Bethelsdorp, in two waggons, one drawn by twelve, the other by fourteen oxen. They had a number of supernumerary oxen for occasions. Such a caravan gave full occupation to four men and two women, all Hottentots but one, who was a Gonaqua. Our traveller accommodated himself, with the happiest facility of both mental and physical constitution, to the new and strange habits of an erratic African life. A constitutional facility, we have no doubt; but at the same time, there is a wonderful influence in complete novelty of scene, and the entire certainty of the unalterable necessity of this accommodation. The temperament of the elements too was auspicious. He says,

'I could not but notice a remarkable difference between an African and an European climate. In England, if I sat or slept in the least draught of air, it was sure to be followed by a sore throat; but here, though I had now slept eleven nights in the waggon, with cold winds blowing through it, I sustained no inconvenience.'

Before the end even of the first week, we find him expressing his gratitude for what he had probably never thought of before, 'the facility with which fire can be obtained;' and thinking with pleasure that he was now leading the same kind of life which Abraham and the other ancient patriarchs lived; 'and,' says he, 'though new to me, I began to feel quite at 'home in it.'

Nevertheless, his companions took the most decided precedence of him in the league of amity with Nature, which placed them in a state of enviable privilege amid all her elements and operations. They seldom sought shelter from the sun which to him was sometimes very oppressive; it did not seem to affect them; and as little cared they for the drenching of the heavy rains. Come almost what might, they were, he says, 'healthy, cheer-'ful, and happy.' They were 'at one time singing a hymn, at 'another joining in prayer, and listening to an address from 'Cupido,' the waggon-driver and guide, who was a zealous Christian and preacher, without thereby losing in any degree his competence or attention to his secular duties.

In remarking on the difference, in natural appearances, between a foreign country and that in which the traveller has previously lived, we should think Mr. C. rather underrates the force and duration of the impression which the complicated novelty in the vegetable kingdom will make on an observant man. Within a page or two of where he says,—'The immense 'variety of flowers, and flowering plants and trees, in Africa, 'is truly wonderful: they proclaim the handy works of the 'Lord; and he must have some particular reason for afford-'ing such a display of his wisdom and power to the inhabitants 'of Africa, &c.'—he makes the following observations:

'There is not that difference between the appearance of one country and another, which people who remain all their days at home are ready to imagine. Cultivation and population, and the absence of these, are the opposites. As to the difference of trees, flowers, &c. it is but little: for, in a week, foreign trees and flowers become as familiar to the eye, as the furze and broom bushes are to Englishmen.'

The assertion in the first sentence of this extract is far too general. Send a man, with eyes and imagination not altogether unworthy of such a commission, to contemplate the scenes of Iceland, or Switzerland, or the Andes, or the Himmalaya mountains, and he shall confess that the difference of those views from what he is accustomed to behold in England, is not only more striking than it had been possible for him to conceive, but is amazing and overwhelming. He will avow also, that instead of soon becoming familiarized almost into insensibility to the character of the surrounding objects, he feels their effect for a long time growing progressively more powerful upon him, as a protracted observation of them enlarges his comprehension of their magnificence. Certainly nothing in the remotest degree comparable to such aspects of nature came within our Author's view in Africa; but still, had there even been nothing to prolong the vivid perception of a foreign region but the immense profusion, and novelty, and often beauty, of the vegetable exhibition, we cannot conceive how a 'week' should reduce all this to nearly an ordinary clothing of the earth. At any rate, a moderate portion of the science of natural history would give a traveller the benefit and the luxury of being a stranger indefinitely longer than any such term. How long would the fascinations of novelty have attended, in a progress through any part of Africa—we do not say Linnæus, but—any proficient in Linnæus's school?

It must not be surmised from this passage that Mr. C. is really insensible to the beauty, and grandeur, and variety of Nature; they do not, indeed, find him poetically inflammable; they cannot sublime him off in enthusiasm; but they never fail to obtain a recognition, and they never present their more imperial aspects without exciting admiration, mingled always with sentiments of piety, an element so vital that without it all the finer emotions are liable to languish into an ultimate incurable insipidity and inanity.

It is long enough since there was need of any additional evidence that the sensibility to the fair and the majestic in the natural world is no endowment of uncultivated man; it is, nevertheless, curious to observe the exemplification of this truth in the Hottentots.

'To find the fountain again after dark, one of our people lighted a fire among the tall reeds where it was. Contrary to his intention, the fire spread over the whole plain as far as the rushes extended, and produced one of the grandest objects I ever beheld, like the burning of a city; but grand as it was, hardly one of our people looked over their shoulders to observe it: there was a reason however, for they were hungry, and were either eating or expecting soon to eat, with which nothing must interfere; yet they often fast long without uttering a complaint. Three things, exclusive of religion, comprehend all that engages the attention of South Africans,—money, food, and tobacco. The wonders of God's creating power around them are viewed with the eyes of cattle. Two or three of our people having observed my attachment to flowers, brought me a curious flower as we passed along; but they brought it with as little interest as a servant in Britain brings a newspaper to his master, evidently uninterested in what they bring. The firmament in vain preaches to multitudes the handy works of the Most High in this remote region.—When the conflagration passed our waggons, without injuring them, we went quietly to rest.' p. 232.

A short and agreeable halt was made at a new town named George, which is rising in a beautiful situation selected by Lord Caledon. Here occurs a most remarkable sign, as striking and infallible a one as any in the whole book, of our Author's having become so much at home in Africa, as to have quite lost the order of ideas adapted to England. In a visit which he made to a Hottentot kraal in the neighbourhood, an old man came to testify his grateful joy at the information that a missionary was intended to be sent to the place. He acknowledged his ignorance in terms which almost petrified Mr. C. who declares his conviction that could the great missionary meetings of the month of May have been brought to the kraal, to witness what he did, 'they would 'have thrown in handfulls of gold to aid the missionary funds, 'till the Directors should be alarmed, and cry out like Moses 'at the tabernacle in the wilderness, Stop, brethren, you are 'giving more than is necessary!'—

There were innumerable occasions for observing the exemplary stoicism of the Hottentots in suffering the greatest inconveniences incident to the expedition. When, for instance, the oxen, especially the spare ones, had sometimes strayed in the night, and the Hottentots had made a wide and toilsome search of many hours, perhaps in heavy rain, to recover them, they would rejoin their company without making the slightest remark on this vexatious and extra labour, nor would the rest take the smallest notice of the matter, or make a single inquiry, or appear even to think at all about it. They

saw one another to be alive and safe, the oxen were in their place again, and it was all right. Thus passed away in philosophic silence incidents and adventures, which, among Englishmen, (though a race not deemed the most remarkable for loquacity,) would have furnished long narratives and conversations, with no little industry on the part of the relaters, to expose in full light and merit the courage, the skill, and the perseverance, evinced on the occasion. Every frequenter of society will acknowledge that an exemption from egotism, —an exemption not merely exterior and practical, through an effort of caution and self-command, but an absence of the prompting principle itself—is one of the very rarest and most dignified distinctions among civilized men: behold it here in perfection among barbarians.

The traveller received much friendly attention and assistance from the boors, or Dutch farmers, whose residences, at great distances from one another, marked the stages of his progress. Several of them yoked their oxen to his waggons to drag them through some difficult part of the road. There was a succession of very inconvenient and several extremely difficult and dangerous ascents and descents. It was distressing to a humane man to see the painful exertion of the cattle in some of these places, which were passed in safety, but in sight of the wrecks of waggons which had previously adventured.

There was great joy on all sides at the arrival at Bethelsdorp, though he acknowledges a very sensible disagreement between the images fixed and cherished in his mind in Europe, and the actual first appearance of the place and people. Here he remained several weeks, actively employed in investigating, consulting, and projecting. For a settlement standing conspicuous on the map of christianized Africa, the census will appear somewhat small, 2547 is given as the number of Hottentots received since the commencement. The number belonging to the Institution, April 1st, 1813, was 1052; the number present at the Institution, 608. Of these 94 were men, of whom forty are reported incapable of public service. There were recorded, as born at the settlement, 239. Many of the men belonging to the Institution are absent, in the military or working service of government.

At Cape-town, Mr. C. had heard, incredulously, we presume, many depositions against the place and the people of this establishment. As to the place, he found that no accusations could well be exaggerated; and we think a man of Mr. C.'s elastic and invincibly cheerful spirit was exactly the proper person to come, after the long indulgence of pleasing imaginations, sud-

denly in view of—a miserable, irregular group of partly standing and partly fallen huts, on a site thus described :

' The ground on which it stands is barren in the extreme, so that nothing green is to be seen near the houses; this also adds to the gloominess of the village. Neither trees nor gardens are to be seen to relieve the eye; but all this arises from the total want of good water on the ground, except in the barren spot on which the village stands. In consequence of the miserable appearance of the village, the settlers are by many people reported to be extremely indolent.'

At the distance of a mile and a half begins the cultivated land of the settlement, and extends two miles along the banks of a river. The oxen, having just been driven home for the night, appeared a larger assemblage than Mr. C. had ever before seen, except in Smithfield.—Many circumstances perhaps of nice and difficult relative adjustment, are to be taken into account in determining the selection, for such an Institution, of one out of many localities; but it is impossible to read Mr. C.'s animated celebration of the many beautiful situations which, in the course of his route he pronounces to be adapted for missionary establishments, without regretting that one of the primary of these establishments should have found itself doomed to fix its abodes amid the perpetual destitution of all that can make this world an agreeable object of sight.

The general results are given of our Author's examination of the several parts of the economy of the settlement. As to the imputed indolence, he acquits the inhabitants of that general prevalence of it which their defamers had charged. And acknowledging the truth of the charge to a certain degree, and as applied to some of the people, he extenuates the blame by representing the manner in which the Hottentots are brought up and employed, or rather kept unemployed, by the farmers, or boors, of the country.

' The boors in this part of the colony are never satisfied unless they have twenty or thirty Hottentots running about them. They have not employment for more than four or five, except at the ploughing and reaping seasons. Hottentots being so easily obtained, is a great injury to the boor, and to them. Many of the boors have four or five stout sons, who, in consequence of the crowd of Hottentots about the house, have no occasion to put their hands to any work; wherefore they sit with their legs across the greater part of the day, or else indulge in sleep. They sometimes bestir themselves to shoot for an hour. In this way their days and years pass on in miserable idleness. Perhaps the only thing which a Hottentot will have to do during a whole day, is to bring his master's whip from the next room; another will have to bring his mistress's fire-box, and place it under her feet; a third, to bring two or three times wood from the

fire to light her master's pipe. In this way the Hottentots have their habits of idleness confirmed and increased: the boor's family feel life a burden, because they have nothing to do, or to talk of; and feeling themselves miserable, they endeavour to derive pleasure from making others miserable also Were boors restricted to a certain number of Hottentot servants, according to the work they had for them, it would ultimately be a blessing to them, and to the poor Hottentots. At the same time, were such a regulation introduced, I believe it would occasion much uneasiness and complaint, and their places would appear deserted for want of Hottentots to run about them. Were the families of the boors thus compelled by necessity to put their hands to the plough, they would gradually acquire habits of industry, and would not be satisfied with having a few acres of land cultivated on a farm of twenty miles in circumference.'

Somewhat further on our Author has occasion to advert again to their total indifference to the capabilities of their land. The captain stationed at one of the inland military posts, had astonished the boors and Hottentots, by the construction of an engine to raise water from a river, by means of which he created, as it might almost be called, a valuable garden. And,

'He was very anxious that the boor who lives near the fort, should cultivate a piece of his farm to raise a little grain for bread; and as an inducement to his consenting to the proposal, he offered to bring the water of two neighbouring fountains to water his ground; but all his arguments made no impression on the lazy boor, who said it would be *bye* (or superfluous) trouble. He would rather send five days journey to purchase flour, than be at the trouble to plough, sow, and reap his own ground.'

Mr. C. does not say whether, in wishing it possible to compel these farmers into a method of getting some good out of their land, he recollected a machine we have in England, of vast and beneficial efficacy, for such coercion. If he did, his benevolence might well be distressed to think how far these landed gentry are placed beyond effectual reach of the blessings of European taxation. If they could——but there is no hope for them for centuries to come——if they could be raised to the condition of having to contribute largely every day of their lives to the expenses of the heroic game of war on the grand scale, and an infinite complication of official institution, their ground would sympathize with their honours, and learn to smile in cultivation.

Many curious particulars, which we cannot notice, occur in the journal of the temporary residence at Bethelsdorp. The result of the Author's comprehensive investigations was, on

the whole, a favourable judgement of the religious and moral condition of the settlement; while his statements tend very much to repress all sanguine expectations of rapid advances in prosperity and civilization. There is a grievous combination of hostilities against the welfare and strength of the community; its miserable local position—the indolent habits in which most of its members have been bred up—the extreme difficulty of making such an allotment of the land, or of the labour, or of its produce, as should most effectually stimulate individual self-interest against this indolence—the excessive demand upon the men for the military or other service of government--and the constant danger of attacks from Caffres and wild beasts. As a remarkable exemplification of the last of these evils, Mr. C. mentions being visited by three aged Hottentot women, one of whom 'has had ten children, but not one, she said, died a na-'tural death, being killed by lions, tygers, or serpents.'

In crossing the tract once inhabited by the Gonaquas, he finds that nation to be now extinct, 'in consequence partly of 'inter-marriages with the Hottentots on the one hand, and 'the Caffres on the other, but chiefly by the murders com-'mitted by the Caffres.' This savage tribe have not been able to elude retribution. In traversing a most beautiful portion of the country the travellers saw the gardens and the vestiges of the houses of a recent Caffre population, where now, says Mr. C 'there is not a living soul, but stillness every where 'reigns.' This state of *peace* (perhaps the only mode of pacification with Caffres) was effected by some of the military parties of Hottentots, stationed at various forts through the country, under the command of British officers. The secluded and almost desolate state in which these officers live, in this vast wilderness, is repeatedly noticed in terms of just commiseration by Mr. C. who did not give greater pleasure by his sudden appearance at the missionary meeting in London, than he did on arriving at the stations of these officers.

Our Author gradually made nearly as much acquaintance as was desirable with the brute possessors of these deserts. With the ostriches, indeed, the spring-boks, and quachas, he might have had no objection to a little more familiarity; but he was well content to be on terms of somewhat ceremonious distance with the buffaloes, the elephants, and the lions. Even the least aristocratic of these three ranks is not to be treated with a careless presumption.

'The buffalo is often extremely furious when wounded and not disabled Should the person climb a tree in order to escape, he is far from being out of danger, for the buffalo will run with violence

and strike the tree with his massy horns, which cover as with a helmet the crown of his head; the stroke of which will so shake the largest trees,* as to require a firm hold indeed to prevent the person from falling to the ground, and being consequently tossed into the air by the horns of the enraged animal.' p. 231.

Elephants were seen sometimes, but a most marked and respectful deportment was maintained towards them, from apprehension of their power. Assuredly, Mr. C. has seldom been in a more over-awed and unaggressive state of feeling, with regard to terrestrial agents, than when, after crossing Buffalo River, he saw the very fresh track of elephants, the impression of the foot of one of which was fifteen inches in diameter, in the narrow steep path from the bank, where, had they happened to come down at the time, the caravan would have been utterly destroyed. Lions were seen often, sometimes several in company, and the armed men were numerous enough to venture in a few instances to wage war on them. The party was too large and made too much noise and exhibition to be in much danger of an attack on its collective encampment or march; but in a number of instances straggling individuals had very narrow escapes. No stories are more entertaining than those of such adventures. Mention is made in one place of a Hottentot, not indeed one of our Author's party, who was sleeping in the night in a tree, and (it is not known what he was dreaming of) fell down on a lion that had lain down to sleep under it. The startled beast sprang to some distance, and kept that distance long enough to allow the assailant to recover his position in the tree,—perfectly content, probably, that there should be but one such exploit recorded in his history. This, if the story was literally true, (and Mr. C. does not hint any doubt,) was one of those incidents, now and then occurring, which seem to bear upon them a moral certainty of having happened but once since the beginning of time.

The first decided hostilities with this formidable tribe, in an attack of the musketeers of the party on a lion and lioness, couched for observation in the reeds at a very short distance, must have been a strange novelty to the Minister of Kingsland Chapel, and vividly playful on his nerves, notwithstanding that he might know there are, any day or night, a great number of animals, not less deadly, though of a different shape, lurking or prowling for prey within a short distance of that chapel, and of his usual residence. One or two volleys were fatal to the

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* This is evidently a very negligent expression.—*Rev.*

lioness; the lion was wounded but able to retreat. At one station a young lion was shewn as a curiosity.

'A person in the neighbourhood had lately shot its father; on seeing which the lioness sprang from her den upon the murderer of her mate, and in an instant laid him on the ground and began to tear him; his brother who was near, fired his musket on her, and the ball penetrating the animal's throat brought her to the ground, and rescued the poor man from the jaws of death, but not before he was terribly lacerated. In this way the young lion was obtained. I saw the skins of its parents. That of the male is black at the shoulders and part of the back, which is rather unusual in that part of Africa. The hair hanging from the head and neck is about twelve inches long, and as the lion has power to make his hair stand erect, this one, when alive, must have had a terrifying appearance.'

It is hardly necessary to say how kindly Mr. C. was welcomed, and for a little while detained, at Graaf Reynet. He had travelled for a considerable time near the border of Caffraria, but he was now leaving it far to the east, and advancing fast towards the northern limit of a colony as waste and desolate, with respect to human inhabitants, almost as Death himself could wish to reign over. The view of the boundless solitudes disagrees violently with our Author's cheerful, social disposition. We find him again and again deploring that so many fine tracts which he passed over should not be populous with men. We will acknowledge some defect of sympathy here. Unless men were better than they are found, in the mass, to be in any part of the world, (excepting, perhaps, the Feroe Islands, and Iceland,) we do not comprehend how he is to justify his wish for the transformation of this vast stillness, quietness, and silence,—solemn, as bringing the apprehension of an invisible omnipresent Being more directly and simply on the mind, and sublime, by the immeasurable extent of their prevalence—into the din of populous cities and frequented roads. Let him but reflect a moment. How small in comparison is the portion of moral evil diffused over these silent plains and hills! From these expanded fields of Nature, no insults, no curses and blasphemies, are flung at Heaven. Here the physical elements are not perverted to the endless purposes of wicked ingenuity. Here, there are not millions of beings not knowing, or knowing but to neglect and despise, the grand object of their existence, and becoming, through each added year and day of their abode on earth less fit for a happy removal from it. Where is it that our Author would find the scene to which he could wish this vast wilderness to be assimilated? Where is it that, exulting in the infinity of the human crowd, he would take his stand? at Pekin—at Benares—at the temple of Jaggernaut—at Constantinople—at Madrid—on the brow of Montmartre—on the monument of

London? Which of these would be the scene to look upon and deplore the solitude of the African regions? On which of these awful assemblages could he thoughtfully look, without being overwhelmed with the conviction of the dreadful fact, that the great preponderating proportion of them are at war with their Creator? while unnumbered myriads of them are burning and raging in deadly competition with one another. And is it with such a race that he could wish to invade the profound quiet of those deserts? Why did he not rather feel an insuppressible elation of spirit to think that there he could look over so ample a region unoccupied by sin?

Mr. C. does not, as far as we recollect, expressly qualify his wish to see human beings swarming over the tracts now so solitary, by the condition that they should be predominantly good. It is, in the first instance, simply a population that he demands. His enthusiasm for missions would seem to be such that he would be desirous to have Africa crowded with human beings, such as human beings generally are, for the sake of that proportion of them which missions might be made the means of converting into Christians.

We do not all this while forget, that even these enormous African wastes are in a small degree defective in that profound solitude and stillness indicative of the absence of moral evil. Even they contain what may be called a population, barbarous and wretched enough, of Caffres and Bushmen, who do what they can towards keeping their country faithfully in the grand relationship of depravity with the other divisions of the earth; but this population is so inconceivably diminutive, that it gives, if we may so express it, but a very slight tinge of moral colour to this vast domain of Nature. How diminutive it is may be imagined from the fact, that in completely crossing what is named the Bushmen's Country, by a somewhat winding route of about two hundred miles, the party, 'did not meet with one 'human being,' excepting one family on the day they entered it. 'That even the part where we crossed it,' says Mr. C. 'has 'some inhabitants I have no doubt, from the remains of huts 'which we discovered in two or three places; but their number 'must be very small. It fills the mind with regret to see so 'large and beautiful a portion of God's earth so destitute of 'population, and to think of its producing year after year pro-'vender to support millions of cattle, whilst only a few wild 'beasts roam over it. Many of the ways of God seem inscrutable, 'and the permission of this seems to be one of them.' When any fact in the Divine government of the world is pronounced with emphasis to be 'inscrutable,' there is an implication that had the *opposite* of that fact existed, it would have been much

more within the compass of our understanding. But *would* there have been less of what defies that understanding, in an appointment of the Divine government, which should have made the regions in question the abode of crowding millions of guilty beings, than there is in the actual appointment which has kept that part of the earth so clear of them?

From the single Bushman family which they saw, the travellers obtained a young man as a guide, who was of very great service to them in a wilderness where roads are as much out of the question as cities. This young barbarian was very properly made the subject of some moral experiments, which displayed, in a curious and melancholy light, the total destitution of every thing that could be called moral intelligence; though Mr. C. must certainly make the worst of him in describing him as totally destitute of the idea of good and bad in conduct. He represented his nation as addicted to quarrelling and murder among themselves. This quarrelling necessarily implied that they accused one another of doing something wrong, or bad. From what was heard of the Bushmen, and the very little that was seen of them, it should seem that they have more vivacity than the Hottentots, who have also less faculty and enterprise than the Caffres. It remains to be proved which of them will be the most available as missionaries; but we think it will not be easy to obtain from any of them a better preacher than Boosak, one of the Hottentot servants in this expedition. In addressing a mixed company of Hottentot slaves and Bushmen, he gave a strikingly rational description of the effect of religion on his own mind, and of his transition from brute fearlessness, through the cowardice caused by conscience, to religious courage. We have never seen a more remarkable, we had almost said more eloquent extract from a barbarian sermon.

'Before the Missionaries came to us, we were as ignorant of every thing as you are now. I thought that I was the same as a beast; that when I died there would be an end of me; but after hearing them, I found I had a soul that must be happy or miserable for ever. Then I became afraid to die. I was afraid to take a gun into my hand lest it should kill me, or to meet a serpent lest it should bite me. I was afraid then to go to the hills to hunt lions or elephants lest they should devour me. But when I heard of the Son of God having come into the world to die for sinners, all that fear went away. I took my gun again, and without fear of death went to hunt lions, and tygers, and elephants. You shall soon have an opportunity to be taught the same things.'

This part of the discourse was quite *ad hominem* to the Bushmen, as they are said to be greatly afraid of lions; not

without some little cause, for it is affirmed that these tremendous epicures eat more Bushmen than sheep, in consequence of a special partiality to their flesh; 'insomuch that were a lion to 'find a white man and a Bushman asleep together, he would take 'the Bushman by preference.' The Hottentots asserted this special liking to have grown from the practice of the Bushmen of 'throwing their children to the lion to preserve themselves!' The lions, it may presumed, are better pleased with the sight of their persons than the owners of those persons, it seems, are disposed to be; for they all manifested great dislike to what they were shewn in looking-glasses, and not at all the less after being perfectly convinced by the curious experiments they carefully made, that it was positively themselves they saw there. Not one of the Bushman family had a name except the father, who had an appellation signifying *Old Boy*. Their arms are bows and arrows; their bow-strings being made of the entrails of animals, are liable to stretch and break in wet weather. Rain was therefore regarded by the travellers as a security against every attack from the Bushmen, supposing them to be hovering near with malicious intention; whereas, in Caffraria, the same circumstance would have been an occasion of danger, 'because the Caffres know that wet and damp weather 'affects powder, but does no injury to their assagays or 'spears.'

The general features of the country during this long march to the north, do not appear to have been romantic, though considerable mountains are sometimes mentioned. There was in one place a hill partly composed of a stone resembling the black lead of which pencils are made. This substance 'the Boot-'chuanas and others grind to powder, and use in the same way 'as hair powder is used in England.' The redstone with which 'the surrounding nations paint their bodies comes also from this 'hill.' The widely extended and permanent fashion of rouge and hair-powder among these gentlefolks, has rendered this Blink or Shining Mountain a place of great resort from time immemorial. The hill is pronounced to be of volcanic origin. Mr. C. entered a great way into a large and gloomy cavern there.

A scarcity of water and grass, which several times compelled the oxen to travel the whole day without food or drink, was at length compensated, not to say revenged, by a furious rush of the cattle and the men into the Great or Orange River, which flows westward into the South Atlantic Ocean, and is as broad, at the place where they struck it, as the Thames at London bridge. The crossing of it was a difficult, but a very animating adventure; and in the afternoon of the 8th of June, they were

all safe in Griqualand, in high spirits for pushing the enterprise boldly forward to *Lattakoo*, a city on the confines of the African *terra incognita*, for a Mr. Burchel is named as the only European now alive who, previously to Mr. C. 'had visited 'the city where it now stands. The same people once lived 'three or four days' journey nearer the colony, and there they 'were visited by Messrs. Truyter, Vanderlingen, and Janz.'— Remote, and uncouth, and slightly known as are the localities in our Author's route, he is in most laudable haste to familiarize them to the imaginations of the Society at home, and of his evangelical countrymen of the north, by the names he confers upon them: thus we have Hardcastle Fountain, Burder's Plain, Burder's Lake, Wilks's Plain, Ewing's Fountain, Reyner's Mountains, Rowland-Hill-dorp, Stevens's Fountain, Townsend's Fountain, Waugh's Fountain, Pellatt's Plain, Cowie's Fountain, Shrubsole Fountain, and Haldanean Mountains. We need not care how our Rennels and Pinkertons may like this geographical nomenclature.

This diligent association of familiar and favourite names with every remarkable spot in the journey, and the approach to Lattakoo, almost to its gates, had however no effect in advance; it did not obviate or lessen the strangeness of the first impression felt at the arrival at the city.

'On descending the hill towards this African city, we were rather surprised that no person was to be seen in any direction, except two or three boys. Though come within a hundred yards of the houses, still no inhabitant appeared. When any waggon got to the entrance of the principal street or lane, a man appeared, and made signs for us to follow him. Proceeding amidst the houses, every thing remained as still as if the city had been forsaken of its inhabitants: this was the case till we came opposite to the King's house, when we were conducted into a square, formed by bushes and branches of trees laid one above another, in which were several hundreds of people assembled, and a number of tall men with spears, drawn up in military order on the north side of the square. In a few minutes the square was filled with men, women, and children, who poured in from all quarters to the number of a thousand or more. The noise of so many tongues, bawling with all their might, was rather confounding, after being so long accustomed to the stillness of the wilderness. We were soon separated, and lost sight of each other in the crowd. At first the women and children fled if we only looked at them, but they gradually became bolder. I observed some of the children, whose heads I had stroked, throwing themselves in my way that I might do it again; when they looked to their more timid companions as if they had said, Are not we courageous? The crowd so increased that we could hardly find out each other, and wondered when we should be permitted to take some refreshment. We adopteda scheme which after a while answered our purpose;

we drew up the waggons in the form of a square, and placed our tent in the centre. We were introduced to Munaneets the uncle, and to Salakootoo the brother, of the late king Mallayabang, who stood in the midst of the spearmen. A house in the square used by them for some public purpose, was assigned to us for a kitchen. On getting into our tent, a crowd of the chief men followed us and filled the tent to the outside, and the square formed by our waggons was like a bee hive, in which the confused noise rendered conversation almost impossible. On something being put down on our table, we were agreeably surprised to find the crowd immediately retire. Whether this proceeded from a sense of decorum, or in consequence of orders from Munaneets, the uncle and deputy of the king, I could not learn.' p. 245

The description of the manners and customs of the people of this city is a highly entertaining and animated part of the book. They are removed considerably beyond the state of absolute savages; though they can hardly be said to have attained beyond the first degree of the barbarian state. The city is divided into a number of districts or wards, to each of which there is a head-man. Some modification of royalty inheres in one family, of which the Chief has very considerable though it does not appear whether defined authority. There are some kinds of manufacture among the people, and they supply the deficiency of the resources they possess in cattle and hunting, by sowing and reaping some proportion of their ground. What was least to be expected, there is a good degree of cleanliness about their persons and their town. A great portion of gaiety might be attributed to their character, if the appearance of things at the particular time of Mr. C.'s visit might be taken as a fair and simple exhibition, but that appears to have been a period peculiarly devoted to games and frolic, in celebration of an annual circumcision. These games consisted chiefly in dancing, in various modes, accompanied with singing, screaming, and all possibl violences of vociferation. The women appear to have been exclusively the performers, the young ones having the larger share. No rank was held to be degraded by mingling in the tumult, for even *queens*, and the ladies of the city magistrates, contributed personally to the uproar. Several of the methods of dancing will deserve the consideration of the managers of the Opera in our metropolis; for example,

'The women formed themselves into a solid body with the girls in the middle of them. Then a rope made of skin was tied round the whole company, and they danced in a solid mass, those at one end pulling those at the other to the side of the court, after which the others prevailed, and dragged them by main force to the other side, dancing the whole time with tumultuous noise. Upon a

signal given, the whole fled and were instantly out of sight. All this time the men sat conversing together, apparently unconcerned about what was going forward.' p. 257

Another mode or two for the deliberations in the Hay-Market.

'The women brought the girls, most fantastically dressed, and when a circle was formed, about four and twenty women, daubed with white spots of paint, in imitation of leopards, entered and danced for some time. Next entered a woman dressed entirely in straw, so that nothing but her hands were visible. She had much the appearance of a bear walking on his hind legs. There was much shouting, laughing, and clapping of hands, at this part of the entertainment.' p. 261.

Amid this long and riotous gala, Mr. C.'s encampment in the square served these frolickers, when they pleased, as a change of amusement; and though often tired of them, he was himself sometimes amused, particularly by an association of philologers that undertook to teach him the language.

'There was a clever girl about ten years of age, whose name was Sehoiya, who frequently visited our waggons. She sometimes tried to teach me a few of their words. This day she introduced three of her companions, whose names were Heylobally, Kaadje, and Mama. They all became my teachers, and no doubt considered me a dull scholar, for I seldom pronounced a word so as to please them; but it was their own fault, for no sooner had one uttered half a word than the other three caught it, and called it out as loud as if they had supposed me as deaf as a rock. By this confusion of tongues I could make nothing of their teaching, and though I was the only one present who perceived the cause, I could not explain it to them for want of a knowledge of their language.'—'My young friend Sehoiya, in the morning, introduced to me four more of her companions, Euclitzee, Demaymoy, Tsai, and Nakaye; all were from nine to eleven years of age, and their features and figure completely European, only they were black.'

This last mentioned circumstance is very remarkable; but why is this all the information afforded? What is the implication? Is it meant that the European form and features of these girls formed a striking singularity in the place? Or should we conclude that they were remarkable only as being a little more completely European than the rest of the people? Whatever was the cast of their visages, they were not disposed, like the Bushmen, to declare war against the looking-glass. Mr. C. was one day quite wearied out with holding it up to them in long and crowding succession: they went away very much pleased as well as wondering. But is not their surprise at such

an effect a very striking indication of the state of the country with respect to water? It would seem quite impossible that any people accustomed to the sight of clear water, should be so amazed at the reflection of any other mirror. But, certainly, we are not going to carry the inference the length of assuming that it can never have happened to them to bend over a surface of water clear enough to give them back a lively image of themselves.

It should seem that the chiefs of this tribe (as is the case in many other tribes and nations) knew their station and authority to be secured on better grounds than any exercise of wisdom on their part, as they could without the smallest apprehension of disaffection or revolt fix this large population down upon a site destitute of the important element just mentioned; for the town is supplied from some little and deficient wells at the distance of a mile.

'From fifty to a hundred women are to be found at these little wells from morning to evening. By ten in the morning all the water that has been collected during the night is taken away, so that all who come later must gradually obtain it as it rises from the spring. No person having a head-ache should approach within a hundred yards of this well, the tongue-uproar is so great.'

Excessive noise indeed appears to be among the first necessaries of life to these people.

'It is very difficult to know, when they are talking, whether they are in a rage or in good humour. I had generally to listen whether they laughed or not before I could determine, if not in sight of their countenances; for when they become the least interested in what they are saying, they speak with all their might, as if addressing people at a great distance.'

Mentioning an uproar that was raised merely in frolic, he says 'the greatest scuffle in the streets of London deserves to be 'called stillness compared to it.' On several occasions the women were heard railing the men in a good style of melody. Perhaps the season of the games constituted a kind of *Saturnalia* for the women; but at the same time we should be apt to infer from the very circumstance of their being the chief performers in a ceremonial so important as this must be deemed to the liveliness of the city, that they are not likely to be held habitually in a state of excessive contempt or oppression. It is true the men did not, our Author says, take any notice of the women, out of doors, and he had not the means of knowing how they were treated at home; but he says, 'the women do not 'appear under any restraint in the presence of the men, but are

'free and cheerful.' With respect to labour, it would be too much to expect that a barbarian economy should not assign to them the heavier share.

'It is the province of the women to build their houses to dig the fields, to sow and reap; and that of the men to milk the cows, make their clothes, and go to war.'

'The women are the farmers. Even the *queen digs the ground* along with the other females. The instrument they use is a kind of pick-axe. They all sing while at work, and strike the ground with their axes according to time, so that no one gives a stroke more than another; thus they make labour an amusement.'

'The *royal family* were at dinner, in the corner of their yard, outside of the house. The King's distinction seemed to consist in his sitting next the pot that contained the boiled beans, on which they were dining, and having the only spoon we saw, with which he helped himself and his friends, by putting a portion into each hand as it was held out to him. One of the *princesses* was employed in cutting, with an axe, a dried paunch into small pieces, and putting them into a pot to be boiled, either to complete that repast, or to serve for another, soon after. One of Mateebe's (the King's) sisters was cutting up a filthy-looking piece of flesh and putting it into the same pot. Certainly an Englishman would be dying for want of food, before he accepted an invitation to dine with the king of Lattakoo. These people are far from possessing nice stomachs, for they can eat, with relish, the flesh of elephants, lions, tygers, camel-leopards, quachas, &c.' p. 288.

His Majesty King Mateebe was out on a hunting expedition at the time of Mr. C.'s arrival, and continued so a good many days. This interval, of the length of which Mr. C. became rather impatient at last, gave opportunity for a great variety of conversations, of course by means of but moderately qualified interpreters, with many of the principal, as well as other persons, of the city; in which intercourse it was endeavoured to convey some notion of the nature of the errand on which the travellers were come, as well as to ascertain whether these pagans had any ideas analogous to religion. Some of them sometimes attended the worship of the party, and on being informed that they prayed to the Great Being, one of them said, 'they believed 'there was a Great Being, but they did not know him, for they 'had never seen him.' The same benighted confession of faith was afterwards made by Mateebe: 'I believe there is a God who 'made all things, who gives prosperity, sickness, and death, but 'I do not know him.' On this acknowledgement of the first principle Mr. C. observes, without the slightest hesitation, 'the 'knowledge he has undoubtedly came from the missionary sta-'tion at Klaar Water.' It is possible the fact may be so; but

surely it was not to be asserted on mere presumption. We wish the very defective means of interchanging ideas had enabled our Author to investigate a little way back the history of this tenet among these people. In a conversation with Mahootoo, the superior of the two queens, he was asked by her, 'evidently,' he says, 'as things she had formerly thought of, "Will people '"who are dead rise up again?" "Is God under the earth, or '"where is he?"' Mr. C. questioned some of them on the origin of mankind;—

'They said they came from some country beyond them, pointing to the North, which is the direction in which Judea lies. That two men came out of the water, the one rich, having plenty of cattle, the other poor, having only dogs. One lived by oxen, the other by hunting. One of them fell, and the mark of his foot is on a rock to this day.'

The most intelligent person of them was asked their reason for the practice of circumcision; he said it came to them from father to son. The information given him concerning its origin seemed to interest him and his associates, and they appeared very anxious to fix in their memories the names of Abraham, Ishmael, and Isaac, trying to repeat the names, over and over again, looking to the Europeans for correction if they pronounced any of them wrong. On the whole, they appeared to take an impression very strongly in favour of the superior illumination of the strangers: even the King was overheard saying to some of his people, 'These men have been born before us—they know more than we—they make us dumb.'

The King's arrival in his *capital* was immediately followed by the negotiations on the subject of his admitting missionaries to instruct his subjects. He made a number of objections, the answers to which were admitted with a facility which appeared to prove he had not any very serious dislike to the proposition. His ultimatum was, 'Send instructors, and I will be a father 'to them.' He readily apprehended the avowed object of the proposed residence of missionaries, and must have been convinced that instruction really was intended to be their employment; but the disinterested motive of the project was quite beyond his understanding; for some time after his gracious act of permission, he said, "Whenever the Missionaries have got "enough they shall be at liberty to depart," 'having no idea,' says Mr. C. 'that they can have any other view in coming but gain.'

His Majesty was a personage of somewhat stately and dignified deportment. He preserved for a long time a perfectly unaltered countenance. On entering the square where the English encampment was so conspicuous an object, he pro-

ceeded to hold a sort of council of his chiefs, without seeming to know there was any thing unusual in the place. His visage reminded Mr. C. at his introduction, of a certain other apparition, which has looked on the world with more appalling effect than all the 'portends and prodigies,' the meteors, comets, and eclipsed luminaries, the chimeras, goblins, and spectres, that ever presented themselves to eyes or to alarmed imagination. 'He appeared thoughtful, deep, and cautious, ex-'tremely like the portraits I have seen of Buonaparte, which 'were taken ten or twelve years ago.' Munaneets, one of the King's uncles, was decidedly the favourite with the party. 'There was something apparently mild, amiable, sincere, 'and friendly, in his deportment.' He avowed himself pleased with the project of the Lattakoo Missionary station. 'When,' said he, 'I hear these people sing, it pleases me like a dance, and 'I would wish to be able to do it too. Ever since the teachers 'came to Klaar Water, we have had peace; they have been 'like a shield to us; we have had less trouble.'

The city was calculated to consist of about fifteen hundred houses, containing at the least seven thousand five hundred people. 'It is reported,' says Mr. C., who surely could not, however, believe any such thing, 'that they have more than a thousand 'places called outposts, where there are people and cattle.' We should think if they had half the number they would find their account in driving thither some of the crowd and mob of stout, healthy, well-made young people, whom the visiters were so justly and violently scandalized to see passing their whole time in play and idleness. At the same time, a considerable number of men appear to be employed in manufactures; for each district of the city, of which our Author conjectures there may be fifty, has a place enclosed for public resort, 'where,' he says, 'the men spend the greater part of the day together, dressing 'skins, and making knives, and various other articles,' such as axes, adzes, &c. But he will have it that this is done only for 'amusement in the public place; as if a London engraver 'were to carry a plate of copper to the Royal Exchange, to 'engrave upon, while conversing with his friends.' This seems to us a rather strange representation of the chief motive to the manufacturing of articles, many of them of the first necessity, manufactured assuredly, *because* they are so, while, no doubt, the workmen are glad to exhilarate the employment by the social gaiety and rattle. The place where useful work, on a large scale, is done mainly for amusement, is the locality on earth which will remain the very last to be discovered. Geography will be complete when it is found

A worse feature than their idleness is their utter insensibility to suffering which they behold or inflict. There were several

revolting instances, besides the high self-complacency with which a distinguished personage, acting as lieutenant governor of the city, spoke of a plundering expedition a great way to the eastward, in which he and his associates, having fallen in with a people who had no instruments of defence, had the more easily pillaged them, and murdered great numbers, which he regarded as a fortunate and laudable affair.

On the whole, however, our Author is very sanguine as to the effects of a missionary experiment among these people; 'a sprightly and ingenious people,' he says, 'and in point of 'natural abilities superior to any of the African nations we had seen.' Nevertheless, the Missionaries, whenever appointed, must reconcile themselves beforehand to a very slow progress of the intelligence of their learners, as applied to religion; since all the pains taken by Mr. C. and his companions, together with whatever information had reached the place from the Missionary station of Klaar Water, or Griqua Town, had so little availed to make them understand the objects of a Christian mission as our Author informs us on occasion of quitting the place.

'To teach these Matchappees, (the national denomination of the people,) to sit on chairs instead of the ground, or to sleep on beds instead of skins, or to eat with knives and forks at a table instead of their fingers, would be no easy task; but they consider such drilling as this to be the chief object of Missionaries coming among them, not being able to conceive the wonderful importance of receiving the knowledge of revealed truth, as connected either with their present or everlasting interests.' p. 309.

(To be concluded in our next Number.)

Art. V. *Display. A Tale for Young People.* By Jane Taylor. One of the Authors of "Original Poems for Infant Minds," "Hymns for Infant Minds," &c. foolscap 8vo. pp. 214. price 6s. Taylor and Hessey. 1815.

WHAT is the difference between a Tale and a Novel? Is it that a tale is supposed to be a shorter and less laboured production than a novel; that a tale is designed to relate the natural occurrences and simple incidents of life; while a novel sets real life and probability at defiance, and demands, as its essential features, a heroine, a lover, a plot, and a catastrophe? —Is the novel necessarily of a more epic character than the tale, or are both to be referred to the same class of productions? How comes it that novels are, with a few exceptions, the most pernicious in tendency of any works; while, under the generic title of Tales, we have some of the most instructive and profound compositions in the language?

To write a good tale demands no ordinary powers of observation, and of discriminating judgement. A facility of invention is the least important requisite. A person needs be deeply read in human nature, deeply conversant with the human heart, with the mixed motives from which the greater part of our actions spring, with the latent good and latent evil within us, which are ready to be developed by different circumstances;—should have felt much and thought much, enjoyed much and suffered much;—before he undertakes to be, in this humble form, the biographer of his species. He must have learned to analyze that mixed and dubious combination, or rather concretion of prejudices, habits, and principles, which is called character; and to discern how much all men have in common with each other, and how much individuality attaches to the most uninteresting unit of society. He must have learned to suspect evil and to detect good in mutual alliance; to regard with affection the objects of suspicion, to think more meanly of all men than charity had led him to hope, to love all men better than pride and selfishness once allowed him to feel. But all this knowledge and all this experience will avail little for practical wisdom or benevolence, unless it extend to the remedy, as well as the diseases of human nature;—unless it embrace the moral purpose of our being, and what can alone explain the phenomena of existence and the mysteries of the present state of things—man's original and actual destiny.

These are no ideal requisites. The author of Rasselas displayed them all in that exquisite performance. The tales in the Rambler are replete with wisdom, and the knowledge of human nature. Some of those also in the Spectator, the Adventurer,

and other 'British Classics,' are of a very high order of merit. Those by Mackenzie, which appeared in the Mirror, contain some of the finest specimens of genuine pathos in the language. The story of *La Roche* is one of the most touching and beautiful narratives, perhaps, that the imagination, guided by the heart, ever framed. The Vicar of Wakefield is an inimitable tale, the masterpiece of its author. As to the variety of Moral Tales, Simple Tales, Tales of Real Life, &c. &c. that have since sought to escape, under these false titles, the sweeping condemnation bestowed upon novels and romances, they have had their day. The intention of the authors of some of them, was doubtless good, but they were not qualified to be moral teachers. They might be acquainted with *life*, but they wanted the key to human nature—a knowledge of their own hearts.

The Tales of Maria Edgeworth, distinguished by a character wholly original, form a series of the most ingenious and instructive moral lessons that have ever proceeded from the pen of an individual. Essentially and deplorably defective, in regard to a large proportion of our duties, feelings, and principles, they are nevertheless so true to reality, so faithful to the errors and follies of our nature;—they contain so much practical wisdom in regard to the process of education and the business of life, that on few writings can the praise of usefulness be more deservedly bestowed. Nor must the name of Miss Hamilton, the author of the Cottagers of Glenburnie, though far inferior in genius to Miss Edgeworth, be omitted in this hasty enumeration. The Cheap Repository Tales of Mrs. More, although admirable in their kind, can hardly be classed with these compositions.

The Author of *Display* comes the nearest to Miss Edgeworth, in point of style, and skill in developing character, of any writer that has yet appeared: but her production is distinguished by features of its own. It is a tale of the most unpretending description—a tale for young persons—founded on incidents of every day occurrence, and occupied in delineating the ordinary operations of character in ordinary situations. We never met with any composition so completely and beautifully simple both in sentiment and style, which, at the same time, interested us so strongly by the *naiveté* of its descriptions, sometimes heightened by the most delicate touches of humour and pathos; by the *heart* that pervades the narrative, and the air of reality which is thrown over the characters. The design of the work, as expressed in a word by the Title, is, to exhibit in the person of an amiable young girl the folly of artificial manners, and the injurious tendency of a 'disposition to *display*.' This petty modification of the love of fame, is detected under a variety of fair semblances and of minute forms. Its ceaseless, though often unsuspected

operation, and its essential virulence as a moral and intellectual poison, are admirably illustrated; and the power of religion as furnishing the only cure of a mind thus vitiated, is exemplified in the sequel.

The characters of the heroine of the tale and her friend are thus contrasted:

'It was true that the dispositions of these young people differed essentially; they belonged to opposite classes of character; which, to borrow terms used long ago in a different sense, in scholastic controversy – might be called, *Nominalists* and *Realists*.

'Emily was a Realist: whatever she did, said, or *looked*, was in earnest: she possessed the grace of SIMPLICITY;—a simplicity which appeared alike in her virtues, and her faults. It was neither from insensibility, nor self-conceit, that she thought of her introduction to this formidable lady with so much composure Modest people are not the soonest frightened:—"I wonder what they will think of *me!*"—is not the inquiry of humility but of vanity.

'Now this inquiry ELIZABETH was making perpetually: to speak, to move, to weep, or to smile, were with her but so many manœuvres, which she was practising for *effect* and to attract attention. The prospect, the picture, or the poem, which Emily admired with all her *heart*, Elizabeth admired with all her *eloquence*, too intent upon exhibiting her taste or sensibility to be truly the subject or either.

'Elizabeth and Emily were friends, as it often happens, rather from accident than congeniality They had been play-fellows from their infancy; and when they ceased to play, they had continued to associate. Emily was affectionate; and she loved Elizabeth sincerely. Elizabeth felt as much regard for Emily as for any one she knew: but vanity chills the heart; and in proportion as she became conscious of the slightness of her affection, she grew lavish in her professions of it.'

An opportunity is afforded for developing the character of the two friends, in their introduction to the 'new family at 'Stokely,'—the Leddenhursts; people of property, but who were soon discovered, to the consternation of the neighbourhood, to be "quite Methodists." In this excellent family, Emily finds the friends she needed; and forms a particular intimacy with one of its inmates, Miss Weston—'of whom nobody could determine whether she was 'a friend or the governess.' Her character is beautifully sketched.

'Though it was perceptible to none but accurate observers of feelings and faces, Miss Weston was a sufferer;—it is easy to wear a pensive smile, but hers was a smile of cheerfulness, and she was generally spoken of as being remarkably cheerful.

'As to the cause of her sorrow, only a conjecture can be formed; because Mrs. Leddenhurst, who was the only person in whom she

had confided, never betrayed her confidence. Among the numerous sources of human woe, the reader may fix upon that which to her may appear most difficult to endure with fortitude and resignation One may conclude she had lost her friend; another her heart; and a third her fortune; but perhaps, after all it was something very different from any of these.

'Miss Weston's idea of *resignation* was not as one may see it in the print-shops—a tall figure, weeping over an urn in the middle of a wood: it was, in her opinion, an active, cheerful and social principle. It was not indeed without an effort that she resisted her inclination to seek relief in rumination and seclusion; but strength of mind, that is, strength of principle prevailed. Without waiting to confer with her inclination, she wrote to her friend Mrs Leddenhurst, offering to assist her in the education of her little girls.—Mrs. Leddenhurst gladly welcomed her to the bosom of her family; where she soon learned to "smile at grief," without "sitting on a monument."'

The character of Emily Grey will be the favourite with the reader, as it is evidently with the Author. It is purely natural, and simply interesting. She is described as 'sensible, 'modest, ingenuous, but she was—*eighteen*.' We will not injure the effect of the portrait by partial quotation, but will introduce our readers, instead, to a pair of contrasts.

'It was Miss Oliver; one of the standing inhabitants of the town.—She belonged to a class of ladies, of whom it may be said, that they are *good for nothing but to be married*. Let no intellectual *Cœlebs* object to the expression; it is not intended to recommend her to *him*.

'At eighteen she was tolerably pretty; and about as lively as mere youth will make those who have no native spring of vivacity. Her education, like her mind, was common. If she had married, she might have performed the ordinary offices of domestic life as well as they are ordinarily performed. Though she had not cared much for her husband, she would probably have loved her children; and the maternal duties and affections of themselves, impart a degree of interest to any character. But she did not marry, although trained to consider marriage as the grand object at which she was to aim.

'Year after year passed away; during which, her attendance at the Christmas rout, the Easter ball, the summer races, was tiresomely punctual. At length it became necessary, by extra attention to dress, and studious vivacity, to show that she was still young: but even that time was gone by, and she now only laboured to prove that she was not *old*. Disappointment, and the discontent occasioned by the want of an *object* in life, had drawn lines in her face which time might still have spared. It sunk down into dismal vacuity after every effort at sprightliness: for without mind enough to be pensive, she was habitually dull.

'Her circumstances did not allow her the relief of frequenting places of fashionable resort; she contrived to exist with no other air, and no better water, than were to be obtained in her native parish. The few families in the neighbourhood with whom, in her youthful days she used to spend her Christmas, or her Whitsuntide, were dead, or dispersed, or the acquaintance was broken off: so that the routs and card-parties of this little town were the only relief to her monotony; where she went to meet the same faces, and to say and hear the same *nothings* as ever.

'It was no wonder, therefore, that the veriest trifle—a new stitch, or a new pattern—became to her an affair of importance: that the gossip of the neighbourhood seemed essential to her existence; and that, without malignity, scandal should become an entertainment, and mischief a recreation.' pp. 48—50.

'"I never remember," continued Mr. Leddenhurst, "observing such an expression of listless vacuity in the face of the meanest Christian. Habitual thoughts of God, and of eternity, *will* impress *some* trace of mind upon the countenance. What a new world of hope and happiness might be opened to such a character! Caroline, let us cultivate her acquaintance.'" p. 52.

The other character, evidently an original, and from the life, will, to many of our readers, perhaps, appear a striking likeness of some one particular acquaintance, so well are the general characteristic features of the species marked in the individual.

'One of these, well known by the name of "Betsy Pryke," was a person of some repute among her friends and acquaintance.

'She was a sharp, neat, compact, conceited-looking person, who kept a little haberdasher's shop in the market-place. By the aid of some quickness, a good memory, and what was called *a great taste for reading*, she had accumulated a curious mass of heterogeneous lore, with which she was accustomed to astonish, if not to edify, her simple neighbours. She was particularly fond of hard names, and words of many syllables; and her conversation was frequently interspersed with quotations from Young, Hervey, and Mrs. Rowe.

'Her customers, in addition to their purchase, were generally favoured with a little learning, gratis, while she was weighing the pins, or measuring the tape; and even before those whom she could not venture to entertain with familiar discourse, some fine word, or *knowing* remark, was dexterously dropped, to let them know *what she was*; and her behaviour to this class of her customers was marked by that mixture of pertness and servility, which is commonly produced by self-conceit in dependent circumstances.

'To these qualifications Miss Pryke added a flaming profession of religion. She was one of the very few inhabitants of this

town who appeared to pay any serious regard to it; and among those pious, simple people, who possessed little of the wisdom or knowledge of this world, she passed for a pattern of zeal and sanctity Miss Pryke's creed, was all *creed*: she was fond of *holding argumentations* upon a few points on which she considered herself to have attained more *light* than the generality of plain Christians. She appeared to take little interest in the practical parts of Christianity, about which there is no controversy; and upon those who made any thing more than a distant or casual reference to these subjects, she readily bestowed her enlightened pity. They were "persons in the dark;" and if they were ministers, they were "blind leaders of the blind," and knew nothing of the *gospel*. She valued *comfort* much above consistency, and was more observant of her *frames* than of her temper,' pp. 61—63.

We must make room for another portrait.

'Mrs Palmer was clever; and had a vast deal of taste in laying out gardens, and fitting up rooms, and setting out dinners. Her grand object in life was, *to enjoy herself*; and her selfishness was refined, and perfect in its kind. She was a good wife, a kind mother, an obliging neighbour, as far as ever she could be consistently with this object, but no further. She had an easy, pleasing address; and her politeness was so unremittingly attentive, that it looked almost like friendship. Whatever did not demand any real sacrifice of her own pleasure or convenience, was done, and done in the most obliging manner possible; but really to deny herself for the sake of another, was a species of virtue which she left to be practised by such good sort of people as chose it; to her it appeared foolishness, especially as she could decline her services with such masterly adroitness, with such a gentle, sympathising address, that the cold selfishness of her heart often escaped detection.

'Her feelings were naturally violent: but she had such an extreme dislike of being uncomfortable, that she rarely suffered them to be very troublesome to her. There was nothing in her mind with which sorrow could *amalgamate;* it was an unwelcome and unintelligible foreigner.

'By her son's dying at a distance, she was spared, what were to her, the most shocking circumstances attending such an event.

'Death—that one thing which the sceptic *must* believe—to which the worldly *must* submit—was that which she most disliked to think about; and she studiously avoided whatever was likely to remind her of it. She shrunk from the survey of its gloomy apparatus; and was really glad that all that part of the affair was transacted so far off as Jamaica. The opening of the family vault was a circumstance she particularly dreaded; *that* was a place she did not like to think of; and still less to recollect, that she must *herself* one day, lie down in that dark chamber. Whenever the

unwelcome thought was forced upon her, she instantly recurred to the soundness of her constitution, and the vigorous means she used to preserve it. Besides which, she avoided perils by water and perils by land; was the first to foresee evil and hide herself, and to flee from contagion and every form of danger. Thus, by a common but strange kind of deception, feeling as though to delay death was to escape it.

'She thought it prudent, however, to make some provision for the distant day; and was, accordingly, constant at church and charitable to the poor: by which means she concluded all would be safe, whenever she should be under the absolute necessity of going to Heaven.' pp. 88—90.

There is an exquisite keenness of satire in the last remark; a severity of reproof conveyed by insinuation, that has the force of a homily.

In this, however, and in many other similar passages, we fear that the irony is of too delicate and concealed a nature to be caught by superficial readers, that is, readers in general, unassisted by the humiliating expedient of Italics. We do not know whether to charge this upon our Author as a fault; but it must be admitted that a broader style, a harder outline, something more of the manner of Opie's paintings, is better calculated for works designed for general instruction. There is great delicacy, sometimes minute delicacy, in Miss Taylor's touches. The remark, for instance, at p. 23, that the cause of Miss Weston's sorrow can only be conjectured,—'because Mrs. Leddenhurst, who 'was the only person in whom she had confided, never be-'trayed her confidence;'—will be passed over, we fear, by at least five persons out of ten, as a mere matter-of-fact observation: and other passages, replete with meaning, will be taken as simple truisms.

As the work is neither an epic nor a novel, it will not be necessary to give a more particular account of the story itself. It will be best to leave the Author to tell her own tale. The incidents, indeed, are of that real and simple cast, that derive all their importance, as is the case with the ordinary events of life, from their effects in developing character, and their connexion with individual happiness. One occurrence,—a memorable one in the humble annals of many a village,—the arrival of a regiment at Broadisham, may be adverted to as sufficiently picturesque: and it is followed by consequences in which the historian of real life will sometimes appear to borrow from the novelist. Young ladies will sometimess act the part of heroines. Lieutenant Robinson's gold epaulet, combining with Elizabeth's love of *display*, could not fail of making a deep impression;—

'And always while the band was playing she was *sure* she was in love with him.'

She becomes Mrs. Robinson,—a heroine in distress; but she discoveries—what it required some experience to believe—that it is a far pleasanter thing to be a heroine *not* in distress. She was unhappy without *éclat*.

The following scene is very natural and touching.

'It was towards the close of the third day Elizabeth had passed on her bed, that as she was lying feverish and comfortless—watching in the dusk the light of the blacksmith's shop, flashing on the ceiling—she heard the door open gently; so gently, that she was sure it could not be her maid: and in an instant she saw Emily at her bed side, her countenance glowing with health and cheerfulness; and she said,

"Dear Elizabeth, I heard you were ill, and I am come to nurse you."

'Elizabeth started up without speaking a word; and throwing her hot arms around Emily's neck, continued to weep a long time, with a plaintive, piteous, weak cry, upon her bosom.

"Dear, dear Elizabeth!" said Emily.

'It was so long since she had heard the accents of kindness, that the soothing tones of Emily's voice quite overwhelmed her.

"I did not think there was any one in the world that cared for me now," she said, at length.

"Oh, you have never been forgotten by your *friends*," said Emily. "I should have come to see you long before this, if I had been sure you would have liked it. But we will not talk much to night, dear Elizabeth;—let me try now to make you a little comfortable," said she; and taking off her hat and pelisse, she proceeded quietly to smooth the tumbled pillow, and restore the littered room to neatness and comfort.

'She next went, to prepare a cooling beverage for the night, into the disorderly kitchen; where the maid and the shopman were carousing over a blazing fire.' pp. 174—176.

Misfortune does its office:—Elizabeth is brought to humility, and to penitence.

'As soon as Emily was gone, she sunk down by the bed side; she wept, but was unable to utter a word; overwhelmed with the strange, glowing feeling of *sincerity*, and with the new and mighty effort to express a deep, inward sentiment, to a being invisible, and hitherto wholly unknown.'

We cannot afford room for the sequel.

It will be evident from the extracts we have given from this admirable little Tale, that we have scarcely adverted to its most distinguishing excellency, which consists in the judicious remarks with which it abounds in reference to re-

ligious subjects, and the unaffected piety which diffuses itself, like a beautiful tint, over the whole production. It is wholly unnecessary, and would, indeed, be impertinent, to institute comparisons between the Author of Display and a certain writer of acknowledged genius, whose works betray a melancholy deficiency in this respect; since that deficiency is not a question of merit respecting the writers themselves, but of efficiency as to the moral purpose of their productions. With regard to the importance of this feature, in the present work, our readers can maintain but one opinion.

'The Death-scene' in chapter the tenth, is admirably depicted, and displays a very correct moral taste. There is no false pathos,—no attempt to render the scene impressive: we view the scene as by-standers, and feel its reality.—

'Death, as personified and decorated by poetry, Emily had frequently contemplated; but she was unacquainted with the realities of a dying bed.

'The moment they entered the room they perceived the altered expression of her countenance; and although Emily had never seen it before, she saw it was *death* in her face. She felt the shock, but would not turn away; "for if I cannot bear to see it, how shall I endure it?" thought she.

'Soon after they entered she [Eleanor Jones] was seized with a convulsive spasm, which lasted several minutes.

"Oh, see!" said Emily, "cannot we help her! Is there nothing that would give her any relief?"

"Nothing, my dear," said Miss Weston, softly; "it will soon be over."

"Dear, dear creature!" cried her distressed mother: "please God to release her! for I cannot bear this!"

'When the spasm was over, her features became composed, and she looked round upon them with an expression of joyful serenity.

"These are only the struggles of nature," said Miss Weston; "'the sting of death is sin:' she does not feel that."

'At this she smiled, and her lips moved, but they could not distinguish what was said.

'She then lay for some time quite tranquil: they watched her in silence—and at length perceived that she had ceased to breathe.

'Miss Weston then led the mother down stairs; while Emily remained fixed to the spot, gazing on the placid corpse.

'She looked round on the low, tattered chamber, and thought she should never again wish for the vanities of so short a life.

'"This is how they must all end," she thought, "and death would look just the same if this poor bed were a state canopy."'

'It seemed but a moment, not worth caring for, before she herself must lie down by her side.

'These contemplations were interrupted by the entrance of Miss Weston.

'"Come, Emily, my love," said she, "we can do nothing more here, but we may still comfort her poor mother."

'"I should like to stay longer," said Emily, "I never saw death before; how strange, and awful, and beautiful it is!"

'"You have stayed long enough now," said her friend, and she led her out of the chamber; and as soon as they saw that the mourning mother had said and wept her utmost, they took leave, with many assurances of continued friendship.

'When they opened the cottage door they found it was noon day, and bright sunshine.

'Emily had not shed a tear before, but they overflowed at the sight of the bright fields and clear blue sky.

'They walked on silently to the entrance of the town.

'"Had not we better go the back way: You will not go through the town this morning, Miss Weston?" said Emily.

'"Why not, my dear?"

'"I always avoid it when I can," replied Emily, "and just now especially."

'"Unfortunately I have an errand in the town," said Miss Weston, "at Mrs. Eve's."

'"At Mrs. Eve's!" said Emily.

'They went on; and Emily was obliged to endure the sight of the shops and people, looking as busy as usual.

'Mrs. Eve's windows were set out with spring fashions; and when they went in, they found Elizabeth, with her mother, and other ladies, making purchases, and examining the new assortment.

'"I was just wishing for you," said Elizabeth, "to give me your opinion of these sarcenets: which should you prefer, Emily, this rose colour, or the pale blue?"

'"They are both extremely pretty," said Miss Weston, "but the blue, I think, is the most delicate."' pp. 117—120.

Here we must close our extracts. We had intended to transcribe the account of the progress of religion in the mind of Emily Grey, and of its gradual influence on her simple character. But we may now with confidence refer our readers to the work itself. Our opinion of its merits has been pretty distinctly given: we certainly think it one of the best works of the kind, that we have ever seen, and we shall be very glad to receive many more *such* "Tales for Young People" from the Author of DISPLAY.

Art. VI. *A Treatise on the Construction of Maps;* in which the Principles of the Projections of the Sphere are demonstrated, and their various practical Relations to Mathematical Geography deduced and explained: systematically arranged, and scientifically illustrated from twenty Plates of Diagrams. With an Appendix and copious Notes. By Alexander Jamieson, 8vo. pp. xvi. 187. Price 9s. boards. Law, London, 1814.

THERE is no subject on which a person may venture to commence author, and produce a respectable book, with less intellectual power, than on that of geography, as it has been treated of during late years. If the generality of the recent specimens be assumed as standards, neither genius, nor science, nor taste is requisite. The simple qualifications are, a sufficiency of previous knowledge to direct to the proper sources of information, a due allowance of judgement to prevent devoting as much space to the description of the Hebrides as to that of the Russian empire, and a decent proportion of skill in the art of abridging, and occasionally tabulating results. Hence it is, we imagine, that popular books on this subject are so numerous. This may, however, have been productive of some benefit, at least, to individuals, since it may have enabled some to shine in all the splendours of authorship, who, but for so fortunate a circumstance, might have unavailingly sighed away their whole lives, without having attained to this degree of literary dignity. It has also been productive of corresponding disadvantages, having tended rapidly to degrade geography from the rank it held as a branch of science, and to reduce it nearly to a level with the lowest species of elementary knowledge.

Every effort to check this downward progress we hail with pleasure; and rejoice that a few authors, such as Pinkerton, Macleod, and Myers, have, by their labours, preserved what we could call the geographical taste from sinking into perfect contempt. We cordially congratulate Mr. Jamieson on the success with which he has cultivated the department of geography to which his labours have been directed. His Treatise is, indeed, a very respectable work, executed with taste, judgement, and science, and calculated in no inconsiderable degree to restore to us the right order of things. He does not treat of the construction of maps, as a mere mechanical thing, but as a series of graphical processes guided by scientific principles; and he takes care to explain the one, and to develop the other, in a manner which is at once perspicuous and correct.

The work is divided into ten sections; of which the first two contain preliminary remarks on the nature of the terrestrial globe, its circles, and their uses, and on maps and charts, the

points of the compass, and the principal geographical terms. The succeeding eight sections may be briefly described in the Author's own words.

'In the third section, the principles of the orthographic, the stereographic, and the globular projections of the sphere, are fully demonstrated: and the last of these is investigated in a manner entirely new, to prove its superiority and admirable fitness in the construction of maps.

'In the fourth section, theory descends to practice; and as certain combinations are proposed to be effected, the projections are handled in the form of problems; by this means they are reduced to much greater simplicity than the prolixity of pursuing the subject in numerous subdivisions would have allowed.

'MERCATOR'S Projection might have been blended with the former but it was more analogous to the plan of the work to assign a separate section to the principles and practical methods of so ingenious an invention.

'The origin and properties of the rhumb line, with its usefulness in navigation, occupying the sixth section, are treated as concisely as the nature of the subject would admit.

'The meridional, equatorial, and horizontal construction of Maps, in the seventh section, are singularly beautiful, and highly interesting, the subordinate parts of the problems having been enriched with valuable elucidations.

'The principles of developing a spheric surface on a plane, are investigated in the eighth section; and the application of the development of the conic surface in the construction of maps, possesses the rare qualities of simplicity and elegance, with a nice approximation to truth.

'The ninth section is of a miscellaneous nature, unfolding numerous projections of particular maps. These constructions are presented in a popular form, and include whatever appeared of essential consequence in modern practice.

'Having treated so fully of the orthographic projection of the sphere, it seemed necessary to shew its extensive application in the construction and use of the Analemma — an instrument that will solve many of the common astronomical problems—and the tenth section has been allotted to these subjects.'

To these sections the Author has subjoined some valuable notes, together with an Appendix, containing, 1st. Some methods of drawing large circles and ellipses, by means of cyclographs, ellipsographs, &c. 2dly. Directions for colouring maps. 3dly. A catalogue of the best maps. And, 4thly, General rules and observations for judging of the accuracy of different maps.

Without indulging in any pedantic exhibitions, Mr. Jamieson evinces, throughout the work, an extensive and correct acquaintance with the best writers on *mathematical* geography, as Emerson, Martin, Murdoch, Vince, Lacroix, &c. And in

a few instances he has drawn information from sources to which not many can have access. His diagrams are ingeniously devised, and, for the most part, neatly executed. A treatise on the construction of maps, originating in such views, and executed with such care, as this of Mr. Jamieson, cannot fail of being useful, and, we should conjecture, of being successful.

We have been so much pleased with this Treatise, that we would suggest to the ingenious Author another undertaking, for which he seems to possess the appropriate turn of mind: we mean a treatise on Geography, analogous to that of Varenius in the scientific development of principles, but suited to the present state of astronomical, chemical, statistical, and cosmographical knowledge.

Art. VII. *The Art of evading a Charitable Subscription.* By Nabal, Jun. 8vo. pp. 26. price 1s. Hatchard. 1815.

A VERY necessary art, most assuredly, it is, in these hard times, in which the '*expenses of character*' have kept pace with the advanced price of other luxuries. Not only have the objects of charity multiplied to so great an extent of late, that every ward of this vast Lazar-house, the world, seems to have its separate committee of management, and its separate establishment of advocates, solicitors, and collectors;—not only has invention been taxed to discover some new form in which benevolence may exert itself upon the wretched;—but, what is worse,—the peculiar circumstances of the times have made the readiness to distribute, the willingness to communicate, and such outward signs of inward zeal, as essential to reputation in certain circles, as decent regularity and sober orthodoxy used to be. The difficulty which the Author of this pamphlet is benevolently desirous of obviating, has at length become very formidable;—that of 'sparing one's money and saving one's cha-'racter.'

'Every one,' he justly remarks, 'may easily recollect occasions on which he has been asked to subscribe to a charitable institution, when he neither wished to give his money, nor knew how to refuse it.'—'Compassion for such as have not sufficient ingenuity, to extricate themselves with credit from bearing part in a charitable subscription induces me to offer my assistance against the common enemy, and to suggest such expedients as will be found useful on all ordinary occasions, and such principles as are suitable for general application.' p. 1.

The motto on the Title page is very happy.

'Shall I take my bread, and my water, and my flesh, and give it unto men whom I know not whence they be?'

The eight sections into which the pamphlet is subdivided, comprise—Observations on Subscriptions in general—Charitable Institutions, 'where you may set one in competition with 'another'—Such Societies as admit of objections to their peculiar constitution—Such as admit of objections to their object—Private Charities; Subscription Plates, &c.—Books published by Subscription—Collection Sermons—and 'Charity be-'gins at home!'

The following may suffice as an extract: but we beg earnestly to recommend to our readers the perusal of the whole of the pamphlet.

'No terms must be kept with the Bible Society, by the persons for whose benefit I write, because it every day meets you with some new solicitation, at one time in the humble form of a Bible Association at a penny a week, at another under the imposing idea of Vice-president to an Auxiliary Society, and a donation of ten guineas. It may be too much to expect you will read all the pamphlets written against this institution, or qualify yourself to retail the arguments or objections of its Rev. or Right Rev. opponents; but you may at least acquaint yourself with the titles of the *Statements*, *Appeals*, *Cautions*, &c. and you can then ask, "Pray have you seen Dr. Marsh's Inquiry? (or his last pamphlet on the subject, whatever it may be.) Have you met with Dr. Maltby's *Thoughts*, or Mr. Norris's Exposition?" Or, "Did you read the Bishop of Chester's Charge?" Of course you are to know nothing of any of the answers to these publications, because "they were so convincing that any attempt to refute them must be fruitless." In the same way the African Institution may be attacked by the friends of the slave-trade; or the Indian Missionary Societies silenced by an appeal to Scott Waring, or to a host of pamphleteers or speech-makers on that subject.

'To enlarge further would be useless; but before I close this section I wish to repeat what was already hinted at, viz. "that general charities are to be objected to as too extensive, and limited institutions are always to be called too confined."' pp. 15, 16.

But, after all, the difficulty of evading charitable subscriptions, is not the only one which our friend Nabal's directions may be advantageous in enabling us to meet. There are many who feel no hesitation in giving their guinea, or even their ten guineas, on such occasions, in the same way as they pay the poor's rate, and the war taxes, as the price of exemption from suffering or exertion. It is a part of their current trade-expenses. But when the demand is unreasonably extended to their time, their thoughts, their actual services, how is the application to be most creditably evaded? The plea of 'want of time' has, like the phrase 'not at home,' come to be so generally understood as a polite fiction conveying a denial, that it can hardly be considered as an evasion; especially since those who have no time

to *spare*, are known, not unfrequently, to have time to *waste;* while those whose time is completely occupied, are the only persons that can be found to make time for the purpose of attending to a new object. A better resource is, to consent to the application, and suffer your name to be enrolled on the Committee. You are not under the slightest obligation to give yourself further trouble, as you will find yourself well supported in your non-attendance: and you may decently retire at the end of the year from your arduous services, without danger of re-election. Your credit will be still better secured, if by nominally belonging to several societies, you can make your supposed attention to the one, a plea for not devoting your time to the other: while those of your friends who are objectors to the particular Institution, will accept your non-efficiency, in extenuation of your having been seduced to 'lend your name.' Ill health, or absence from town, will completely save your credit at the General Meeting.

For other expedients we refer our readers to our friend Nabal, who has, however, by no means developed the whole of the 'Art' he professes to teach. The following hints may serve as an appendix to his pamphlet.

1. When you are applied to, to subscribe to a charitable object, by some friend or neighbour whom you would not wish to disoblige, do not hesitate to give your guinea. It will be received as an annual subscription; but when the year brings round the collector, it may become *a donation*.

2. *Or* you need not feel duly certified of the identity or authority of the Collector.

3. *Or* you may feel assured that you have paid the identical subscription only three months before, though you have *mislaid the receipt*.

4. *Or* you may '*consider of it*.'

In each of these cases, although they may at first sight, appear to expose you to future inconvenience, you need entertain but little apprehension of being misunderstood.

One plea, however, we would *not* recommend to those individuals whose object is a *creditable evasion*: we mean, that of a plain avowal, that they approve of the object, but that the limits which prudence imposes upon liberality, do not allow of their contributing. Either the importunate claimant will not take your word; or he will urge, with polite assurance, the extension of your benevolence to just *that one* object;—will humbly plead for an exception in favour of that particular charity; or otherwise your denial will be received by those who have probably more zeal than prudence as a confession of actual poverty. The truth will sound too much like evasion to gain you any credit.

Art VIII. *Remarks upon the systematical Classification of Manuscripts, adopted by Griesbach in his Edition of the Greek Testament.* By Richard Laurence, LL.D. pp. 135. Parker, Oxford; Rivingtons, London. 1814.

(Concluded from our last.)

AS the whole structure of Griesbach's system rests on the assumed Alexandrine text, supposed to exist in the readings of Origen, their character is of the first importance in this critical question. If the Autograph of his writings were preserved, or if an uncorrupted manuscript containing them, and written at a very early date, were accessible, there might be some degree of plausibility in assuming them as an exemplar of the Alexandrine text. But as Origen might use a copy of the Scriptures, varying from the copies in general use at Alexandria, his quotations, had we them in a pure state, might present another text. 'It is not impossible,' says Dr. Marsh,* 'that as Origen spent 'some time at Rome, he made use of the established version 'of a church which at all times maintained the highest au-'thority.' In his notions of an established version in the third century, we probably might not agree with the learned commentator on Michaelis, but the possible derivation of Origen's readings from a Western source we do not dispute. That they are the legitimate basis of a text different from the Western, and superior to it, is a conclusion that the premises from which it is deduced are too precarious to support. Before the text of Origen be applied as the test of the character of manuscripts, it should first be purified and restored to its original state. Till this work be accomplished, we cannot regard the agreements of the Codex Alexandrinus with the readings of Origen as decisive evidence of their exhibiting the same primitive recension, while their discordances are so numerous. Of the latter a large majority are excluded by Griesbach from his comparisons, because he did not consider them as characteristic; but if the object be to determine the genuine readings of Origen, may not the omitted discrepancies be equally characteristic with the admitted agreements. The complexion of Origen's text, and the nature of its relations, will best be understood from the following table which includes the readings of the Alexandrine MS. and Origen, compared with the received text in the first chapter of the Epistle to the Romans.

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* Note on Michaelis, Vol. II. Part II. p. 659.

Readings of Origen. Rom. Chap. i.	Received Text.	Manuscript A.
verse.		
1 χριστου ιησου.	ιησου χριστου.	ιησου χριστου.
3 * το κατα σαρκα.	κατα σαρκα.	κατα σαρκα.
5 * την χαριν.	χαριν.	χαριν.
11 = τι.	τι.	τι.
— υμιν χαρισμα.	χαρισμα υμιν.	χαρισμα υμιν.
16 = του χριστου.	του χριστου.	= του χριστου, B C D E G, 17, 67. Syr. utr. Erp. Copt. Arm. Vulg. It. Eus. Bas. Cyr. Chrys.
18 οτι αποκαλυπτεται.	αποκαλυπτεται γαρ.	αποκαλυπτεται γαρ.
19 ὁ θεος γαρ.	ὁ γαρ θεος.	ὁ θεος γαρ. B D E G, 17, 37, 40, 71, 80. Mt. a, f, 3. Eus. Ath. Theodoret. Socrat. Damasc.
21 * ηυχαριστησαν.	ευχαριστησαν.	ηυχαριστησαν C D E, 17, al. 7. Mt. c, f, k. Clem. Eus. Ath. Cyr. Theoph.
— οτι.	διοτι.	διοτι.
23 * ηλλαξαντο 4, 49, 76, Mt. g. k, 9, 3. Eus. Cyr. Theod.	ηλλαξαν.	ηλλαξαν.
— * του θεου τυ αφθαρτυ.	τυ αφθαρτυ θευ.	τυ αφθαρτυ θευ.
24 = και.	και.	= και. B C. 17, 31, 47, 76, Ed. Syr. Arm. Vulg. Damasc. Aug. Ambrosiast. Pelag.
27 αρσενες. B D G, 73. Eus. 1.	αρρενες.	αρρενες.
— αρρενες εν αρρεσι.	αρσενες εν αρσεσι.	αρρενες εν αρρεσι. 17, al. 6. Clem. Theodoret.
—	—	—
17 γαρ.	γαρ.	δε Clem.
27 εαυτοις.	εαυτοις.	αυτοις D * 22. 31.
28 ὁ θεος.	ὁ θεος.	= ὁ θεος.

Inconstant readings are marked *.

Several of these readings are unnoticed by Griesbach in his edition of the New Testament, and appear to have been excluded from his comparison of the manuscript A.; but as the state of a text is to be ascertained, not from a partial selection of passages, but from the whole of them together, as Griesbach properly remarks in the *Symbolæ*, is not the discordance between the two exemplars conclusive, or at least, strongly presumptive against the identity of their derivation? If Origen's readings be assumed as Alexandrine, and as the standard of comparison,

is it at all satisfactory to exclude the greater part of them from the computation, and then to determine the class of the manuscript under examination from its coincidences with a part of the remainder? Is our judgement convinced when Griesbach asserts of the manuscript 17. that its readings are to be accounted Alexandrine when they agree with other Alexandrine authorities, but that in the instances of its variations from them, its dissent is not to be opposed to them, but it is then to be considered as declining from the right way? Is there not an assumption throughout of certain exemplars of the new Testament exhibiting an Alexandrine text, and are they not employed as the rule of deciding on others before their own character has been determined? The following remarks of Dr. Laurence are important.

'But it may justly be remarked, that, in order to ascertain the true character of the readings of Origen, the whole of them together, and not a partial selection, should be examined. With this impression I have given all which a diligent investigation enabled me to discover, in the Epistles of Paul, and have noted those which agree with other Alexandrine authorities, or with the Western, or with both. The total amount of his readings is *six hundred and nine*, out of which there are *two hundred and twenty-six*, which coincide with either Western or Alexandrine authority, or with both. Of the remainder, many indeed not unfrequently accord with the Byzantine, but many more are perfectly insulated. The number however of the latter may doubtless be very considerably reduced, by making due allowances for the freedom of quotation, and for the errors of transcription. And perhaps a still farther reduction, if not an almost entire annihilation might be affected by our acquisition of completer collations of Fathers, manuscripts, and versions, than we at present possess. But notwithstanding the great amount of this incongruous remainder, there are found a sufficient number of congruous readings, for the purpose at least of a comparative examination.

'There occur *two hundred and twenty-six*, which coincide with one or both of the classes alluded to. Of these, *one hundred and eighteen* are supported by Western authority alone, *ninety* by both Western and Alexandrine united, and only *eighteen* by Alexandrine alone. Supposing the existence of an Alexandrine text, we may presume, that Origen would frequently have associates of that description in *peculiar* readings; but this presumption is far from being warranted by fact For in truth, the very reverse takes place; as, out of *two hundred and twenty-six* readings, Origen has but *eighteen* distinguishable from the Western text, in which he is joined by any other Alexandrine Father. Nor even in this limited number of eighteen, does he read in conjunction with more than *one* Alexandrine, (sometimes with Clemens, and sometimes with Cyril,) except in the following five instances; Rom. iii. 30. 1 Cor. iv. 13, viii. 3. Ephes. v. 25.

Philip i. 24 in which he receives a double support. On the other hand, his alliance with Western authority, in exclusion of the Alexandrine, is so intimate, that he reads with that alone, not *eighteen*, but *one hundred and eighteen* times, a full moiety of the whole amount. Neither does he here often read with one or two, but generally (the source indeed being more prolific) with numerous associates. The conclusion deducible from this general statement seems obvious.' p. 129—132.'

The following description of the readings common to A C and Origen, sufficiently manifests the uncertainty of the premises from which Griesbach's system is deduced.

'When Griesbach undertook the arduous task of preparing a critical edition, and even a corrected text, of the New Testament, upon a novel hypothesis, he ought surely to have placed its accuracy beyond the possibility of objection, before he attempted its reduction to practice as an unerring rule of textual criticism; not to have proceeded upon the bare probability of conjecture, but to have previously grounded himself upon sure demonstration. The Alexandrine text constitutes the main pin, which holds together the complicated machinery of his system. This, therefore he should have first incontrovertibly established; but the position still remains exposed to many great and serious objections. When undertaking to confirm it, what is the species of proof which he adduces? He appeals, not to the joint readings of Alexandrine writers characteristically distinguished, but principally to the joint readings of A and C in conjunction with those of Origen. He enumerates seventy-five joint readings of A and C common to Origen: I have myself been able to collect only seventy-two which I have already given separately, with the principal references to other manuscripts and Fathers annexed. From a particular inspection of these it will appear that out of the whole number of seventy-two, there are not more than seven readings which do not coincide as well with the Latin versions, or some Western manuscripts, (viz. D E F G,) or writer, as with A C and Origen. The seven exceptions are Rom. iii. 30. 1 Cor. ii, 3. iii. 13. x. 32. xii. 3. 2 Cor. i. 12. Philip i. 24. Of these the first occurs in Clemens and Cyril, the second and third in no Alexandrine Father whatsoever except Origen, the fourth in only Cyril, the fifth in only Cyril *occasionally*, the sixth in Clemens only, and the seventh in both Clemens and Cyril in conjunction with Byzantine MSS. and Chrysostom. While such is the character of the seven readings which do *not* coincide with the Western text, the *sixty-five* others which *do* coincide with it, will be found generally in alliance not with one version, manuscripts, or Father only, but with more, and frequently with versions, manuscripts, and Fathers united.

'From these premises, it seems not very difficult to draw a satisfactory result, but it is one diametrically opposite to that of Griesbach.' p. 124—128.

We have already suggested that the most satisfactory method

of determining the character and value of a various reading, would be to examine the witnesses which present themselves to our investigation apart from system. A classification of MSS. would unquestionably be a great advantage to the biblical critic, if it could be obtained; unless, however, it have the support of accurate and sufficient data, it ought not to be admitted. If its varieties be too numerous, or too limited, if it confound evidence which ought to be kept distinct, or if it deprive witnesses of a voice which ought to be heard, it will evidently be safer to discard it, than to submit our judgement to its guidance. The statements which we have copied from Dr. Laurence's pamphlet, must have discovered to our readers the uncertainties of Griesbach's system. In the numerous, almost constant instances in which the readings of the manuscripts A C, and Origen, are coincident with the manuscripts D E F G, and the Latin version, and in the frequent agreements of Origen with the latter, where he departs from A and C, we meet with phenomena which strongly oppose themselves to the classification in question, especially to that part of it which assumes the separate existence of an Alexandrine text. The Colbert MS. 17 in the Epistles of Paul, which was written, according to Griesbach, in the eleventh or twelfth century, is denominated Alexandrine. The Codex Boernerianus G, was written perhaps a little earlier, and is classed as a Western MS. These two manuscripts frequently agree in common with other manuscripts in opposition to the received text: e. g. Rom. xv. 19. G and 17 read αγιου instead of θεου, as do A C D E F and some others. This reading, as exhibited in the manuscript G, is said to be the reading of the Western recension, as supported by the manuscript 17 it is accounted Alexandrine. But, unacquainted as we are with the history of these manuscripts, and utterly unable to trace their descent, is there any proof that this reading has not passed from A or C into both G and 17? Its being found in both A and D, or in both G and 17, is no proof that, in the second or third century, it was the reading of two distinct texts. Or may not a manuscript of Western origin have supplied the reading αγιου instead of θεου? Readings of this description, Dr. Laurence remarks, 'are certainly common 'to both classes, and seem likely to have been adopted by 'one of them from the other.' p. 128.

The manuscript A, according to Griesbach, is not a transcript from a single copy of the New Testament, but was written from various exemplars, each of which contained only a portion of the sacred writings. He therefore represents it as exhibiting, in the Epistles of Paul, the Alexandrine recension; in the Acts and Catholic Epistles, the Western; and

in the Gospels, the Byzantine recension*. If, however, we compare the manuscript A with Origen, in the Acts of the Apostles, we shall find the coincidences between them more numerous, and the discrepancies much fewer, than in the Epistles of Paul. The agreement of A with Origen, is much greater in the former case than in the latter. If, therefore, Origen preserve the Alexandrine recension, and be the test by which its existence in other authorities is to be ascertained, A, contrary to Griesbach's statement, must be classed as Alexandrine in the Acts; or if A be pronounced of the Western recension in that book, Origen, as conformable with it, must rank as Western instead of Alexandrine. The quotations of Origen are indeed exceedingly limited in the Acts, but this hinders not that the comparison may be instituted between his readings and those of A, so far as they may be extracted from the corresponding passages.

Were the readings of Origen submitted to a strict scrutiny, with the view of settling the text of the New Testament, as it existed originally in his writings, and this step appears to be essential towards the discovery of the leading part of the classification, namely, the Alexandrine text, many of the readings included in Dr. Laurence's computation, would probably be set aside, as having been substituted for the primitive readings, by the transcribers of his works; but a much greater number of characteristic readings than Griesbach has admitted into his enumeration, would, we apprehend, remain. If Origen's text be indeed Alexandrine, that character must belong equally to its deviations from A, as to the instances in which they accord. Till the existence of an Alexandrine text be demonstrated by a collection of characteristic readings from *acknowledged Alexandrine authorities*, and the manuscripts arranged as Alexandrine by Griesbach be identified with it by satisfactory evidence, we must withhold our assent from the system which he endeavoured to establish. Though we do not agree with Dr. Laurence in every particular of his important pamphlet, we think that he is successful in his principal object; and we concur with him in opinion, that the position of an Alexandrine text, as the basis of Griesbach's classification, still remains exposed to many great and serious objections; and that, with our present defective and undigested materials of investigation, absolute conviction on the whole subject is not attainable.

That Griesbach's system has not been employed by him as a general rule of criticism in the distribution of the various readings in his edition of the Greek Testament, appears

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* *Prolegomena*, p. lxxxi. *Symbolæ Criticæ*, Vol. I. p. ix.

pretty evident from his own account of it. 'The principal 'use of recensions,' he remarks, 'is, that by their authority 'good readings existing in but few manuscripts may be de-'fended against the readings of an almost innumerable mul-'titude of later and inferior ones*.' The arrangement of classes, therefore, is allowed but a limited operation, and, after all, is so far from being of prime importance, that it is only of a subordinate character, aiding, but not superseding, the critical tests in general use. A reading of the kind referred to in the preceding extract, occurs in the celebrated passage 1 Tim. iii 16. in which Griesbach substitutes ὃς for θεος. As the reading is important, we shall endeavour to furnish a statement of the evidence for the respective readings, as given by Griesbach in his Note on the passage in the New Testament, and in the *Symbolæ*, and by Dr. Laurence, in the fifth chapter of his Remarks; with such observations as our own attentive, and, we trust, impartial examination has suggested.

The following is the manuscript authority. I. For ὃς:—The Codex Augiensis F, a Greek-Latin manuscript of the ninth or tenth century, written in capitals, and preserved in the library of Trinity College, Cambridge. The Codex Boernerianus G, a Greek-Latin manuscript of the ninth or tenth century, in the Electoral library, Dresden, written in a character which indicates the transition from uncial or capital letters to small ones. The Colbert manuscript 17, written in small letters in the eleventh or twelfth century: and the Upsal manuscript 73, written about the same time as the preceding manuscript.

II. For ὁ:—The Codex Claromontanus D, a Greek-Latin manuscript of the seventh or eighth century. This MS. has the reading θεος, but it has been altered from ὁ the primitive reading.

III. For θεος:—All other known manuscripts in number upwards of 150, including about 100 in Griesbach's Catalogue, 13 in Matthaei's, 8 in Alter's, and 32 in Birch's Besides these, there remain two important ancient manuscripts, the Alexandrine, and the Ephrem, A and C, the original reading of which is disputed. The manuscripts B E H, namely, the Vatican, the Sangermanensis, and the Coislinianus, are mutilated in this part of their reading, therefore, no evidence can be obtained.

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* 'Præcipuus vero recensionum in criseos sacræ exercitio usus hic est, ut earum auctoritate lectiones bonas, sed in paucis libris superstites defendamus adversus juniorum et vulgarium codicum innumerabilem pæne turbam.' *Symbolæ Criticæ*, Vol. I. p. 122. *Laurence*, p. 86.

The reading of A and of C has frequently been stated to be ὃς without the least reserve or hint of its ambiguity in these two manuscripts. Their present reading is θεος; but it is maintained that this is a correction, and that the primitive reading of both was ὃς. All appeal to the manuscript A itself for the determination of this question would now be in vain, so much is it defaced in this passage. Our only resource, therefore, for the knowledge of its primitive lection, is the testimony of former writers who collated the manuscript. As these do not agree, the nature of the evidence must be coolly examined, and such a verdict recorded as it will support.

Neither Patrick Young, who first collated the Codex Alexandrinus, nor Huish, who extracted its readings for the London Polyglot, mentions any variation in the place under consideration. Walton and Fell are silent as to any alteration in the manuscript A, though they notice the correction in the Claromontanus. Mill states, that though at first sight he took ὃς to be the reading, on repeated and close inspection, he perceived the remains of the ancient horizontal stroke within the circle of the *theta**. Wotton, in a note, p. 27, of his edition of Clemens Romanus, published in 1718, says, that an accurate inspection of the manuscript in this place, would convince any person that its genuine reading was ΘΣ̄. Berriman, in his critical dissertation on this passage, printed in 1741, p. 151, declares, that a gentleman assured him that he had seen the Alexandrine MS. above twenty-five years before that time, (i. e. in 1716,) and that the old line within the *theta* was plainly to be discerned. To this Berriman adds his own testimony, that though he could never perceive any part of the ancient transverse line by the naked eye, yet by the help of a glass, and the advantage of the sun shining on the book, he could see some part of the old line towards the left hand of the new stroke; and that the same was seen by two gentlemen who viewed it at the same time†.

On the other side, Wetstein relates that when he very carefully examined the manuscript in 1747, no stroke was

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* In exemplari Alex. linea ista transversa adeo exilis ac plane evanida est, ut primo intuitu haud dubitaverim ipse, scriptum ΟΣ̄. —verum postea perlustrato attentius loco, lineolæ, quæ primam aciem fugerat, ductus quosdam ac vestigia *satis certa deprehendi*, præsertim ad partem sinistram." *Mill. N. T. in loc.*

† Who it appears were Mr. Hewitt, and Mr. Pilkington, author of the Evangelical Harmony. The gentleman to whom Berriman alludes above, was Mr. Croyk, of St. John's College, Cambridge. Note to a copy of Berriman's Dissertation, in the British Museum. *Woide Præf. Cod. Alex.* p. 30.

visible either to his own eyes, or to those of a friend who accompanied him. Mill, he thinks, was deceived by the line of an *epsilon* on the opposite side of the leaf appearing through the transparency of the vellum, which he mistook for the line of the *theta**. But Woide opposes his own testimony to Wetstein's declaration, and asserts that the position of the *epsilon* to the *theta* is such as could not produce the appearance which Wetstein records. In the work already mentioned, Berriman states, 'that Wetstein acknowledged to 'a friend of his†, who took it down in writing from his 'own mouth, that though the middle stroke of the Θ has 'been evidently retouched, yet the fine stroke which was ori-'ginally in the body of the Θ was discoverable at each end 'of the fuller stroke of the corrector.' p. 155. The reason that this circumstance was not noticed in Wetstein's *prolegomena*, is, in the same page, said to have been the mislaying of a paper in which this entry was made.

Now, with such evidence as this before us, the sole object being to ascertain the existence or non-existence of an ancient line within the circle of the Θ, it would we think be determined that such line had existence. To omit the negative evidence of the first Collators of the manuscript, (which is not without its weight,) we have the positive testimony of unimpeachable witnesses for the affirmative, and the only evidence on the other side corrected by the testimony of a later examiner.

That ὃς is the original reading of the Codex Ephrem or C, is the opinion of Wetstein—'ὃς habet codex C, *ut puto*‡:' —but it is only his opinion, to which that of others is opposed. Griesbach, who, in his collation of this MS. did not particularly examine it in relation to this text, assents to Wetstein's opinion, which he endeavours to support by several arguments in the *Symbolæ*, Vol. I. p. 8—54. the united force of which we think is not sufficient to establish his position. The *theta* in this part of the MS. wants the internal horizontal line, the word therefore appears thus—$\overline{\text{ΟΣ}}$. If a corrector of the manuscript wished to change ΟΣ into $\overline{\text{ΘΣ}}$, would he have omitted inserting the internal stroke? In reply to this objection, Griesbach answers that it might appear unne-

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* *Prolegomena*, p. 22.

† Mr. J Kippax. *Woide, Præf.* 31.

‡ 'ὃς habet codex C, ut puto; nam lineola illa tenuis, quæ ex Ο facit Θ, non apparet, altera autem lineola, quæ alias litteris ΘΣ, quibus θεος per compendium scribi consuevit, æquali distantia imminet, crassiori atque imperitiori ductu ita exarata est $\overline{\text{ΟΣ}}$, ut aliam manum prodere videatur.'

cessary to the corrector to insert the said stroke, as the line above the letters would more effectually attract the eye, and convey the import of the letters. But is this convincing? Would the corrector have made the alteration in this defective manner? Underneath the word ΘΣ are two small characters nearly resembling inverted S S, thus ΘΣ, which appear to be musical notes, and are supposed to denote that the word consists of two syllables; i. e. that it is θεος and not ὁς. Woide has given an example of this use in one of the specimens of MSS. prefixed to his description of the codex A. Griesbach concedes this signification of the marks in question, but he attributes them to the hand of a corrector, and contends that they were not inserted in the manuscript *a prima manu*:— no MS., he affirms, more ancient than the ninth or tenth century, has musical notes appended to the text. Therefore, till a manuscript written previously to the ninth century be produced, in which the above marks are found, those which occur in C under ΟΣ, must be attributed to another and less ancient hand than that of the original writer. But till the time be ascertained when these characters were first applied to Greek MSS. this argument cannot be considered as decisive. The wreck of antiquity has preserved but few manuscripts of the New Testament, which were written before the ninth century. Besides, if the marks in question proceeded from a corrector, the reading might still be θεος, if the stroke above ΟΣ were written *a prima manu*. This latter point is contested, Woide maintaining the affirmative, and Griesbach supporting the negative. The inelegance of the stroke, it is said, betrays a different hand from that of the original writer. But it is surely possible that the most accomplished scribe might accidentally deviate from his usual elegance of writing. Griesbach, in our opinion, has not proved that the Codex Ephrem originally read ὁς. Nor does he consider the evidence which is supplied by the manuscript itself as decisive proof of his position, for he concludes his remarks with the following words: 'Quæ cum ita sint, si *codicem nostrum* 'solem spectemus, pronuntiandum nobis erit omnino, *proba-* 'bilius statui, ὁς a correctore in θεος mutatum esse, quam, 'primitivam codicis lectionem fuisse θεος*.' With this uncertainty is it not adopting the best course to consider the Codex Ephrem as neutral in the controversy? Griesbach appears to regard the manuscript A in this light:—'It ought 'not,' he observes, 'to be opposed to us, but if not allowed 'to side with us, should be accounted neutral†.'

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* *Symbolæ Criticæ*, Vol. I. p. 21.

† *Symbolæ*, Vol. I. p. 29.

The MSS. A C, we are therefore of opinion, should be excluded from the testimony by which the primitive reading of 1 Tim. iii. 16. is to be investigated. Notwithstanding these apparent concessions, Griesbach maintains that ὃς is the original reading of the two manuscripts A and C. 'Confidenter 'equidem pronuntiare audeo, vera esse, quæ ii tradiderunt, 'qui ὃς in codice hoc (A) a prima manu extitisse affirmarunt*.' 'Non *probabile* tantum sed *certum* omnino esse statuo, li-'brarium nostrum (the writer of the Codex Ephrem) scrip-'sisse ὃς†.

On what ground do these confident assertions rest? Have any new and decisive authorities been discovered to remove our perplexities, and to extricate the reading of the manuscripts A C from obscurity and uncertainty? No. It is the doctrine of *recensions* which settles and determines the question. A and C are manuscripts of the Alexandrine recension, and the reading of the Alexandrine recension is indubitably ὃς, therefore A and C certainly read ὃς. 'Quod 'majus est et omnem de utriusque lectione dubitandi locum 'præcludit, ὃς certissime fuit Alexandrinæ recensionis (quæ 'in duobus istis codicibus extat) lectio‡. But is this mode of deciding the controversy satisfactory? Does it compel our assent by the sufficiency of proof, and can the want of direct testimony be thus supplied? We presume not, and offer the following reason for our dissent. In 1 Cor. x. 9. the received text has χριστον, instead of which the following authorities have κυριον. B C. 17, 31, 39, 46, 73, 80. Syr. p. in m. Copt. MS. Arm. Æth. and several Greek Fathers. Now, if the reading of the Alexandrine MS. in this place were disputed, and the manuscript itself afforded no assistance on account of its mutilation, Griesbach would, on his own principles, assign the reading κυριον to it. He would apply the above reasoning to the disputed passage, 'Codex A est Alex-'andrinus,—κυριον certissime fuit Alexandrinæ recensionis lectio.' C and 17 read κυριον, which is also the reading of the Coptic, Armenian, and Æthiopic versions—all classed by Griesbach in the Alexandrine recension, and the very authorities by which he supports ὃς, as the reading of A and C in 1 Tim. iii. 16. The manuscript A, however, in 1 Cor. x. 9. reads neither χριστον with the received, nor κυριον with C and 17, but θεον. This instance is full proof of the impropriety of assigning, *in the absence of direct testimony*, a particular reading to a manuscript on the presumption of its affinity. The Col-

* *Symbolæ*, Vol I. p. 10. † Id. p. 25. ‡ Id. p. 10.

bert MS. 17 certainly reads ὅς in 1 Tim. iii. 16. but does it follow of necessary consequence, that A and C must read ὅς, or that ὅς is the reading of the assumed Alexandrine text? Does not the MS. 17 frequently deviate from that text? If A and C frequently agree with 17, do they not also frequently differ from it? Are we, then, on the ground of a general affinity, even admitting it to be proved, to conclude that the reading of the last manuscript is also the reading of the first two MSS., and thus, in the absence of direct evidence, to pronounce that ὅς is certainly their reading? If A and C be set aside as neutral, there will then remain only the Colbert manuscript 17, to support the reading ὅς as Alexandrine, but as this MS. frequently reads with the MSS. F G, why may not ὅς be solely a Western reading? or if ὅς be reckoned the Alexandrine reading, may it not be considered as having obtained admission into the MSS. F G, and that the Western reading is ὅ, as preserved in the Codex Claromontanus, conformably with the reading of the Vulgate *quod*?—A majority of recensions will not then support ὅς; and it will be a question of no small difficulty, which the patrons of that reading will have to meet, whether the few authorities which maintain it, can fairly be opposed to the very numerous ones which support θεος.

'Suppose but the neutrality of A and C, and the preponderance of manuscript authority on the side of the Alexandrine text will be thrown into the scale of the Byzantine, which invariably reads θεος: for then there will remain only the manuscript 17 for the reading ὅς, while that of θεος will be supported by every other MS. of the same class Of these Griesbach enumerates the following: 6, 10, 23, 31, 37, 39, 46, 47. "qui omnes," he says "cum nostro (17) cognati sunt," particularly distinguishing the manuscript 31 as being intimately related,—"*admodum* enim similis est codici 17." * Now these, and all others of the Alexandrine class, if others exist attributable to it, read with the Byzantine text θεος, while only the Colbert reads ὅς. It is unnecessary to point out the consequence.' *Laurence*, p. 76, 77.

Our limits do not allow of our examining the evidence adduced in favour of ὅς from the Greek Fathers. Griesbach employs twenty-two pages of the *Symbolæ* in reasoning on this point. In this note on 1 Tim. iii. 16. he does not produce a single instance of *direct and positive testimony* from any Alexandrine Father for ὅς.—so that on this ground he is not entitled to say "ὅς *certissime* fuit Alexandrinæ recensionis 'lectio.' Some of the Greek Fathers, says Griesbach in his

* *Symb. Crit.* Vol. II. p. 150.

note, 'certainly did not read θεος;' and he immediately quotes the following passage from Clemens of Alexandria: μυστηριον μεθ' ημων ειδον οι αγγελοι, τον χριστον. This proves that Clemens understood the passage to refer to Christ; but does it prove that Clemens did not read θεος, or that he read ος? It *certainly* affords no direct proof in favour of either reading. In the quotations from Cyril of Alexandria ος εφανερωθη occurs, but never as part of a *formal citation* of the verse, the relative ος being preceded by a regular antecedent: 'το μεγα της ευσεβειας μυστηριον, τουτεστι χριστος ος εφανερωθη'—ο εκ του θεου πατρος λογος, ος εφανερωθη. Here, again, is proof that the Greek Fathers understand the passage to refer to Christ, but no evidence which proves that ος was the reading of their copies. In his note, Griesbach remarks that θεος is not found in any monument of antiquity before the close of the fourth century. May not this remark be made in reference to ος?

The following is Griesbach's statement of the versions, to which we subjoin Dr. Laurence's comment.

'*E versionibus* Arabica Polygl. et Slavonica ms. et ed. exhibent solæ θεος, cæteræ omnes non θεος, sed pronomen ὅς sive ὅ exprimunt. Nempe Copt. Sahid. et Syr. P. in m. ὅς, qui; Vulg. vero et It. (clar. boern.) ὅ, quod; Syr. utr. Erp. Æth. et Arm. alterutrum legerunt pronomen, sive *qui* sive *quod*.' *Note.*

'He here distinctly states, that the Coptic, Sahidic, and Philoxenian versions, (the latter indeed only in its margin,) read ος or qui: and that the Syriac, the Erpenian Arabic, the Æthiopic, and the Armenian, all read either ος or ο, qui or quod. But, on the other hand, I contend, in the first place, that neither the Coptic, the Sahidic, nor the Philoxenian *necessarily* reads ος; but more probably use a relative connected with an antecedent expressive of the word *mystery*, in precise conformity with the Vulgate: for, in both the Coptic and Sahidic, the word *mystery* is decidedly proved to be masculine by the definite article masculine prefixed, so that the subsequent relative occurs of course in the same gender. A similar remark, respecting the Philoxenian version, is made by its Editor, who Griesbach very properly terms "Whitius *vir doctissimus*," and who correctly translates the passage "mysterium pietatis, *quod* manifestatum est in carne."

'Having thus proved that the Coptic, the Sahidic, and the Philoxenian versions, do not *necessarily* read ος, but most probably ο; I shall now shew, that the Peshito, or vulgar Syriac, the Erpenian Arabic, and the Æthiopic, do not indifferently read ος or ο, but indisputably ο. If ος be the reading, it is evident that the following clauses of the verse *cannot* be grammatically connected *by a copulative*, but that the passage must be translated as the Unitarians translate it, "He, who was manifested in the flesh, *was justified*, &c." But in all the versions alluded to, the subsequent

clauses *are* grammatically connected *by a copulative*,—by the same letter *wau* in the different characters of the different languages expressive of the same conjunction *and;* so that the passage must unavoidably be rendered, "Which was manifested in the flesh, *and* was justified in the spirit, &c." The Armenian reads "*great is the deep counsel of the adoration of God*," *who* or *which*, &c.'

'Upon the whole, therefore, with respect to the versions thus quoted, one may be deemed perhaps as dubious; three others, instead of *necessarily* reading ὃς, probably read ὁ; and the remaining three, instead of indifferently reading ὃς or ὁ, indisputably read ὁ.' *Remarks*, pp. 80, 82.

On this statement we have to remark, that objection may be made to Dr. Laurence's conclusion. He is correct in stating that the specified clauses of the verse are grammatically connected by a copulative.—He is correct too in stating, that if the versions have ὃς absolute, the passage must be translated "***He*** who was manifested in the flesh *was* justified;" which excludes the use of the conjunction. But it is possible to read ὃς, and, at the same time, to preserve the copulative, if ὃς be construed with θεον ζωντος, which construction has been proposed as a means of relieving the embarrassment of the text. We shall exemplify this by an extract from the Syriac Version. ܕܐܬܓܠܝ ——— ܕܐܬܚܙܝ ܒܒܣܪܐ ܕܐܠܗܐ ܚܝܐ "The "living God——who was manifested in the flesh, and was "justified, &c."—including the words expressive of—"the "pillar and ground of the truth, and confessedly great is "the mystery of godliness"—in a parenthesis. But this construction is scarcely admissible, for the ܕ prefixed to the first verb, is most probably a relative connected with the preceding noun ܪܙܐ, (expressive of mystery,) which is masculine, as its regular antecedent, "the mystery—which "was manifested in the flesh *and* was justified, &c." This construction accords with Dr. Laurence's statement that not ὃς but ὁ is the reading of the Oriental versions.

In the first volume of the *Symbolæ Criticæ*, Griesbach observes, that had the scribe by whom the Colbert manuscript 17 was written, introduced into that MS. a reading from Western authorities, it would probably have been ὁ rather than ὃς. In his note on the passage, however, he assumes, not ὁ but ὃς as the reading of the Western recension. 'Tuentur 'hanc lectionem (ὃς) antiquissimi omnium classium testes.' Thus 'annihilating,' as Dr. Laurence remarks, p. 82, 'the 'Western reading ὁ, and representing ὃς as common to both 'the Alexandrine and Western texts, he establishes a pre-'ponderance of classes against the Byzantine.'

'Yet even admitting his principle, but correcting his inaccuracy,

ought we not to draw a very different conclusion? Should we not rather say, that, because the Byzantine text, with an infinity of Manuscripts and Fathers, reads θεος, and because eight (viz. 6, 10, 23, 31, 37, 39, 46, 47) out of eleven Alexandrine manuscripts coincide with it, while only one *certainly* opposes it, the other two being doubtful, therefore the preponderance of classes is against the Western; and that θεος, not ὁ or ὁς, seems to be the genuine reading.' *Remarks*, p. 82, 83.

The external evidence we think does actually preponderate in favour of θεος, which is the reading of upwards of one hundred and fifty manuscripts, several of them written in the tenth, and the eleventh centuries; and, it is to be presumed, copied from ancient Codices of different countries, and of great value. It is also supported by the positive testimony of Greek Fathers of the fourth and the fifth centuries. The sum total of the *direct* and *positive* evidence for ὁς, is the testimony of the four manuscripts F G. 17. 73. not one of which is more ancient than the ninth or tenth century, and it is even questionable whether F and G are to be considered as distinct witnesses.

On the internal evidence, or on the conjectural criticism applied to the passage, it is not within our province to comment. We shall only advert to a method of solving the difficulty which is supposed to attend the admission of ὁς into the text, and to which we have already referred; namely, that ὁς is a proper relative, and is to be construed with θεου ζωντος. This construction has been received on the authority of Professor Cramer, who, in a letter addressed to Woide, * proposes this as the true way of reading the passage. This very method, however, had already been suggested by Berriman in his dissertation p. 339. To this construction we have a strong objection,—it is unauthorized. No instance, we believe, can be produced from the writings of the Apostle Paul, in which the relative is so far removed from its antecedent, and a parenthesis interposed. The connecting of ὁς as a relative with θεου ζωντος, can scarcely appear in any other light than as a violent construction intended to relieve the embarrassment created by the adoption of that reading.

The long and patient attention which, it is well known, Griesbach devoted to the criticism of the Greek Testament, together with his acknowledged candour and love of truth, may have afforded facility to the admission of his classification among the learned; and it may appear presumptuous in any man less acquainted with sacred literature to question its propriety. But have not the most eminent critics entertained opposite opinions on points of critical importance? The

* *Woide, Præf.* Cod Alex. p. xxxii.

same critics have maintained hypotheses which they afterwards abandoned. The opinion that certain ancient Greek MSS. *latinized*, was once very generally received, principally on Wetstein's authority. The Codex Bezæ is one of those manuscripts; in relation to which professor Marsh says, that the suspicion of its *latinizing*, is ungrounded.* The reader of Dr. Middleton's Appendix to his work on the Greek Article, will, we apprehend, be of a different opinion from the Professor—he will think that the *suspicion* at least is grounded. Griesbach's system must abide its trial. If sufficient evidence to manifest its truth be attainable, we shall be glad to see it produced. We concur with Dr. Laurence in the following sentiments, which form the conclusion of his pamphlet.

'But in truth the existence of even three texts has never been proved analytically. Transported with the love of synthetical combination, and with the pride of conjectural talent, we may give loose to unbridled criticism, and pursue a favourite track, disdainful of the rugged path, and the terrific precipice; and may astonish the world with intricacy of research and with boldness of enterprize: but the credit of our discoveries will scarcely be permanent unless the road which leads to them be secure and certain. Synthetical reasoning, how speciously soever it may dogmatize, seldom convinces, being too often founded upon the unstable basis of mere gratuitous presumption. Instead of pointing out the deductions of incontrovertible truth, it not unfrequently indicates consequences deducible only from preconceived error. It is by analysis alone, that we arrive at satisfactory conclusions; and, when the hypothesis of an extended classification of manuscripts is, not synthetically presumed, but analytically demonstrated, I shall myself be the first to adopt, and the last to relinquish it.'

We trust that our hesitation to adopt Griesbach's classification, will not be misconstrued by any of our readers. Of his merits, and of the services which he has rendered to sacred literature, we are not insensible, but entertain a very high opinion of both. The impulse which was given to the accurate study of the Christian Scriptures, by the publication of his edition of the Greek Testament, was a benefit of no small importance to Theological learning, whilst the admitted and proposed emendations are calculated to satisfy our minds on a point of the highest moment—the integrity of the Christian records. Are these, may the serious reader say, on closing his perusal of Griesbach's volumes, all the alterations which can be effected in the New Testament? Are the changes which the critic would make and suggest, after collating an almost innumerable multitude of manuscripts of all ages,

* Course of Lectures, part 2. p. 39.

versions of all countries, and Fathers of various descriptions, so few and immaterial? Then with what confidence may I receive the records of Christian truth. Through the long interval of seventeen hundred years—midst the collision of parties—the opposition of enemies—and the desolations of time, they remain the same as holy men read them in the primitive ages of Christianity. *A complete examination of Manuscripts, Versions, and Fathers, proves the inviolability of the Christian Scriptures.* They all coincide in exhibiting the same Gospels, and Acts, and Epistles, and among all the copies of them which have been preserved, there is not one which dissents from the rest in either the doctrines or the precepts which constitute Christianity. They all contain the same doctrines and the same precepts. For the knowledge of this fact we are indebted to such men as Griesbach, whose zealous and persevering labours to put us in possession of it, entitle them to our grateful remembrance. To the superficial, and to the novice, in theology, the long periods of life, and the patient industry, which have been applied to critical investigation, may appear as mere waste, or, at the best, as only amusing employment; but to the serious inquirer, who, from his own conviction, can declare that he is not following cunningly devised fables, the time, the talents, and the learning, which have been devoted to critical collation, will be accounted as well expended for the result which they have accomplished. The real theologian is satisfied from his own examination, that the accumulation of many thousands of various readings, obtained at the expense of immense critical labour, does not affect a single sentiment in the whole New Testament. And thus is criticism, which some despise, and others neglect, found to be one of those undecaying columns, by which the imperishable structure of Christian truth is supported.

Art. IX. *The General Prayer-Book*; containing Forms of Prayer, on Principles common to all Christians, for Religious Societies, for Families, and for Individuals. Chiefly selected from the Scriptures, the Book of Common Prayer, and the Writings of various Authors. By John Prior Estlin, LL.D. 12mo. pp. xviii. 218. Price 6s. 6d. bds. Longman and Co. 1815.

THE question, concerning the advantages of a "Prayer-"Book," either for 'religious societies, or families, or individuals,' will be variously determined, according to the habits, and prejudices, and feelings of those, to whom it is addressed. It is altogether distinct from the question, respecting the *impo-*

sition of a Prayer-book. But it is not our intention to enter into either of these questions, any further than by stating as our conviction, that no beneficial results can arise from the efforts of an individual to frame a liturgic service for Dissenters. It can never appear in any other light than as a speculative project for the sake of illustrating the opinions and feelings of the composer; and the attempt itself will generally excite the suspicion that his nonconformity to the National Church proceeds on unwarrantable principles. Dr. Estlin is a Dissenter, not because he has any conscientious objection to episcopacy; not because he is averse to the union of Church and State, but merely because the existing hierarchy is not as comprehensive and liberal in its terms of admission as modern Socinianism would make it. Dr. Estlin dislikes the 'intolerant spirit of 'its fundamental creeds, and its claims to infallibility:' he anticipates with pious rapture, the happy day, when 'an en-'lightened legislature, with the encouragement of the *Bench* '*of Bishops*, shall repeal the Act of Uniformity, substitute 'the *Bible* in the room of the thirty-nine articles, and only '*permit*, not enjoin, the use of *a* form of prayer on principles 'similar to those now offered to the public.' All this may suit a Socinian who regrets, as Dr. Estlin does, that he cannot 'procure 'for himself, that share of the emoluments of the church,' which others are permitted to enjoy: but we are not afraid of confessing, that of such Dissenters, we are ashamed! A *truly rational* Dissenter ought to have higher views of the dignity of Christian principles, than to suppose, that under any modification, however general and comprehensive, they require the alliance and support of the civil power. It is liberty he pleads for, not establishment; protection he demands, not the splendours of emolument and patronage. In the purest ages of religion, the Church was a stranger to any alliance with secular government; and the history of establishments has been invariably the history of its corruptions.

It was an inexpressible surprise to us to find Dr. E. indulging in so much lamentation, that he and his friends could not be comprehended within the pale of the National Church. The more the true friends of the Church reflect on the subject of his wishes and regrets, the greater reason will they have to be satisfied with the *status quo* of the hierarchy. For the sake of keeping ourselves "unspotted" from the pollutions which, to our view, are inseparable from all incorporations of the Church of Christ with the civil polity; for the sake of exhibiting to the world, convincing proofs of the *capabilities* of religion to support and extend its influence, without such dangerous auxiliaries; for the sake of proving to our friends in the Establishment, that it is not envy, but conviction, not a desire to participate in their

honours, but a preference of pure and undefiled religion, that constitutes the principle of our nonconformity; for the sake of rendering it totally impracticable for *consistent* Dissenters to subject themselves to the fascinations of a national hierarchy, we most devoutly wish the Legislature may never regard the prayer of Dr. Estlin. We should tremble indeed, if a *Socinian* Establishment existed! Whatever may be our opinion of the amiable temper and respectable character of Dr. Estlin, we have had sufficient proofs that Socinians are liberal to those only whose principles are wider than their own. If there *must be* an establishment, let its creeds be scriptural; let its tone of sentiment be accordant with the spirit and principles of the Gospel; let its confessions and standards present a rallying point to all the friends of uncorrupted Christianity within its pale, and a counteraction to the insidious diffusion of opposite sentiments; let it venerate the truths for which its confessors suffered, and its martyrs died:—but let it never assume that comprehensive character, which gives up every thing but "its emoluments."

What Dr. E. and his friends mean by *the Bible* as a substitute for the thirty-nine articles, we may best ascertain from his own illustration, in this "General Prayer-Book" of the principles common to all Christians. But let us first try to understand this liberal profession. The principles 'common to 'all Christians' must be those which Christians in all ages have agreed to maintain as their *common* faith; and for these principles we must examine their creeds and confessions.

Those points which are generally, and therefore *commonly* received, are—'The authority and inspiration of the Scrip-'tures—the depravity of human nature—the Deity and atone-'ment of Jesus Christ,—and the necessity of the influences of 'the Holy Spirit in order to faith, repentance, and good works.' With whatever errors these principles may be associated, we feel gratified in asserting that they are the *common* principles of the nominally Christian Church; and are distinctly avowed in all the creeds and confessions of the various bodies into which that Church is unhappily divided; with the sole exception of the party to which Dr. E. belongs. How then has Dr. E. fulfilled the professions of his title-page? By what singular dexterity has *he* contrived to comprehend and harmonize ALL Christians? By the total absence of every sentiment which is, at least in our view, peculiar to Christianity! There are, indeed, confessions of sin, and supplications for mercy; and we find occasional references to Jesus Christ as a prophet, divinely commissioned to assure us of the favour of God, through repentance: but as for any recognitions of those great discoveries of the Gospel, by which it is characterized as a Divine reve-

lation, we find an awful silence pervading this book of devotion. It abounds in passages of inimitable beauty and grandeur, selected from the sacred volume, on the attributes and government of the Deity: in many of the prayers we meet with admirable delineations of moral character; and a style of elegant simplicity and chastened fervour pervades many parts of the volume: but from the perusal of the whole, we rose up with feelings of unutterable grief; we could almost persuade ourselves we heard a voice from heaven exclaiming—"Who "hath required *this* at your hands—bring no more vain obla- "tions:"—we thought of the solemn declaration of the Saviour—"NO MAN COMETH TO THE FATHER BUT BY ME;" an Apostle's testimony recurred to our recollection—"Through HIM we "have access to the Father:"—and we trembled at the idea that any of our fellow-creatures, under the light of Christian truth, should presumptuously approach the Almighty in any other method, than that which he had prescribed!

If any one wish to discover how far Socinian principles can be neutralized, and divested of their pungency; if it were desirable to see them developed in their negative and least offensive shape, this "General Prayer-Book," will exhibit a fair and ingenious experiment. It is somewhat amusing, (if, in the present inquiry, we may be allowed to introduce such an epithet,) to find how admirably the phraseology of an opposite creed is made to adapt itself, by the aid of occasional contractions and dilatations, as the case may require, to the views of the Compiler. Thus, for instance, we frequently find in the prayers entitled—"General Confessions," a renunciation of human merit as the ground of acceptance with God, and an expression of reliance on his mercy in Christ; but whatever might be the impression on an undiscerning mind, and however this kind of language may resemble that which is adopted for the communication of far different ideas, it is soon, on a closer inspection, perceived, that there is an amazing diversity of sentiment and intention. In the book of Common-Prayer, as in the Scriptures, the prayers of believers are presented in the name, and through the merits of Christ; and mercy is implored and expected, in a direct reference to the mediation, the atonement, or the intercession of Christ. But in this Socinian breviary, the mercy of God is represented only as '*manifested* 'or *declared by* Jesus Christ,' and this idea is rendered so prominent as to make it evident, that in the view of the Compiler, it is the *exclusive* idea that should be attached to his interposition. We are not intending in this notice, to expose the deficiency of this representation; we advert to it merely to shew its studied approximation to the phraseology of another system, while it artfully supports its own depreciating estimate of our obliga-

tions to the Saviour. It must occur at once to every reflecting mind, that on such a principle it would be quite as rational to implore the Divine mercy *in the name of the Apostle Paul!*

Towards the close of the Preface, Dr. E. informs us that he believes in the 'doctrine of Divine influence, or the *immediate* 'energy of God on the human mind;' but lest this remarkable concession should savour of enthusiasm, it is completely nullified by his statement that this 'immediate energy is excited 'according to *general* laws, and without respect to persons!' Our philosophy has not yet enabled us to explain, how any exertion of Divine power in the physical or the moral world can be termed *immediate*, which is conformed in its operations to what are here called 'general laws.' We believe in no operations of the Deity as *immediate*, but what are in their nature and designs, *miraculous*, whether mind or matter be the subject of those operations. Dr. E. also tells us that his 'opinion does not 'differ from those who divide the operations of the Holy Spirit 'into *ordinary* and *extraordinary*;' and yet with matchless consistency, in the very same paragraph, he says, that the 'operations of the Holy Spirit, spoken of in the New Tes- 'tament, are *always miraculous!*' Dr. E. further says, that, 'no objection can be made to the earnest supplication for Di- 'vine assistance, or the assistance of God;' and yet, in this same confounding and self-contradicting paragraph, he remarks— 'It will be observed that in the following forms of devotion, *no* '*petitions are presented for the assistance of the Holy* '*Spirit.*' We fear this passage, as applicable to the whole volume, is at once its character, and its condemnation! It is true, indeed, that Dr. E. chiefly objects to the use of the phrase —"the Holy Spirit;" but with what propriety we cannot divine, if he believes in '*ordinary* and *extraordinary* operations.' For this rejection, however, of Scriptural terms, we willingly award to Dr. E. the praise of systematic consistency.

Art. X. *The Scripture Testimony, examined and confirmed by plain Arguments;* or an Appeal to Reason and Common Sense, for the Truth of the Holy Scriptures. In two Discourses. By David Jennings, D.D. *With a Recommendatory Preface.* By B. Cracknell, D.D. Third Edition. 12mo. pp. xii. 47. Price 1s. Williams and Son.

DR. CRACKNELL informs the public in his 'Recommendatory Preface,' that 'many elaborate defences of re- 'vealed religion' have been occasioned by the attacks of infidels; but though 'recondite and expensive, they have not 'been much perused;' and 'if they had been,' Dr. C. thinks 'they would rather injure than serve the cause.' This opi-

nion he entertains on the ground that some of the writers alluded to, have given up the *divine Inspiration* of the Scriptures. As far as our knowledge of the 'learned and 'judicious' defences of Revelation is concerned, we are acquainted with comparatively few, to which this censure is applicable. Even *Lardner*, whose views on the subject of inspiration might be expected, from his general system of opinions, to be widely different from Dr. Cracknell's, has rendered such essential service to the historic evidences of the credibility of the Gospel, that it becomes all classes of inquirers to think and speak respectfully of his productions. Few, however, are qualified to read what is 'recondite and expensive;' and therefore, popular and easily accessible works on this subject are of great advantage. The name of *Jennings* is well known; and though his 'two discourses' needed not the *imprimatur* of any one to give them circulation, we are very happy in this opportunity of subjoining to Dr. C.'s, our humble recommendation.

Art. XI. *Letters to a Friend*, on the Evidences, Doctrines, and Duties of the Christian Religion. By Olinthus Gregory, LL. D. Of the Royal Military Academy, Woolwich. Third Edition, with Corrections and Additions, 2 vols. royal 12mo. pp. xiv. 642, price 14s. Baldwin and Co. 1815.

WE notice with pleasure a third edition of this excellent work, on account of the considerable enlargements which it has received. By means of a larger page and about thirty additional pages, the Author has been enabled, without augmenting the price of the publication, to introduce about one-eighth of additional matter into these volumes, which will be found of no inferior importance or interest.

After the ample attention which these "Letters" received on their first appearance, in the former Series of our Review, it will be unnecessary for us to dilate on their characteristic merit, as a compendious argumentative exhibition of the Christian system. We know no work more admirably calculated to satisfy an inquiring mind, on the subject of the evidences and peculiarities of Christianity; and we have reason to believe that its usefulness has justified the praise it has received.

The principal improvements are contained in Letters 4, 5, 9, 13, 14, 15, and 21. In chapter the fourteenth, the Author, in adverting to the sufferings of Christ, puts this question to the disbelievers in the atonement: Whence arose the agony and the interruption of God's presence, which our Lord endured on the Cross, 'but from the necessity that he should *suffer*?'

The answer to which Socinianism is driven,—that Jesus suffered for our benefit, as an example of 'patience and resig-'nation,' is shewn to be worse than futile; and the subject is thus pursued in the present edition.

'The answer here adverted to, is, moreover, as contrary to matter of fact as it is to reason: for, if the doctrine of *satisfaction* be denied, Jesus Christ did *not* present a splendid example of patience and resignation. Compare his behaviour under suffering with that of other martyrs, many, for example, in the third century. *He* suffered for the space of a few hours only: *they* were made to sustain sufferings for days, weeks, months, nay, in some cases, years. *He* suffered the punishment of the cross; *they* have agonized under boiling oil, melted lead, plates of hot iron; or have been broiled for *days* over a slow fire, or shut up in fiercely glowing brazen bulls; or have had their members cut and torn off, one after another, in tedious and barbarous succession. Yet *he* lamented, and *they* triumphed. Is not this infinitely astonishing, upon any other theory of religion than ours? Is it not incomprehensible that the Master of our faith, the "Captain of our sal-"vation," should be abashed and astounded at the sight or even the *contemplation* of death, and that his servants and followers should triumph in the midst of unequalled torments? The one is seized with sorrow even unto death; the others are transported with joy. The one sweats as it were drops of blood, at the approach of death; the others behold a Divine hand wiping off their blood, but not their *tears*, for none do they shed. The one complains that God forsakes him; the others cry aloud with rapture that they behold Him stretching forth his hands to encourage and invite them to him!

'All this cannot be because his bodily torment is greater than theirs; nor can it be, because they have more internal strength and holiness than he has. But it is, because God administers more comfort to them than to him. Yet why so, if Jesus Christ be his "Son in whom he is well pleased?" Why, indeed, but, because he regards him as *our* pledge, having constituted him "a sin-offering for us?"

'Contrast again, the dismal agony of our Lord, with the holy serenity of *Stephen*, or the joyful anticipation of *Ignatius*, or the heroic fortitude of *Blandina*, whose patience outstood the successive labours of a series of tormentors; and then ask—If the approbation of God ordinarily comforts those who suffer for righteousness' sake, could it not much better have consoled Jesus Christ? If the certainty of possessing an eternal life of bliss makes the martyrs leap with joy and exultation when they are about to lose a temporal life: shall not a like certainty, superadded to that of "finishing the work for which his Father sent him into "the world" fill Jesus with joy too? Shall men, who are accustomed to love the earth, rejoice to leave it; and shall Jesus Christ, who loves heaven alone, be smitten with a thousand mortal terrors because he is going thither! How truly inexplicable must all this for ever remain, if the orthodox hypothesis be rejected.' pp. 60—62.

Art. XII. *The Campaign of Paris, in* 1814. *To which is prefixed a Sketch of the Campaign of* 1813. Translated from the French of P. F. F. J. Giraud. 6s. bds. Leigh, London. 1815.

WE have too long deferred our notice of this work. A second Campaign of Paris has already succeeded to that of 1814, and has eclipsed the interest of the first. The public mind, engrossed with the agitations of the present moment, is not to be supposed to have leisure for the calm, philosophic review of the details of past transactions. Uncertain into what form the dissolved and fluctuating elements of political society will subside, we wait with suspense and with the sickness of hope deferred, the final issue of the tremendous conflict.

This volume is absurdly announced in the preface, 'as 'forming a very natural and important sequel to Labaume's '"Narrative of the Campaign in Russia'" Labaume's work gave a detailed account of the various events to which it referred, portrayed numerous and interesting features of national and individual character, and was altogether an original and impressive composition. But the present is nothing more than a tolerably respectable abstract of the gazettes and bulletins, with some few additions afforded by the information easily obtained by a resident on the immediate scene of conflict. Of the desperate and sanguinary contests of Lutzen, Bautzen, Wurchen, Dresden, Wachau, Leipzig, and Hanau, we learn little more than that such battles were fought, and that their ultimate effect was the retreat of Napoleon to the heart of France; in fact, Giraud himself expresses his intention 'merely to take a rapid 'view of the events of the campaign of 1813, and only so far 'as may be necessary to illustrate the influence which they had 'on that of 1814.'

The daring obstinacy of the French leader, hazarding every thing rather than make the slightest concession, was never more strangely exemplified, than in his inflexible determination to maintain himself in Saxony. He had under his immediate command, and in the garrisons of Poland and Germany, certainly not less than five hundred thousand excellent French soldiers, nearly one half of whom had been accustomed to the use of arms and the presence of the enemy. His first, and, perhaps, his greatest error, was the separation of nearly seventy thousand of his best troops, and the loss of their active services, by shutting them up in garrison towns, where they answered no other purpose whatever than that of forming a sort of preparatory school of German militia, of which description of soldiery, the blockading corps were principally composed. His second, and certainly the most destructive mis-

take, was the maintainance of a position much too far in advance, and tenable only in the improbable event of the neutrality of Austria. The battles of Leipzig awoke him from his dream, and the bold and brilliant manœuvres of the Bavarian General Wrede, completed his discomfiture.

So much has been written and extensively read on the subject of the Campaign of Paris, that we shall not detain our readers by a long and critical detail of its less interesting parts, but satisfy ourselves with a rapid glance at its more strongly indicated features. It was begun on the part of Buonaparte, by a repetition of the blunder which had essentially contributed to the loss of the preceding; he locked up a powerful and veteran army of scarcely less than one hundred thousand men, within the walls and gates of the German fortresses, and this first false step, equivalent to half a dozen defeats, he never recovered. At length, the Allied armies poured into France in every direction, Schwartzenberg crossed the Swiss frontier, Blucher advanced from Mayence, Bernadotte and Graham remained in observation. After various minor actions, the French Emperor in person attacked Marshal Blucher's main body at Brienne, and succeeded in forcing his position in its most important point. At Rothiere, he was less fortunate; after a sanguinary conflict his centre was penetrated, and he fell back in disorder upon Troyes, with great loss both of men and artillery.

'It was now evident, that his object had completely failed. He had expected to have surprised the army of Silesia which consisted only of fifty thousand men. He hastened thither with superior forces; and after his first successes, the manœuvres of Blücher compelled him to engage with a considerable part of the united allied armies, who repulsed him without bringing all their divisions into action.' pp. 58, 59.

Napoleon's situation was now extremely critical: defeated and disheartened, his army committed the greatest excesses even in their own country; the Allies were evidently pressing on Paris, and his fortunes appeared altogether desperate. In this crisis, he exerted himself with the most brilliant skill and activity. Profiting by the error of the Allies, whose divisions were separated from each other in the most negligent and unmilitary manner, he began a series of movements which had nearly reinstated his affairs; he first attacked and captured the corps of Alsufieff; he then routed and drove before him the division of General Sacken, and two days afterwards (Feb. 14th) assaulted Blucher at Vauchamp.

'Blucher, who was inferior in cavalry, determined to retreat, and formed his infantry into squares. Our bulletins say that four of these squares were broken in different charges, but the reports of the enemy assure us that we could make no impression upon them. The exaggeration was, here, on their side. Napoleon had detached some cavalry on the rear of the Prussian Marshal, and he was consequently obliged to retire in confusion on the great road to Champ-Aubert.

'At Etoges he found another body of French infantry, which he was obliged to attack, although it was night, in order to continue his retreat. Generals Kleist and Kaufsiewitz forced their passage. Marshal Blücher halted at his first position, rallied at Châlons the corps of Yorck and Sacken, and reinforced himself with the corps of Langeron and Saint Priest, waiting for an opportunity to act again on the offensive.' p. 66.

The statement here, that Blucher retired in disorder, is obviously inaccurate. If he had been thrown into the least confusion, his ruin was inevitable; every thing depended on the firmness of his order, and the steadiness of his march: Buonaparte risked every thing to destroy his opponent; he poured his cavalry on the Prussian masses; he intercepted their march on the *Chaussée* by an able and rapid movement; and finally, he sent forward his light troops to take possession of Etoges, but all was in vain;—the Prussians manœuvred as at a Potsdam review, their squares were impenetrable, their artillery and their bayonets destroyed the French cavalry, and they finally forced a passage through the last barrier which the skill and energy of their antagonist had interposed in the line of their retreat. Let justice, however, be done to the French commander. If Blucher displayed the utmost firmness when entangled in a most dangerous position, he yet owed his safety principally to the unyielding valour of his soldiers; but Napoleon perfectly exhausted the resources of military genius, and if he failed, it was not from any deficiency in his plans, but from the inferior quality of his troops.

On the same day, however, an advantage was obtained by the Allies, in a different quarter, which proved in the event, more than an equivalent for this partial failure. After a successful engagement, the Russian General Winzingerode, entered Soissons. On the 21st, Napoleon appeared on different ground, beat Wittgenstein in the battle of Nangis, and forced the position of Villeneuve, defended by the Bavarian commander Wrede; he afterwards dislodged the Allies from Montereau, and, elated by his successes, *tore* the treaty of Chatillon, and exclaimed—'I shall be at Vienna much sooner than they will be 'at Paris!' In the mean time, the indefatigable Blucher again

advanced towards Paris, driving before him the corps of Marmont; but on the approach of Napoleon in person, he fell back upon Laon, having been previously compelled to retreat from the position of Craone. The battle of Laon terminated in the total defeat of the French who retreated in disorder.

In this situation, apparently hopeless, Napoleon took the resolution of throwing himself into the rear of the Allies. Of this movement, which has been universally represented as the effect of despair, and as altogether absurd and hazardous, we confess ourselves disposed, perhaps erroneously, to entertain a very different opinion. It was rendered ineffectual only by the very unexpected resolution of the Allies—a resolution wholly at variance with their former system of dodging and bush-fighting—to advance on Paris; and it became ruinous to the cause of Buonaparte from the moment that Paris declared against him. Had not France separated herself from him, had the Capital been held merely by military tenure as a conquered city, had Marmont collected the scattered troops and national guards, while the Emperor united the garrisons and national guards in the opposite quarter,—and let it not be lost sight of, that Napoleon rationally calculated upon all this;—it does certainly appear to us that the Allies would have been ultimately reduced to the necessity of regaining the frontier of France, by forcing their way through the French army, increased greatly in numbers, and refreshed by a partial respite from harassing marches and counter-marches.

The defence of Paris was entrusted to Marmont and Mortier, who were able to muster only about five and twenty thousand men, and this small division was probably lessened one half by the fatal battle of Fère-Champenoise, and its disastrous results. There can be no question—and on this point Girand's comments are perfectly judicious—that this battle ought to have been avoided by the two French Marshals. They were, however, left by Napoleon in complete ignorance of his movements, and even supposed themselves virtually in communication with him, until the moment that they were in contact with the enemy. They were, indeed, surprised, and this proves negligence; but if negligence was ever excusable, it was in the present instance.

The account of the battle of Paris is brief, but with the help of the map, very distinct; the defence on the whole was brave and determined, and no post seems to have been abandoned without a contest. The barriers alone remained between the Allies and Paris, and had the city been defended, the defence would have accomplished no other object than the lessening the numbers

of the Allied army, at the expense of the destruction of the French Capital. The charge of treachery, brought by Buonaparte against Marmont, is perfectly ridiculous; and still more ridiculous, if possible, is the truly Gallic gasconade which Marmont published in reply.

In the mean time, Napoleon had been kept in play by the light division of Winzingerode, and the time which might have brought up his army to the defence of Paris, was irrecoverably lost. At Villejuif he first learned the extent of his disasters, and hastened alone to

'preside in person at the defence of his Capital. The route of Troyes being intercepted, he was compelled to take a wide circuit by Sens, and Fontainebleau. This delay did not permit him to arrive at the gates of Paris till the night of the 30th. Thus the difference of a few hours would have infallibly caused the destruction of the city.' p. 110.

The concluding events of the campaign—the capitulation of Paris, the *dechéance* of Napoleon, and the subsequent re-instatement of the Bourbons, are in the familiar recollection of our readers, and receive little elucidation from Giraud. We find in his notes two or three characteristic anecdotes, which we extract.

'Colonel Gérard Lacuée, a young officer of the most brilliant hopes, and Aide-de-camp of Napoleon, had the fidelity to express some interest for General Moreau, and the courage to act contrary to some of the wishes of his master. He was soon afterwards, October 10th, 1805, charged with the attack of the bridge of Günsbourg.

'It was well known that he would never return, for *before the attack* a courier was despatched to Paris with orders to place a seal on his papers' pp. 125, 126.

'When he was asked to employ any one whom he did not sufficiently know, he was accustomed to enquire his age. If the age of the petitioner exceeded forty years, Napoleon dismissed him with this remark, "the mark is out of his mouth."' p. 132.

Some facts are stated in connexion with the expedition to St. Domingo. It is said that a project had been actually formed for surrounding Buonaparte at a review, and putting him to death. The persons implicated in this conspiracy, were especially nominated to commands in that devoted army; and when the minister of the Marine remonstrated against that murderous scheme, the Consul, we are told, inquired impatiently—'What then would you have me do with these sixty thousand scoundrels?'—These *scoundrels*, be it remembered, were his Egyptian and Italian veterans!

Art. XIII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Mr. Sharon Turner has made considerable progress in the Second Volume of his History of England.

Mr. Utterson is preparing for publication, Select Pieces of Early Popular Poetry. The Work is not intended to exceed two Volumes, of the same size as Ritson's "Ancient Popular Poetry," and printed with similar types on drawing paper. Each poem will be ornamented with a wood cut vignette, and to each will be prefixed a short notice. A glossary to the whole will be added.—The Impression will not exceed 250 Copies at the utmost.

The following works will speedily be published. Witt's Recreations, refined and augmented with ingenious Conceites for the Wittie, and Merrie Medicines for the Melancholie: with their new Addition, Multiplication, and Division; or, Wits Recreations, selected from the finest fancies of moderne Muses. Printed from the Edition of 1640, and collated with all the subsequent editions. To which will be added, some Prefatory Remarks and Memoirs of Sir John Mennes, and Dr. James Smith. And Wit Restored, in several Select Poems not formerly Published. London, 1658. Also, Musarum Deliciæ; or, The Muses Recreation, containing several Pieces of Poetique Wit. London, 1656. The Three Works will be printed in Two Volumes. With all the Cuts reengraved by Mr. Bewick.

The Paris Spectator; or, L'Hermite de la Chaussée-D'Antin. Containing Observations upon Parisian Manners and Customs at the commencement of the Nineteenth Century; translated from the French, by William Jerdan; in 2 Vols. 12mo: will appear this month.

Mr. Drakard, of Stamford, has just published, A Guide to Burghley House, near Stamford, the Seat of the Most Noble the Marquis of Exeter.—This Work contains a complete Catalogue of the numerous valuable Paintings and Curiosities usually shewn to the visitor of that noble Mansion: also Biographical Sketches of the Family and other distinguished Portraits; Descriptions of the Historical Works; and a Critique on the peculiar merits, (interspersed with interesting anecdotes, gathered from the most authentic sources,) of the celebrated artists whose works are here collected.—With two fine Plates, 8vo. 12s.—and 4to. with an engraved Title, 25s.

In the Press, and speedily will be published, in one Volume 8vo. The Life and Campaigns of Field Marshal Prince Blucher; enriched with authentic Anecdotes and Biographical Incidents of all the leading characters of both the Confederate and French Armies. Embellished with a fine Portrait, and engraved Plans of the most signal Battles. Translated from the German of General Gneisenau, Quarter-Master-General to Prince Blucher's Army, with considerable Additions. By J. E. Marston, Esq. Of the Hamburgh-Bürger-Guard.

Mr. Richardson will soon publish, in a quarto volume, Illustrations of English Philology, in a critical examination of Dr. Johnson's Dictionary.

Edinburgh Fugitive Pieces, with Letters containing a comparative view of the mode of living, arts, commerce, literature, manners, &c. of Edinburgh, at different periods, by the late Mr. Wm. Creech, will soon appear.

The Rev. W. M. Stirling is preparing an historical and statistical work of the Priory of Inchmahome, in Perthshire, to be illustrated by Engravings.

Dr. Halliday, of Birmingham, is preparing for the press, Observations on a Tour through certain Provinces of Eastern Russia. And he will soon publish, Translations of Professor Frank's Illustration of the Doctrine of Excitability; and of Professor Roeschlaub's Exposition of the Causes of Diseases.

Mr. J. Man has in the press, the Ancient and Modern History of Reading, illustrated by upwards of twenty maps and prints.

An Officer of the Medical Staff, who served in the late campaigns in Spain and Flanders, will soon publish a Poem, of which the battles of Waterloo, Orthes, and Toulouse, will form the principal part.

The Author of the Rejected Odes, and other Pieces, has in the press, Waterloo, an heroic poem, commemorative of that most glorious victory.

Baxteriana, a selection from the works of Baxter, by Arthur Young, Esq. is printing in a duodecimo volume.

The History of the most ancient and honourable Military Order of the Bath, from its first institution to the present time, with a Dissertation on ancient chivalry, is printing in two quarto volumes, illustrated by many engravings.

Dr. Powell will soon publish a new edition, revised and corrected, of his translation of the London Pharmacopœia, with notes, &c.

The Rev. James Gilchrist, Author of Reason the true Arbiter of Language, has a work in the press, entitled The Labyrinth Demolished, or the Pioneer of Rational Philology.

Mr. Brook's "Dissent from the Es- "tablished Church justified by an Ap- "peal to Facts," having been for some time out of print, a *third* and improved edition will appear in a few days.

The Author of the History of the Waldenses has nearly ready for publication a *greatly improved* edition of that Work, enlarged to 2 Vols. 8vo.

The Rev. R. Frost, of Dunmow, is about to publish a Manuscript containing some remarkable Passages in the Life of his venerable Ancestor, the late Mr. William Wiffen, an eminent Minister of the Baptist denomination in London. Written by himself.

The flattering reception which was given to Mr. Robertson Buchanan's "Essays on Millwork," although published under unfavourable circumstances, which prevented the introduction of much useful matter that otherwise might have appeared, induced him to persevere in writing on a subject of allowed practical utility.—The First of those Essays, that "on the Teeth of Wheels," has for a considerable time been out of print; and a new Edition being called for, he proposes, instead of republishing that Essay in its present state, to print a Series of Practical Treatises on Millwork, beginning with a "Treatise on the Teeth of Wheels," which will contain the result of many Years inquiry and experience that have elapsed since he formerly published on this subject.

Subscribers' names are received by Longman, Hurst, Rees, Orme, and Brown, Paternoster-row; and T. Underwood, Fleet-street.

*** The same Author has in the Press, a Treatise on Locomotive Machinery.—Part I. On Machinery for propelling Vessels, especially Steam Boats; and Part II. On Steam Carriages. Illustrated by Plans, Sections of Steam Boats, &c.

Art. XIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Gibbons's Memoirs of eminently Pious Women. A new Edition, edited by the Rev. Samuel Burder, A.M. 3 vols. 8vo. 1l. 16s. boards.

*** Vol. III. may be had to complete the former Edition of Gibbons, price 15s.

A Narrative of the late Mr. W. D. Sandys, of Trinity College, Cambridge. foolscap 8vo. 2s. sewed.

Memoirs of the Life of the late Rev. Richard Price, LL.D. F.R.S. By William Morgan, F.R.S. 8vo. 6s. bds.

CLASSICAL LITERATURE.

Lexicon Græco-Prosodiacum. Auctore T. Morell, S.T.P. Olim vulgatum Typis denuo Mandavit, etc. etc. etc. Edv. Maltby, S.T.P. A new and improved Edition, with two highly finished Engravings of the present Editor and Dr. Morell, royal 4to. 5l. 5s. bds.

CHEMISTRY.

Chemical Essays on various Subjects, principally relating to the Improvement of the Arts and Manufactures of the British Dominions, with 23 Engravings.

By Samuel Parkes, F.L.S. Member of the Geological Society, Author of the Chemical Catechism. 5 Vols. 18mo. 2s. bds.

EDUCATION.

The New Latin Primer; or a Companion to Latin Grammars; in three Parts. I. Contains Regular Nouns, Adjectives, Pronouns to be declined, and Verbs to be conjugated, according to the Examples of those Parts of Speech in the Accidence. II. Contains the Exceptions to the three Special Rules for the Genders: and the Irregulars in Declension and Conjugation so arranged as to be well understood and retained. III. Exhibits such irregular Declensions and Conjugations at length, as are not usually found in School Grammars. By Joseph Guy, Jun. Author of the English School Grammar. 18mo.

A Compendium of Geography, for the Use of Schools, Private Families, &c. By Richard Mangnall, 12mo. 9s. bound.

FINE ARTS.

A Series of Illustrations to the Lord of the Isles, a Poem, by Walter Scott, Esq. engraved after Designs by R. Westall, Esq. R. A. in the first style of excellence. Price in quarto, Proofs on French Paper, 1l. 16s.; Prints in 8vo. 18s.; and with the Poem, in 8vo. 1l. 12s. boards. Proof Impressions, on India Paper, price 2l. 12s. 6d.

HISTORY.

An Historical Account of the Episcopal See and Cathedral Church of Salisbury. By William Dodsworth. Illustrated by 21 Engravings, royal 4to. 3l. 13s. 6d. Imperial 6l. 6s.

A Chronological Abridgement of the History of England, its Constitution, and Laws, from the Norman Conquest to the Revolution of 1688. 8vo. 10s. 6d. boards.

MISCELLANEOUS.

Vathek. In the Original French.—By Mr. Beckford. Crown 8vo. 10s. 6d. boards.

Essais sur la Litterature Française. Imprimés à Paris, 1815. 3 Vols. 1l. 4s. sewed.

Memoirs of an Old Wig. post 8vo. 7s. boards.

Reasons for the Establishing of a Registry of Slaves in the British Colonies, being a Report of a Committee of the African Institution. Published by Order of that Society. Price 3s.

Special Report of the Directors of the African Institution, made at the Annual General Meeting, on the 12th of April, 1815, respecting the Allegations contained in a Pamphlet entitled, "A Letter to William Wilberforce, Esq. &c. by R. Thorpe, Esq. &c."

Considerations on the Marriage Laws; particularly in reference to the Case of Desertion. 8vo. price 12s.

A Treatise on the economy of Fuel, and management of Heat, especially as it relates to heating and drying by means of Steam. By Robertson Buchanan, Civil Engineer. 8vo. price 12s.

The Invisible Hand. A Tale. price 5s. boards.

NATURAL HISTORY.

An Introduction to Entomology; or, Elements of the Natural History of Insects. By the Rev. William Kirby, B.A. F.L.S. And William Spence, Esq. F.L.S. Vol. I. 8vo. 18s. boards. Illustrated by coloured Plates.

POETRY.

Poems, by William Cowper, of the Inner Temple, Esq. Vol. III. Containing his posthumous Poetry, and a Sketch of his Life, by his Kinsman, John Johnson, LL.D. Rector of Yaxham with Welborne, in Norfolk. Printed uniformly with the two former Volumes.

The Minor Poems of Robert Southey, Esq. Poet Laureat. 3 Vols. foolscap 8vo. 18s. bds.

The Feudal Hall: a Poem. By Agrestis. 8vo. price 4s.

Monthermer, a Poem. By Edward Quillinan, Esq. of the Third Dragoon Guards. 8vo. 9s. boards.

THEOLOGY.

Lectures on Ecclesiastical History; to which is added, An Essay on Christian Temperance and Self-Denial. By the late George Campbell, D.D. Principal of Marischal College, Aberdeen. With some Account of the Life and Writings of the Author, by the Rev. George Sterne Keith. Keith Hall, Aberdeenshire. 2 vols. 8vo. Second Edition. Price 1l. 1s. boards.

Messiah's Advent; or, Remarks on the Moral Tendency of the Doctrine of Christ's Manifestation in the Flesh. By Samuel Chase, 8vo. 10s. 6d. bds.

Discourses on the Principal Points of the Socinian Controversy. By Ralph Wardlaw, Minister of the Gospel, Glas-

gow. The second Edition. 8vo. 12s. boards.

Tracts on the Origin and Independence of the Ancient British Church; on the Supremacy of the Pope, and the Inconsistency of all Foreign Jurisdiction with the British Constitution; and on the Differences between the Churches of England and Rome. By Thomas Burgess, D.D. Lord Bishop of St. David. To which is prefixed a Map, shewing the Limits of the Church of Rome at the end of the Fifteenth Century. The second Edition, with Additions. 8vo. 9s. boards.

A Third Address to Persons calling themselves Unitarians, on Mr. Belsham's Inaccuracies, on the false Foundations of Unitarianism, and on the means employed to support it. Recommended to the Perusal of Unitarian Societies. By the Bishop of St. David. price 6d.

An Exposition of the Epistle to the Hebrews, with Preliminary Exercitations. By John Owen, D.D. 7 Vols. 8vo. 3l. 13s. 6d. royal Paper, 5l. 5s.

Discourses on the Evidence of the Jewish and Christian Revelations, with Notes and Illustrations. By Sir Henry Moncrieff Wellwood, Bart. D.D. F.R.S. Edinburgh. 8vo. 12s. boards.

Sermons on Subjects chiefly Practical; with Illustrative Notes, and an Appendix, relating to the character of the Church of England, as distinguished both from other Branches of the Reformation, and from the Modern Church of Rome. By the Rev. John Jebb, A.M. Rector of Abington, in the Diocese of Cashell. 8vo. 10s. boards.

Twelve Lectures on the Prophecies relating to the Christian Church, and especially to the Apostacy of Papal Rome, preached in the Chapel of Lincoln's Inn, from the Year 1811 to 1815, being the Ninth Portion of those founded by the Rt. Rev. William Warburton, Lord Bishop of Gloucester. By Philip Allwood, B.D. Fellow of Magdalen College, Cambridge. 2 Vols. 8vo. 1l. 4s. bds.

The Church in Danger: a Letter to the Earl of Liverpool, &c. &c. By the Rev. Richard Yates, B.D. F.S.A. 8vo. 5s. bds.

The Third and last Volume of Practical Sermons for every Sunday in the Year; containing that of the Eighth Sunday after Trinity to the Twenty-fifth inclusive: to which is added, a 58th Sermon for any Saint's Day that may fall on a Sunday. 12mo. price 5s. 6d.

A Letter to Philo, in Answer to his Objections against "An Essay on Faith and Works." By the Author of that Essay, the Rev. James Beresford, A.M. Rector of Kibworth, Leicestershire, Price 2s.

The Biblical Cyclopædia; or Dictionary of the Holy Scriptures. By William Jones. Part II. with Maps and Plates, price 7s. 6d.

A Brief Answer to the Charge against the Bible Society, recently delivered at Bedford. By the Lord Bishop of Lincoln.

TO CORRESPONDENTS.

The Eclectic Review for September is intended to contain the following Articles. *Park's* Journal of a Mission to the Interior of Africa; Charlemagne, by *Lucien Buonaparte*; *Yeats's* on Hydrocephalus; *Porson's* Adversaria; *Butler's* Mathematics; *Grinfield's* Poems; *Thomson* and *Orme's* Historical Sketch of Translations; the Conclusion of the Articles on *Lacretelle's* Histoire de France, and *Campbell's* Travels; with some minor Articles.

*** Literary Notices cannot be inserted, unless sent before the 20th of the month.

THE

ECLECTIC REVIEW,

FOR SEPTEMBER, 1815.

Art. I. *The Journal of a Mission to the Interior of Africa, in the Year* 1805. By Mungo Park. Together with other Documents, official and private, relating to the same Mission. To which is prefixed an Account of the Life of Mr. Park. 4to. pp. 350. Price 1l. 11s. 6d. Murray. 1815.

UNMINGLED regret, it might easily be supposed, would be the only sentiment in the civilized world, for the fate of this traveller. Yet a little reflection induces us to believe that the event may have imparted much gratification to a few persons in this country, and to many in other countries. It may well be believed, and indeed would be idle to doubt, that in a great rival nation, as ambitious of superiority in adventure and discovery as in arms, many cultivated men have enough of the meanness of patriotism, to be glad of the failure, even by a tragical catastrophe, of an enterprise, the success of which would have made so very signal an addition to the already established pre-eminence of the English in the recent achievements of discovery. They will be glad that it is not yet certain that the darkest of unknown regions is to be revealed by an Englishman.

Even in England there may be persons who feel quite as much complacency as regret at the fatal frustration of Park's last grand enterprise. There cannot fail to be in the nation some ardent youthful spirits, stung by the ambition (and ambition is essentially and infinitely selfish) to distinguish themselves as the explorers of the unknown tracts of the earth. To some of these aspirants central Africa is likely to be an object of the most covetous enthusiasm. They will often glance with an impassioned eye over the map, in which the most presumptuous

geographers have been forced to leave that region blank; they will exult to see the acknowledgement so implied; will be glad that thus far climate, barbarism, or death, has kept one vast domain totally sacred from all intrusion, a scene for discoveries that even conjecture dares not anticipate; and will sometimes venture to assume, with a kind of fierce emotion, that that immense unknown track is destined to open its darkness to their victorious invasion. This, in a considerable measure, was what the last enterprise of Park threatened to accomplish; and had he accomplished it, he would have left hardly the possibility to any other adventurer of an achievement of equal splendour. It is very possible that, perceiving this, there are some minds that are pleased the great exploit remains yet to be performed, and therefore are not, on the whole, sorry for the fate of the man who seemed so much nearer than any other man to condemning all competitors and successors to subordinate honours.

It is difficult for imagination to conceive a project of a more commanding, or, to a daring and contemplative spirit, a more attractive aspect, than that which Park returned to Africa resolved to execute, or perish in the attempt. It was perfectly new, and it was vast, to sublimity. It combined, in a singular manner, a definiteness of principle with a boundlessness of scope. Nothing could be more precise than the law of its execution, to follow with undeviating fidelity the course—indeed to go with the stream—of a noble river, the direction of which had been perfectly ascertained, to a great distance, by the traveller himself: but then, no man could tell him whither this river was to carry him, in what wilderness of lakes or sands it might desert him, or into what ocean it might with the pride of accumulated waters bear him down. On any hypothesis, immensity of scene was before him. If, like a mysterious spectre, leading by irresistible fascination, to vanish at last from the charmed pursuer in some remote and strange situation, this river should take him to the very central depth of the continent, and there losing its current, abandon him to look round on an unmeasured extent of unknown territory, and deliberate doubtfully on the possibility of ever making his way to its limit on any side, through deserts and barbarous tribes,—he would be almost in the state of a man thrown on another planet. If there were any possibility that the Niger might at last prove to be the Nile, the enterprise would have a character of magnitude quite stupendous, and harmonizing well with that of the temples and the pyramids, which he might be sure that no contemplative beholder had ever arrived at by so marvellous a journey, or with a more elated consciousness of heroic adventure. Or if, according to his own expectation, this mysterious stream should be found, at a remote distance in the interior, to turn to the south, directly

transverse the torrid zone, and bring him out into the Atlantic Ocean beyond the equator,—in that case, besides verifying a favourite speculation, besides pervading the profoundest obscure of that forbidding continent, and surveying scenes which no civilized human being had ever looked on before, he might expect, in approaching the *Montes Lunæ*, or Mountains of Kumri, and passing through a labyrinth of awful chasms among them, to behold some of the grandest appearances on the globe. And all the while, the peculiar circumstance of seeking an unknown outlet instead of an unknown source, would give the high advantage of having the stream growing more magnificent, of having an augmenting majesty and tumult, and as it were triumph of waters, instead of tracing out a stream fast shrinking into insignificance, and sometimes involving the explorer in a perplexity arising from several confluent brooks of apparently equal pretensions.

Such, in its combination of certainties and uncertainties, is the splendid and romantic project which Park was NOT appointed to accomplish, and which remains for some more favoured, though certainly not more courageous and persevering mortal;—for in this respect it may very safely be asserted that Park displayed the utmost of which man is capable. It may be that the appointed hero is already beginning to be absorbed in wild and undefined imaginations and purposes of enterprise; or possibly his infantile projects do not yet aim far beyond the rivulet or wood within sight of the paternal residence. Whoever he may be, he will have to consent to some tributary deduction from his honours (a deduction which, if he is a worthy rival of Park's moral dispositions, he will most cheerfully yield) in acknowledgements to the memory of Park, for the incalculable advantages furnished in aid of the enterprise by Park's discoveries and instructive experience.

A very great share of public interest attached to him in his departure for his last perilous undertaking; and it was not till long after any period within which, in the event of his success, we ought to have received him back, or received some satisfactory explanation of causes delaying his return, that his friends and the public could submit to be convinced of a fatal termination. But all doubt being now past, indeed for a great while back, it is with propriety that the very imperfect information possessed,—all that is likely ever to be obtained,—should be given to the public, and given in a mode calculated to serve in some degree the interests of Mr. Park's family. This consideration will most entirely preclude any ungracious remark on the price of the volume, as compared with the quantity of its contents; especially when it is understood that the publisher has acted (though no particulars are stated) in a highly liberal

manner on the occasion. It is fair also to say that, considering the large and handsome map, the volume is not dearer than many that are continually coming before us. We presume there will shortly be an edition in octavo.

The publication takes place under the direction of the African Institution, and comprises a memoir of the life of Park—a brief journal which was transmitted by Park officially to the Secretary of State, detailing the events of the expedition as far as Sansanding, as advanced a position, within a trifle, on the Niger, as he had reached in his former journey—a journal of Isaaco, the native African, a Mandingo priest, who had acted as Park's guide to Sansanding, and was sent, in 1810, by the governor of Senegal, to ascertain the traveller's fate—several private letters of Park, written during the expedition—and an appendix of geographical discussions.

The biographical portion of the volume, forming nearly a third part of it, is by an unavowed author, and is distinguished by intelligence, clearness, and unaffectedness. As there was very little for record in the life of Park, besides the facts connected with his two grand undertakings, it was inevitable for the memoir to turn very much on his history as a traveller; but that history is epitomized and commented on in so very judicious and compressed a manner, that every reader will regard this brief and lucid review, with its collateral discussions, as a valuable addition to the journals themselves.

It is not generally known, nor would be supposed, that Park was hardly twenty-four years old at the time he entered the Gambia, as the commencement of his first great enterprise. He was born near Selkirk, on the 10th of September, 1771. His father, a farmer, was, it seems, remarkably exemplary, even among his countrymen of North Britain, for his attention to the education of his numerous family. Mungo was distinguished from childhood by his love of books and his indefatigable application. His father designed him for the Scottish Church, but acquiesced in his own ultimate choice of the medical profession, in pursuance of which he was apprenticed to a respectable surgeon with whom he resided several years, still applying a portion of his time to classical studies, from which he passed in due time to the medical course in the University of Edinburgh. He then went, in search of employment, to London, where, by means of an excellent and scientific friend and relative, he was introduced to Sir Joseph Banks, through whose interest he obtained the appointment of assistant surgeon to the Worcester East Indiaman, in which he sailed for Bencoolen in Sumatra, in February, 1792. On his return he was received with great kindness by Sir J. Banks, who was one

of the most active and leading members of the African Association, which had been formed in 1788, for the purpose of promoting discoveries in the Interior of Africa, and was just at this time looking out for a man to supply the place of Major Houghton, who had perished at a far inland part of that continent, in the endeavour to execute his commision to 'explore 'the course of the Niger, and to penetrate, if possible, to Tom-'buctoo and Houssa.' Under the grave and regular exterior of his character, Park had a passion for bold adventure, which had been waiting for a decided direction and a great occasion. This attempt on Africa was probably one of the first things presented to his imagination on his return, and as soon might fire and sulphur have come together without effect.

'There was nothing in Park's previous studies which had particularly led him towards geographical pursuits; but he had a general passion for travelling; he was in the full vigour of life; his constitution had been in some degree inured to hot climates; he saw the opportunities which a new country would afford for indulging his taste for Natural History: nor was he insensible to the distinction which was likely to result from any great discoveries in African geography. Having fully informed himself as to what was expected by the Association, he eagerly offered himself for the service; and after some previous enquiry into his qualifications, the offer was readily accepted.' p. x.

His return to England was about the end of the year 1797, and his account of his travels was published in the Spring of 1799. After stating in a clear and summary manner the account of Park's discoveries, and assigning to him a very high rank, on every account, among the persons who have enlarged our knowledge of the earth, the biographer adverts with regret 'to 'two circumstances unfavourable to his memory, connected 'with the history of the publication of his book; 1st. an opi-'nion which has prevailed that Park was a supporter of the 'cause of Slavery, and an enemy to the Abolition of the African 'Slave Trade; and 2ndly, a report, equally current, that the 'Travels, of which he was the professed author, were com-'posed, not by Park, but in a very considerable degree by 'Mr. Bryan Edwards.' There is a very sensible and honest discussion, at considerable length, of these imputations. The result is a conclusion, not at all a doubtful one, that the actual composition of the book was in a great measure the work of Mr. Edwards; and that he did, by the weight of his acknowledged ability and character, his activity and consequence in the affairs of the African Association, and his friendly attention to Park, then so young a man, exert a certain influence over his sense of duty with respect to the question of the Slave

Trade, to the extent of persuading or beguiling him to allow in his book a mode of expression and implication capable of being quoted with complacency and even triumph by the opponents of the Abolition, even while his relation of facts, which he could not suffer to be perverted, was cited with great confidence and effect by its advocates, and while his opinions, according to the assurances subsequently given to the biographer by persons intimately acquainted with them, were decidedly hostile to the Slave Trade. The biographer observes, as if in exculpation of Mr. Edwards, that probably his influence and management were not exerted to a greater extent than would ordinarily be done, in equivalent circumstances, without consciousness of improbity, by the strenuous partisans of any cause. It may be so; but then so much the worse for human nature.

The statement in apology for Park himself, may properly be quoted.

'The fair result of the foregoing inquiry, relative to Park's opinions with regard to the Abolition, appears to be shortly this; that he was at no time the friend or deliberate advocate of the Slave Trade; but that his respect and deference for Mr. Edwards led him, in a certain degree, to sacrifice his own opinions and feelings upon that subject; and that he became, perhaps almost unconsciously, the supporter of a cause of which he disapproved. That he should have been under any temptation to suppress or soften any important opinion, or to deviate in any respect from that ingenuousness and good faith which naturally belonged to his character, is a circumstance which cannot be sufficiently lamented. But if there are any who feel disposed to pass a very severe censure upon Park's conduct, let his situation at the time he was preparing his Travels for the press be fairly considered. He was then a young man, inexperienced in literary composition, and in a great measure dependent, as to the prospects of his future life, upon the success of his intended publication. His friend and adviser, Mr. Edwards, was a man of letters and of the world, who held a distinguished place in society, and was, besides, a leading member of the African Association, to which Park owed every thing, and with which his fate and fortunes were still intimately connected. It is difficult to estimate the degree of authority with which a person possessing these advantages, and of a strong and decisive character, must necessarily have had over the mind of a young man in the situation which has now been described. Suggestions coming from such a quarter, must have been almost equivalent to commands; and instead of animadverting very severely on the extent of Park's compliances, we ought perhaps rather to be surprised, that more was not yielded to an influence which must have been nearly unlimited.' p. xxvi.

Though the inconceivable toils, hardships, and perils, of the first expedition, had not worked, perhaps even in the smallest de-

gree, the spirit of adventure out of Park's constitution, he suffered himself to fall for a while into the quiet course of ordinary life. After the publication of his book, he married in the summer of 1799; though at some part of the same year he appears to have had an ineffectual negotiation with government relative to some public appointment in the colony of New South Wales; and a letter in the following year, to Sir J. Banks, shews he was vigilantly waiting for an opportunity to throw himself into pursuits the most widely erratic from the little orbit of a domestic and professional life. It was under all the unfavourable influences of such indulged imaginations that, in the autumn of 1801, he took a residence at Peebles, for the purpose of practising in his profession as a surgeon. In this situation and employment, however, he had acquitted himself with diligence, and an exemplary attention and kindness to the poor, for about two years, 'when he received a letter addressed to him from the office of the Colonial Secretary of 'State, desiring his attendance without delay.' Another attempt on the Interior of Africa had been resolved on; and 'the 'principal details of the intended expedition had been fully con-'sidered, and in a great measure arranged, before the applica-'tion was made to him.' Some little civility was to be observed (and indeed the kindness of his nature would make it somewhat more than civility) in consulting his friends, and for that purpose he returned to Scotland after the interview with the Secretary; but his determination was taken.

'The object of his ambition was now within his grasp. He hastily announced to Lord Hobart his acceptance of the proposal; employed a few days in settling his affairs and taking leave of his friends, and left Scotland in December, 1803, with the confident expectation of embarking in a very short time for the coast of Africa. But many delays were yet to take place previously to his final departure.'

The termination of Mr. Addington's ministry threw all into uncertainty, the expedition was suddenly countermanded at Portsmouth after part of the troops destined for the service were actually on board, and Park was informed there would be no possibility of sailing before September, 1804. As we are prepared by the melancholy event to regard him, from the outset, as a lost man, to whom, unhappily, the greater or less degree of accomplishment for his undertaking was in fact of little consequence, there is no satisfaction in saying what beneficial consequences might otherwise have resulted from this mortifying delay, which afforded him time to make a very considerable proficiency in the Arabic language under the instruction of a native of Mogadore, then in London, whom he

took with him to Scotland for this purpose. During the same interval he employed himself with great diligence in acquiring a familiar use of astronomical instruments.

He drew up, at the desire of Lord Camden, then become the Colonial Secretary, a memoir explanatory of his own conceptions of the most effectual mode of executing the project of which the general lines were indicated to him, of his estimates of the prerequisite means and appointments, and of his expectations as to the geographical course and termination of the adventure. The last part is particularly interesting, by the confidence with which he avows, and the very strong reasons by which he justifies, his anticipation that the Niger would be found to run at length to the south, and discharge itself into the Atlantic Ocean; that in fact it would prove to be the river slightly known, and not in the least celebrated, under the name of the Zaire, or Congo; one of the grandest rivers, nevertheless, in the world, as he brings testimony to prove. It was most necessary that the reasons for expecting such a direction and termination of the river should be strong, as his hopes of ultimate safety and success rested almost wholly on this presumption. We transcribe his own words.

'To return by the Niger to the westward, [in the event of the river losing itself in the central lakes or sands of the continent,] he apprehends would be impossible: to proceed to the northward equally so; and to travel through Abyssinia extremely dangerous. The only remaining route that holds out any hopes of success, is that towards the *Bight of Guinea*. If the river should take a southerly direction, Mr. P. would consider it as his duty to follow it to its termination; and if it should happily prove to be the river Congo, would there embark with the troops and negroes on board a slave vessel, and return to England from St. Helena, or by way of the West Indies.'

He justly regretted having to expend in England so much of the patience he was sure to have occasion enough for in Africa. Month after month the expedition was detained, after all its arrangements, practicable in England, were determined, and might have been executed in a trifle of time. What Park felt at this delay was something very different from the mere fretfulness of an eager man, and the delay itself was much more, as the event proved, than simply so much loss of time.

'It was to be expected that the mission might be sent out immediately, or with very little delay. This, indeed, was an object of great importance, considering the advanced time of the year; it being obvious that if the expedition should be detained for any considerable time, it might have the effect of postponing the journey into the interior to the period of the rainy season, and thus, perhaps,

of rendering the whole plan abortive. Fully aware of this danger, Park was anxious and earnest to obtain the necessary orders from the several public departments. But, partly from unforeseen circumstances, and partly from official forms and the pressure of business deemed of greater importance, he was destined to experience a long succession of delays; which, though certainly unintentional, and perhaps in some degree unavoidable, were ultimately productive of very unfortunate results. Nor was it till after waiting two months, (a period of great uneasiness and mortification,) that he received his official instructions; after which nearly another month elapsed before he could set sail from England.' p. liii.

By the time the reader is informed of the ultimate consequences of these delays, he will think the language here employed in recording it, and partly suggesting an explanation of it, marvellously forbearing. But certainly any other than such a language is rendered quite unnecessary by a few sentences in a letter of Park himself to that same noble Secretary of State, written at Sansanding, the last place whence any communication was received from him, not in a querulous strain, but doubtless with certain deep and most imbittered feelings and recollections,—which, however, the receiver might not deem it any part of his official duty to understand.

'Your Lordship will recollect that I always spoke of the rainy season with horror, as being extremely fatal to Europeans; and our journey from the Gambia to the Niger will furnish a melancholy proof of it. We had no contest whatever with the natives, nor was any one of us killed by wild animals, or any other accidents; and yet I am sorry to say that of forty-four Europeans who left the Gambia in perfect health, five only are at present alive, viz. three soldiers, (one deranged in his mind,) Lieutenant Martyn, and myself.' p. lxxx.

On the 30th of January, 1805, Park sailed from Portsmouth, accompanied by his brother-in-law Mr. Alex. Anderson, Mr. Scott, appointed draughtsman to the expedition, and four or five artificers from the dock-yards. He was to touch at St. Jago, one of the Cape Verd Islands, to purchase asses, and then proceeding to Goree, he was empowered to enlist for the expedition any number, not exceeding forty-five, of the garrison of that place. For the purpose of due authority he had the brevet commission of captain in Africa, and Mr. Anderson that of lieutenant. A short series of Park's letters is given, to carry the narrative forward to the arrival at Kayee, that station on the Gambia whence the expedition was to proceed by land to the Niger. Unless our memory deceives us, no reason is intimated for his not retaining of the men in his

service considerably further up, to Fattatenda, which is the place named for debarkation in his sketch of the project, and which he states to be five hundred miles up the Gambia. We observe that the course of this river, as laid down in the large map at the beginning of the volume, comes very nearly in contact with the route by land at the distance of about another five hundred miles inland, at a point little short of half way to that where the expedition fell in with the Niger; indeed the journal mentions this approximation to have been within eight miles. In any future project of a similar kind this circumstance will come into view, under a question of what is the greatest advantage possible to be taken of this important stream. In Africa, beyond all other parts of the world, water extorts so exorbitant a tribute of respect, and so nearly approaching to worship, that it may very fairly, in return, have its utmost faculties of utility put in requisition.

The letters written just previously to the commencement of the journey over land, are marked by expressions of a confidence of which it is impossible to know how frequent or how long were the intermitting moments; and which was avowedly founded on what proved a very mistaken calculation of the length of time in which it would be practicable to reach the Niger, and an equally erroneous estimate of the Goree troops composing the substance of the expedition. He thus writes from Kayee, on the day preceding that of his setting forward.

'Every thing at present looks as favourable as I could wish, and if all things go well, *this day six weeks* I expect to drink all your healths in the water of the Niger. The soldiers are in good health and spirits. They are the most *dashing* men I ever saw; and if they preserve their health, we may keep ourselves perfectly secure from any hostile attempt on the part of the natives. I have little doubt but that I shall be able, with presents and fair words, to pass through the country to the Niger: and if once we are fairly a float, *the day is won.*' p. lxiii.

This letter is dated April 26th, and it was not till the 19th of August that he came once more in sight of the Niger. As to the quality of the troops, we are reduced to take as authority the judgement which the biographer appears to found on special information.

'It was not to be expected that troops of a very superior quality could be furnished from a regiment which had been serving for any considerable time at a tropical station such as Goree. But there is too much reason to believe that the men selected on the present occasion, notwithstanding the favourable opinion of

them expressed by Park, and although they were the best that the garrison could supply, were below the ordinary standard even of troops of this description; and that they were extremely deficient both in constitutional strength and vigour, and in those habits of sobriety, steadiness, and good discipline, which such a service peculiarly required.

'But besides the indifferent quality of the troops, there was another and more serious cause of alarm. Park was about to enter on this expedition, not actually during the rainy season, but with a great probability of being overtaken by it in the course of his journey; and with a positive certainty of encountering in the mean time, not only the great tropical heats, but also the *tornadoes*, or hurricanes, which always precede and follow the rainy season. These hurricanes, of which no idea can be formed from the experience of our temperate climates, occur more frequently, and with more violence, as the rainy season approaches; and are attended with considerable inconvenience, and occasionally with danger, to caravans travelling at that season.'

It is observed by the biographer that, though deceived in the quality of his troops, Park had infallible certainty as to the approach of the rainy season; but, in a very few words, the case is forcibly stated in excuse, or rather in vindication, of his decision to risk the perils of an immediate prosecution of the enterprise, in preference to remaining seven months inactive on the coast in order to be quite clear of the rainy season. It is in vain to lament that he could not think himself justifiable in suffering such a delay to be interposed.

The first days, and even hours, of the journey by land, afforded them some little experience of difficulties which were to thicken on them as they advanced; especially with respect to the asses, which had not, it seems, been accustomed to burdens. On one of the days, within about a week of their departure from Kayee, it was by a great and fatiguing exertion that they cleared eight miles. 'Many of the asses 'lay down on the road; others kicked off their bundles.'

At Jindey Mr. P. took an opportunity of informing himself, by an inspection of all its stages, of the whole process of dyeing cotton of a fine blue colour with the leaves of the indigo plant. At Madina, the capital of the kingdom of Woolli, he had to encounter the shameless extortion of his Majesty, and his court, consisting of a crew of princes and ministers, and including even a personage called 'the 'King's chief Slave;' to all of whom presents were to be made, or rather direct duties, of arbitrary and authoritative imposition, were to be paid. Nothing is more earnestly desired by the reader, at almost every stage, and nothing appears more evidently and absolutely indispensable in any future expe-

dition of similar object, than an imposing military force, of perhaps several hundred men, which should empower the leader to meet all these royal and subaltern rascals with an aspect and tone of confidence justified by what shall appeal directly to their senses. He might then repel with scorn their arrogant demands, if they presumed to make any such, and give a character of voluntariness and dignity to such presents, concessions, or compromises, as he might judge it prudent to make. The insolence and exaction experienced by Park in this early stage, and from one of the inferior of the petty sovereigns, affords a quite sufficient commentary on his opinion, as quoted above from a letter written at Kayee: 'If the soldiers preserve their health we may keep ourselves 'perfectly secure from any hostile attempt on the part of the 'natives.' A force that would not suffice, by its very appearance, to repress the undisguised and fearless wantonness of rapacity, could afford no security to life itself; no security against direct violence; besides that, in a very long inland adventure, a continued series of extortions and depredations must come in the end to the same fatal result as direct hostility, by despoiling the travellers of the means of traffic and subsistence. If we could read this journal unapprised that all the Author's wants terminated soon after the date of its conclusion, we should feel great solicitude and alarm at the idea of the state of destitution to which, at this rate, he would be likely to be reduced about the time of his reaching the remotest distance from the ocean and all resources. Never, then, let another explorer of the interior of Africa be put at the mercy of the barbarous chieftains, and their gangs, and their hordes, especially the Mahomedans. Let the successor of Park have to shew such a plentiful quantity of steel, and fire, and intrepid European visages that the dastard shall uniformly get uppermost in the spirits of all these Moorish miscreants; an effect which is sure to follow from a proper demonstration; for there is nothing in which these true believers so little resemble the first followers of the Prophet, as in the intrepidity which becomes but the more elated at menace and danger.

It was far enough from being the shreds of royalty alone that thought themselves entitled to treat the party with insolence. Long before Mr. P. had reached the metropolitan city of Madina, he had been intercepted by a little drunken Slatee* of a village, with an interdiction of his progress till

* This denomination, of so frequent occurrence in Park's narrations, is explained—a 'free black merchant, often a trader in 'slaves.'

payment of a certain exorbitant impost, the partial remission of which was not obtained without an irksome dispute and negotiation.

A few stages forward from Madina there was an amusing but somewhat mortifying contest for water, at the well of a village, where the women had determined they should have none without paying for it, and had been many hours lalouring with their calabashes to exhaust the well. By a little stratagem the soldiers at last secured as much as was wanted. At the next village they had nearly got into a quarrel with the chief man, by plucking and eating some fruit from trees on which a *toong*, a kind of magical spell, was permanently put till there should be a famine of the other kinds of subsistence. On the 15th of May they touched the Gambia, for the last time, at a place where it 'swarmed 'with crocodiles.' 'I counted,' says Mr. P. 'at one time, 'thirteen of them ranged along shore, and three hippopotami. 'The latter feed only during the night, and seldom leave 'the water during the day; they walk on the bottom of the 'river, and seldom shew more of themselves above water than 'their heads.'

At Bady, the residence of a chief who affects a kind of independence of 'his Sovereign,' as the fashionable phrase is, the party were very near being forced into direct hostility, by this fellow's seizing first the guide's horse, and then the guide himself, with a confident defying insolence, which, in shewing how little he dreaded our traveller's escort, gave nearly the true estimate of the practical value of so slender a force for such an expedition.

Traces of the frequentation of elephants and lions were obvious in various places; but these were comparatively harmless foes; a much more efficient kind of enemy was awaiting the arrival of the caravan at a creek near Doofroo.

'We had no sooner unloaded the asses at the Creek, than some of Isaaco's people, being in search of honey, unfortunately disturbed a large swarm of bees near where the coffle had halted. The bees came out in immense numbers, and attacked men and beasts at the same time. Luckily most of the asses were loose, and galloped up the valley: but the horses and people were very much stung, and obliged to scamper in all directions. The fire which had been kindled for cooking being deserted, spread, and set fire to the bamboos; and our baggage had like to have been burnt. In fact, for half an hour the bees seemed to have completely put an end to our journey. In the evening, when they became less troublesome, and we could venture to collect our cattle, we found that many of them were very much stung and swelled about the head. Three asses were missing;

one died in the evening, and one next morning; and we were forced to leave one at Sibikillin; in all six: besides which, our guide lost his horse, and many of the people were very much stung about the face and hands.' p. 37.

But man, after all, *man*, is worse than all other plagues. Our Author's next rencounter was with another villain of a chief, of the name of Mansa Kussan, whose rapacity wanted but just a trifle more power to have put an end to the expedition at once, without even so much delay as was required for the piece of hypocrisy which he amused himself by playing off on the traveller.

The asses were fast wearing out, and one or two men had died, victims, apparently, of the fatigue and the climate, before the commencement of the rains, of the near approach of which the party began to have the most unequivocal omens, especially a quick succession of tornadoes, with thunder and lightning. The presages conveyed in the effects of the one which happened at the time of the arrival at Shrondo, were of a nature to alarm and even appal, at such a stage of such an enterprise, the most sanguine and intrepid adventurer.

'The tornado which took place on our arrival, had an instant effect on the health of the soldiers, and proved to us to be the *beginning of sorrow.* I had proudly flattered myself that we should reach the Niger with a very moderate loss; we had had two men sick of the dysentery; one of them recovered completely on the march, and the other would doubtless have recovered had he not been wet with the rain at Baniserile. But now the rain had set in, and I trembled to think that we were only half way through our journey. The rain had not commenced three minutes before many of the soldiers were affected with vomiting; others fell asleep and seemed as if half intoxicated. I felt a strong inclination to sleep during the storm; and as soon as it was over I fell asleep on the wet ground, although I used every exertion to keep myself awake. The soldiers likewise fell asleep on the wet bundles.'

'Twelve soldiers sick,' is the entry immediately ensuing in the journal to this statement.

In a meadow near Shrondo, there are a great number of pits dug, like wells, for the purpose of obtaining gold, some particles of which Park saw detected, by a quick washing process which he describes, in some handfulls of gravel dug from one of these pits. The particles were minute, but the woman whom he hired to make this experiment for him, assured him, and he does not intimate his disbelief, that 'they 'sometimes found pieces of gold as large as her fist.'—Advancing to Dindiko, they found themselves in a scene highly

cultivated and 'romantic,' says Mr. P. 'beyond every thing 'I ever saw.' But its captivations must have been nearly lost on the harassed and anxious travellers, one half of whom were now either sick of the fever, or in a state so debilitated as to be incapable of the exertion necessary for attending to the asses. An exceedingly disproportionate share, therefore, of this and every other employment, fell on the rest, and above all on the leader himself, whose physical vigour, as well as his energy of mind, clearly did surpass, by very many degrees, that of any other European of the party.

From this middle point in the narration quite to the end, there is an almost unintermitted series of distressing accounts of sickness. All the way the men were gradually falling behind and dying. Park very properly marched in the rear of the caravan; and nothing was more common than for him to find one or other of his men lying in the way, under some tree, incapable of being held any longer by his feeble companions on the back of one of the asses, and requesting to be left to die. In some instances Park, by a great and fatiguing effort, would convey the helpless man a few miles forward on horseback, only, however, that he might die in the encampment rather than abandoned and alone on the road, or in the desert. Sometimes the sufferer was conveyed back to a village which they had passed, and committed to the doubtful care of some native, with presents to induce some little attention of him till he should recover sufficiently to follow the party, if that should be possible, or the smaller service of interring him if he should die. In one or two instances a man was, from absolute necessity, left a few miles behind, in order to be sent for to the halting place, when some of the men and asses should be freed from the packages; and could never afterwards be found.—Park was himself sometimes very sickly.—Much use was made of a strong decoction of cinchona.

As often as he can the narrator relieves the story of disaster and suffering, by a description of whatever is striking in the views of Nature. We transcribe one of these brief notices.

'June 24th.—Left Sullo, and travelled through a country beautiful beyond imagination, with all the possible diversities of *rock*, sometimes towering up like ruined castles, spires, pyramids, &c. We passed one place so like a ruined Gothic abbey, that we halted a little, before we could satisfy ourselves that the niches, windows, ruined staircase, &c. were all natural rock. A faithful description of this place would certainly be deemed a fiction.'

'Passed a hill composed of one homogeneous mass of solid rock

(red granite) without a detached stone or blade of grass; never saw such a hill in my life.' p. 75.

In crossing a considerable river, Ba Woolima, Isaaco had a rencounter with a crocodile, which seized him by the left thigh, and pulled him under the water:

'With wonderful presence of mind he felt the head of the animal, and thrust his finger into its eye; on which it quitted its hold, and Isaaco attempted to reach the further shore, calling out for a knife. But the crocodile returned and seized him by the other thigh, and again pulled him under the water; he had recourse to the same expedient, and thrust his fingers into its eyes with such violence that it again quitted him; and when it rose, flounced about on the surface of the water as if stupid, and then swam down the middle of the river. Isaaco proceeded to the other side bleeding very much.'

He was severely lacerated, but his wounds healed with a happy facility, while his surgeon, Park himself, was so sick and exhausted as to be sometimes 'unable to stand erect 'without feeling a tendency to faint.' And for one of the days about this time the notice in the journal is, 'All the 'people sick, or in a state of great debility, except one.'

At Keminoom, a walled town, fortified in the strongest manner that Mr. P. had yet seen in Africa, he says he found the people 'thieves to a man.' At a former town he pronounces the people 'all thieves,' but here he had to endure a series of plagues and plundering of unprecedented diversity and pertinacity. Some score or more of the sons of the fellow called the King of the place, were the worst scoundrels of the horde. A few stages further on, Park was compelled to have recourse to absolute violence, and shot a thief through the leg; but not till many daring and serious depredations had been committed, of which this single act of punishment was not enough to prevent the repetition. Tornadoes, rain, the haunting of evening wolves, and the laborious and difficult crossing of a swollen and rapid river, were to be added to the account. They had also the benefit of the notion which the people of the towns in front of them were very naturally led to entertain concerning them, from what they had suffered in the recent stages.

'Some of the people who had crossed the river with us, had informed the people of Mareena of the treatment we had experienced, and withal told the people that our coffle was a Dummulafong, a thing sent to be eaten, or in English *fair game* for every body. The inhabitants of Mareena were resolved to come in for their share.'

The last few stages previous to the arrival at the Niger, were fatally distinguished by the consummation of the effects of disease and hardship, in the death of a great proportion of what remained of the party. The sight of that river once more, recalled a measure of Park's former enthusiasm, mingled, he confesses, with gloomy reflections and forebodings. It was one of the few pleasing incidents he had to record, that he was met, at Dombila, not far from the river, by Karfa Taura, the Negro merchant who had been so eminently his benefactor in the former enterprise, and who, having been informed of his second advance toward the Niger, had made a journey of a week to meet him, in order to testify his friendly regard, and to assist him in going forward to Sego. It is one of the *amusing* incidents, that one afternoon, when leading the horse of his sick friend and relative Mr. Anderson, Mr. P. was met, almost beard to beard, by three lions. The meeting had no disastrous consequence on either side. The discharge of his musket, without its contents appearing to have struck any of them, induced them after a little pause and hesitation to retire among the bushes.

The gloomy reflections which he acknowledges to have oppressed him at his arrival on the banks of the Niger, were in some degree counteracted by the consideration of the *impunity, as far as the inhabitants were concerned,* with which he had accomplished the undertaking so far.

'The prospect appeared somewhat gloomy: it however afforded me peculiar pleasure, when I reflected that in conducting a party of *Europeans,* with immense baggage, through an extent of more than five hundred miles, I had always been able to preserve the most friendly terms with the natives. In fact, this journey plainly demonstrates, 1st. that with common prudence any quantity of merchandize may be transported from the Gambia to the Niger without danger of being robbed by the natives: 2dly. that if this journey be performed in the dry season, one may calculate on losing not more than three or at most four men out of fifty.'

We think every reader of the Author's previous narration of harassing exactions and downright thefts and plunderings, will feel great surprise at the former of these demonstrations, and will be unable to refer such a judgement to any thing else than the influence of a momentary elation, which threw a favourable and delusive gleam over the subject.

The noble river carried them down at the rate of six or seven miles an hour to Sansanding, which place Park chose in preference to Sego, the capital of Bambarra, for the purpose of building his vessel intended for accompanying the river to its termination. The choice of these two and several other places,

was offered him, with assurances of protection to the extent of the dominions of Bambarra, by Mansong, the king, with whom, by means of agents and ministers, and liberal presents to his Majesty himself, he held a tolerably amicable negotiation, though he was not, any more than in his former visit, invited into the presence. He had to undergo a very formal interrogation from the chief minister, accompanied with several grandees, respecting the objects of this second and rather unaccountable ingress into the country, and his speech in reply was admirably adapted to the occasion. It addressed itself directly to his Majesty's self-interest, by a brief representation, put in a striking form, of the *commercial* benefits which he might ultimately derive from favouring the expedition. Not a word was said of the romantic interest of the enterprise; a very proper omission, since a barbarian's suspicion is sure to be excited by an assigned motive which he cannot understand.

As a return for so many fine presents Mansong promised to give two large canoes for the intended voyage. They were not, however, forthcoming so soon as promised; and meanwhile, to obtain a sum of money for occasions, Park 'opened shop, in great style' and had, he humorously says, '*a great run*, being sometimes forced to employ *three tellers* '*at once* to count his cash; and turning, one market day, 'twenty-five thousand seven hundred and fifty-six pieces of 'money (cowries).' It was to be expected that this would excite the envy and rage of all the Moorish traffickers. Accordingly a representation was made to Mansong by the merchants, seconded by a great majority of the people of Sego and Sansanding, most loyally shewing that this alien's object was to kill his Majesty, and the princes his sons, by means of charms, in order that the white people might come and possess themselves of the country; and offering a quantity of merchandize of greater value than all the presents Park had made to his Majesty, if he would seize the intruder's baggage, and either kill him or send him back again out of Bambarra. Mansong rejected the proposal.

There is a curious account of the trade of Sansanding, exhibiting a diversity of commodities, and a degree of system, wonderfully contrasted with the state of the people near the coast. All the articles have their prices affixed.

The slight geographical information inserted, cost, doubtless, many earnest inquiries. This information includes the almost unquestionable existence of a nation of cannibals, at a considerable distance southward of Sego.

Park's anxiety to be gone was generously seconded by

the munificent monarch of Bambarra, even to the extent of impoverishing his own naval establishment, by sending to Park, first, a canoe of which half was rotten, and then another, of which half was not of a size to be joined to the sound half; and then another large canoe, the half of which was 'very much decayed and patched.' The royal goodness bestowed what would otherwise have been used as firewood. On such materials, however, Park fell to work:

'I set about joining the best half to the half formerly sent; and with the assistance of Abraham Bolton (private) took out all the rotten pieces; and repaired all the holes and sewed places; and with eighteen days *hard labour*, *changed* the Bambarra canoe into "*His Majesty's* [not the same Majesty] *schooner Joliba*;" the length forty feet, breadth six feet; being flat bottomed, draws only one foot water when loaded.' p. 163.

While this, nearly the last of our traveller's labours, was in progress, he lost his brother-in-law Mr. Alexander Anderson, an event of which he speaks in terms of the deepest regret. 'I then,' he says, 'felt myself as if left a second 'time lonely and friendless amidst the wilds of Africa.'

Thus forlorn, he was not however the less in haste to press forward to the accomplishment of his own destiny, whatever it might be; and though there are some expressions of hope in the letters written a day or two before his departure, it would seem quite impossible he should not have strongly foreboded that his preparations were, in fact, for no other end than that of following his lamented relative.—The last entry in the Journal is, 'November 16.—All ready and we sail to-'morrow morning, or evening.'

What remains has been told in almost all our daily and other periodical publications, and can here require very few words. Isaaco's engagement terminated at Sansanding, and in his return to the Gambia he brought back this Journal, and Park's last letters, one of which, to Mrs. Park, is dated the 19th of November, and says, 'We shall sail the moment I have finished this letter.' He was thus known to be committed, in a nearly defenceless state, to the river, to the Moors, and to the immensity and perils of an unknown region; and this was all that was known, or even reported, for some time. 'But in the course of the year 1806, un-'favourable accounts were brought by the native traders 'from the interior of the British settlements on the coast; 'and it was currently reported, but upon no distinct autho-'rity, that Park and his companions were killed.' Colonel Maxwell, governor of Senegal, was fortunate enough to engage Isaaco to go in quest of information. After an ab-

sence of about twenty months he returned to Senegal on the 1st of September, 1811, with a full confirmation of the reports concerning the traveller's death. He delivered to the Governor, who procured to be translated, a journal of his own expedition, kept in Arabic, including another journal given to him verbally by Amadou Fatouma, the guide who had accompanied Park from Sansanding down the Niger. This double journal contains a very few passages considerably curious, independently of the main object, the inquiry after Park; it has on the whole, however, a very meagre and unintelligent cast, and is wholly unsatisfactory with respect to that main object. Isaaco states that at a place on the Niger, a little beyond Sansanding, he met, unexpectedly as it seems, with the identical Amadou Fatouma, who, at seeing him and hearing his inquiry concerning Park, began to weep; and his first words were, 'They are all dead.' He then gave a short narration (in Isaaco's recital, at least, it is miserably short) of their course from Sansanding to a place called Boussa, within the dominions of Houssa, or Haoussa. Fatouma said, that no one went on shore during this voyage but himself, and that they had a number of battles with hostile canoes that pursued them at several places in their progress. In one instance they fought a fleet of twenty of them, and in every instance killed a number of the crews, which is not at all strange, if, as he asserts, each one of the party had nine muskets ready loaded. They had one of these rencounters in passing the port of Tombuctoo. Fatouma's engagement as guide, interpreter, and purveyor, terminated at a place named Yaour, the commencement of the kingdom of Houssa. To the chief of this town Park sent some presents for himself, and afterwards some presents entrusted to him for a superior personage called 'the 'King,' who was not far from the place. On receiving these latter the chief sent to inquire whether Park would return that way from his expedition, and received for answer that he should not. This answer, either the biographer or Isaaco observes, appears to have been the cause of his death. For as soon as he had set sail, the chief sent men to 'the king,' and Fatouma, who had already reached his Majesty's house, or palace, heard the message they brought.

They said to the King, "We are sent by the Chief of "Yaour to let you know that the white men went away, with-"out giving you or him (the Chief) any thing; they have "a great many things with them, and we have received no-"thing from them; and this Amadou Fatouma now before you "is a bad man, and has likewise made a fool of you both."

'The King immediately ordered me to be put in irons; 'which was accordingly done, and every thing I had taken 'from me.'

After three months he was liberated; and then he learned the catastrophe which had resulted from this false message which the Chief had been emboldened to send, on the assurance that Park would never return. Amadou had the account, he said, from a slave who was in Park's canoe, and was the sole survivor of the party.

'The next morning early the King sent an army to a village called Boussa near the river side. There is before this village a rock across the whole breadth of the river. One part of the rock is very high; there is a large opening in that rock in the form of a door, which is the only passage for the water to pass through; the tide current is here very strong. This army went and took possession of the top of this opening. Mr. Park came there after the army had posted itself: he nevertheless attempted to pass. The people began to attack him, throwing lances, pikes, arrows and stones. Mr. Park defended himself for a long time; two of his slaves at the stern of the canoe were killed; they threw every thing they had into the river and kept firing; but being overpowered by numbers and fatigue, and unable to keep up the canoe against the current, and no probability of escaping, Mr. Park took hold of one of the white men, and jumped into the water; Martyn did the same, and they were drowned in the stream in attempting to escape. The only slave remaining in the boat, seeing the natives persist in throwing weapons at the canoe without ceasing, stood up and said to them, "Stop throwing now, you see nothing in the canoe, and nobody but myself, therefore cease. Take me and the canoe, but don't kill me." They took possession of the canoe and the man, and carried them to the King.' p. 214.

A door-way for a river like the Niger—the current nevertheless deemed by Park safe for a canoe—his believing in the safety of the current, and yet keeping up a long fight with the army instead of shooting through, as in such a channel he would, like an arrow—his throwing every thing in the canoe overboard—the jumping out of the canoe to go through the passage (we suppose through the passage) just as much exposed to missiles as they would in passing in it—and the army fighting away at the deserted vessel and the solitary slave—and, to crown this miraculous account, yet although Park and the whole complement could not keep the boat 'up against the stream,' the single remaining slave was able to do it easily; for there he remained, to be pelted, to remonstrate, and to have his boat and himself taken possession of, by men who must have leisurely come to him from the

rock!!—never, certainly, was there a stranger deposition. But we cannot help ourselves; it is all the information that Isaaco—a miserable tool, we suspect, at cross-examination—seems to have been able to gain; it completely, as far as appears, satisfied himself, as a true account of Park's death; and it may be the only account we shall ever have of that deplored event. As to the fact itself that he perished, the biographer briefly and clearly shews how absurd it would be to retain any longer a doubt; and it is quite probable enough it might be at the place assigned; the probability is strengthened by a circumstance or two related (if at all truly related) by Isaaco; while of the precise manner of his death we shall never perhaps feel any confidence that we are rightly informed. Yet we earnestly hope that some of our countrymen now living may have the opportunity of interrogating the people of Yaour—if that same Chief himself, so much the better—on the subject; and may be appointed to see that *door-way* of the Niger under very different auspices.

The Appendix contains a highly interesting discussion of the several theories of the course and termination of that mysterious river. The Author clearly states the reasons in support of each opinion, and the opposite ones which throw the utmost doubt on *every* opinion. Perhaps he rather leans to that of Park, that the Niger comes into the South Atlantic Ocean under the name of the Congo, a magnificent stream, several miles broad, and, according to different reports, fifty or a hundred fathoms deep, and running with the velocity of six miles an hour.

Art. II. *Charlemagne; ou l'Eglise Delivrée.* Poeme Epique, en vingt-quatre Chants. Par Lucien Bonaparte, Membre de l'Institut de France, &c. &c. 2 Tomes, 4to. pp. xx. 784. Price 4l. 4s. Longman and Co. 1814.

Charlemagne; or the Church Delivered. An Epic Poem, in Twenty-four Books. By Lucien Bonaparte, of the Institute of France, &c. Translated by the Rev. S. Butler, D.D. and the Rev. Francis Hodgson, A.M. 2 Vols. 4to. pp. xl. 808. Price 4l. 4s. Longman and Co. 1815.

JOHNSON has somewhere said, that all the literary attempts of a man of rank, ought to be received with indulgence. If a mere preference of studious pursuits to the folly and idleness which rank and fortune often entail upon their possessor, should be deemed commendable enough to disarm criticism of its sting,

and elicit applause from the severe, ought not still more encouragement to be shewn toward those who withdraw themselves from the bloody haunts of Ambition, and instead of cutting off their fellow-creatures from the face of the earth, and overwhelming with misery those who survive their loss, calmly associate with the votaries of the Muse, intent only upon adding to the general stock of harmless pleasures, and heightening those intellectual gratifications which distinguish the happiness of man from the enjoyments of the brute creation?

Whilst England is still weeping over the sanguinary honours of Waterloo, surely, in the eyes of the rational and humane, the veriest monk, self-buried in his cell, turning the valorous actions of every saint in his calendar into doggrel rhymes, the hunter after butterflies, the collector of shells, the enumerator of mosses, or even the shadowy philosopher who puts his estate into the crucible in the hope of replacing it with solid gold, appears undoubtedly an innocent and comparatively useful being, contrasted with those deluded wretches, who leave their quiet homes to prevent other nations from enjoying repose in their own way; who rush into the field of battle, to be hewn to pieces, to expire in neglect and torment, and with no other consolation than the thought of having inflicted upon others the same agonies which suspend in themselves, even in the awful moment of departure to another world, every reflection but that of personal suffering.

Were we to speak of Lucien Bonaparte's poem, warm from the impression excited by comparing the tranquil innocence of his employment in writing it, with the mischievous activity of his brother Napoleon, and some others little less mischievous, though less personally active, in our own country, we should be apt, misled by gratitude, to transfer our admiration of the Author to his work, and to rank the battles of Charlemagne with the Lombards, or the missions of Elias to the Franks, above the wrath of Achilles against Greece, or the messages of Raphael to our first parents. But fortunately for those who wish, before they lay out their money in ponderous quartos, to ascertain whether they may be likely to repent of their bargain, we have been too long in the habit of holding the balance of literary justice, to throw any fancies of our own into one scale, against the candour and impartiality we have always endeavoured to keep in the other.

Threatened as the Public is with ten thousand pages of English blank verse, to complete a poem of which a large quarto volume makes only a small part, and tempted as it may feel itself, by the sight of Two Volumes, of the same size, of

French Poetry, it becomes our duty to examine these gigantic productions, and ascertain to what more commodious size they would be likely to shrink, were the touchstone of merit applied to them, so as to proportion the expressions exactly to the ideas that might be found worthy of retaining a place in moral and epic poetry. Charlemagne is of the latter class, and embraces a portion of history, in itself little interesting to modern readers, and injudiciously dilated by adventures that have about them, neither the romantic charm of fiction, nor the sober excellence of truth.

The whole subject of the Poem is simply the contest between the Franks and the Lombards, respecting the possession of Rome: battles are the chief incidents, and the interest they awaken, is so impartially divided, that the reader is perpetually tempted to refer to the list of *dramatis personæ* considerately prefixed by the Translators to the poem, in order to remind himself on whom he wishes the victory to fall. It is a dull chronicle in verse. The Duke of Wellington's despatches from Brussels would as easily admit of poetical embellishment, and contain many much more affecting statements. The subject, barren in itself, receives no aid from the fancy of the Author; it is treated as it would have been treated by Bishop Bale, before he had renounced the tenets of that Church of which Lucien Bonaparte seems a most bigoted member. Fire and sword are recommended to spread the mild and bloodless precepts of Christianity; and the Virgin Mary and the Twelve Disciples are deputed as spiritual agents on one side, against the Devil and the Druids on the other. We are disposed to make every allowance for those early impressions of education, which teach a *bon catholique* to refer all his temporal gains to the immediate intervention of the Virgin, or of his patron saint; but surely, it is a proof of confined intellect and bad taste, to represent the tribes of heaven as singing perpetually about the Holy Catholic Church; and the Eternal Principle of all things as manifesting his visible presence among them under the appearance of a flaming triangle. The nature of the Deity ought by this time to be better understood.

It was all very well for the Greeks and the Romans, to represent Jupiter and Juno, who were continually quarrelling with each other, as taking part in the quarrels of men; but we cannot imagine a God of infinite mercy and perfect love, inflamed with wrath at the sight of the human sacrifices here imputed to the Druids, and yet looking with complacency upon Charlemagne, rushing sword in hand upon his conquered foes, waving the cross over the heads of women and infants, and giving them their choice of baptism or of death; all for the honour of a Sa-

viour to whose precepts he was at that moment acting in direct opposition:—a Saviour who forbade his disciples to take even staves with them, when they went forth to promulgate his doctrines, and who expressly said, "Put up again thy sword into "its place; for all they that take the sword, shall perish with "the sword." The doctrine of purgatory is brought in as an addition to the spiritual machinery of the piece, and the Author declares it as his opinion, that the heathen mythology affords nothing so beautiful or so consolatory as this notion of a middle state, which he terms the chains of tender sympathy that still bind us to those who have gone before us to another world.

The subject is not, however, treated so as to reconcile us to its defects. In his description of Hell, canto nine, we look in vain for the calm dignity of Virgil, or the wilder sublimity of Dante; we find only a confused mixture of personages from sacred and fabulous history, and a group of fallen angels, who deport themselves with the brawling insolence of a parcel of turbulent mechanics in a jail, rather than with any remains of the elevation of their former state. The Author, in a note on this part of the work, objects to the dignity with which Tasso and Milton have enveloped Satan, even in his fall: no one can accuse *him* of giving way to any resemblance of the style which he condemns. The work would have been altogether better, for an entire omission of all the spiritual agency, and all the petty miracles, which occur so often, that we are almost inclined to think the Author never read Horace's well known precept—

'Nec Deus intersit, nisi dignus vindice nodus.'

The characters are very faintly marked; even to the hero of the piece there is not a single speech or sentiment assigned, that distinguishes him from the Paladins that surround him; nor is there any thing to admire in his conduct, unless we go on Johnson's principle of liking 'a 'good hater,' and revere him for the furious zeal with which he attacks the Pagans. His moral virtues do not appear in a very amiable light: he has put away his lawful wife to marry the daughter of the heretic Didier, king of Lombardy; and when sufficient time has elapsed to sate him of the beauty which seems to have been her only attraction, he, like some others of later days, begins to entertain scruples of conscience respecting the propriety of an union which it may be reasonable to suppose he no longer found delightful. He then repudiates her, and takes his first wife out of a convent, whither we are to suppose she had retired before the commencement of the poem, and where she might as well have remained, for any advantage the reader receives from her introduction, as she makes her appear-

ance no more during the work, while the enraged beauty goes herself into the field of battle and feebly imitates the actions of a Camilla, a Bradmante, or a Britomart. Indeed, the great fault of the piece throughout, is, that it continually reminds the reader of better things. We have Godfrey of Bouillon, and the mad Orlando; but we hear their names only to regret the total absence of all the attractions in which the glowing muse of Ariosto, and of Tasso, knew how to deck them. We have combats between obscure knights, related with all the minuteness which Homer bestows upon the place and manner of the death of his heroes: but with him it is different; an habitual reverence for his name, awakens an interest in all those for whom he seems interested, and we are ready to imagine all the good and great qualities for which those whom he celebrates might be renowned among their contemporaries; while, in these French and Lombards, we have neither the affinity of our own times, nor the venerable obscurity of past ages. No doubt, the Author has sufficiently distinguished them in his own mind, and imbibed that individual partiality for them, which the long contemplation of a favourite work will beget even toward its weakest engines; but to us they seem like the male characters in a pack of cards, differing only in name, but all equipped with the same furious whiskers and martial swagger. The sentiments and imagery are not in any respect striking: there is a great sameness in them, and it is somewhat remarkable, that a poem composed chiefly among the most exquisite beauties of nature, should not oftener exhibit a corresponding beauty of allusion and richness of description. There are several reflections on the fickleness of courts, and the emptiness of ambition, which must always please, in a certain degree, because they are always true, and as such the heart responds to them. It may be reasonably believed that, at the time they were written, their Author felt their full force; he then rejected all the allurements held out to him by his brother in the zenith of his power, and had he continued to maintain the same integrity of conduct, whatever we might think of him as a good poet, we should have felt very much inclined to dispute the matter with any one who should have denied him the praise of being in a certain sense a good man.

We will now proceed to a more particular analysis of the work, accompanied with extracts both from the original and the translation, sufficiently copious to enable the reader to judge from them how far the remainder may be wished for; for surely, if copious extracts are ever admissible, it is from an expensive and voluminous performance, like the one before us, which can bear the reduction of a few stanzas, by way of sample, without

injuring the general interest of the piece, or reducing it to a mere skeleton.

The poem is dedicated to His Holiness, Pope Pius VII. whom the Author takes an opportunity of mentioning again, with affection and gratitude, in the course of his work.* To this succeeds a statement of the historical facts on which it is founded, and a short dissertation on the use of supernatural machinery in what he denominates the Christian Epic.

'Mais à quoi attribuer la supériorité des épopées païennes sur les modernes? Les beautés supérieures dans les épopées païennes ne sont ni les querelles de l'Olympe; ni ce sublime d'arithmétique qui, pour exprimer la rapidité des dieux ou leur voix ou leur taille, les compare en les multipliant à la taille, à la rapidité, & à la voix des hommes; ni les ruses et les petits soins des dieux, contre les guerriers qu'ils combattent, ou pour les guerriers qu'ils favorisent..... Les beautés admirables de Virgile et d'Homère, ce sont les traits sublimes pris dans la nature, les tableaux achevés, les malheurs privés et publics, les vertus, les vices, les crimes, les grandes images; et pour présenter tout cela sous le jour le plus frappant et le plus utile, l'unité de notre merveilleux semble devoir offrir plus de ressources qu'une mythologie pleine d'immoralités et de contradictions. L'avantage dans les anciens n'est que dans les poètes; et sans doute cet avantage sera long-temps, peut être toujours, en faveur de la nation qui a produit Homère, ce puissant génie qui, pour ceux même qui ne le lisent que dans les traductions, laisse si loin derrière lui tous les autres poètes.' p. xvi.

He next explains the reasons for his preference of the ten-lined stanza to the usual Alexandrine verse, the sameness of which, as he justly observes, is unfit for epic poetry, which is supposed to be lyrical. The measure he has chosen, is by no means deficient in beauty and variety, though very inferior to our Spenserian stanza, both for richness of harmony and completeness of termination, which render that, in the hands of a skilful master, the most sonorous, the most expressive, and the most varied of all modern measures; but in a language like the French, where rhyme, as it is here justly observed, is already loaded with too many fetters, it would be a most arduous and hopeless undertaking to attempt a poem in a stanza at once requiring the exactness of the sonnet, and the vigour of the heroic couplet. It would have been more satisfactory to have seen the translation in the same measure as the original, which would hence have been better distinguished, by its own characteristics, from our native works; but the rendering of twelve thousand lines of French epic poetry into any measure whatever, may be

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* Canto 18th. Stanza 3rd.

thought a task sufficiently heavy, without our seeking to add to its difficulty. This long work the Author states to have been commenced, ten years since, on the mountains of Tusculum, near Rome, whither he had retired after having quitted public affairs; to have been continued at Malta, and finished in this country, during, what he terms, his captivity.

The poem opens with the accustomed kind of invocation and view of the subject.

> 'Muse céleste! viens seconder mon génie:
> Redis-nous les hauts faits de ce héros chrétien
> Qui, vainqueur de lui-même, et fleau du paien,
> Sauva l'arche du Christ des fureurs de l'impie.
> De vingt rois conjurés guidant les étendards,
> Contre les saints remparts
> L'ange du crime en vain lève son front rebelle:
> Au glaive des Français Dieu livre les pervers:
> Sur les murs profanés de la ville eternelle
> Charle accourt et detruit la ligue des Enfers.'
>
> Chant 1. S. 1.

It then proceeds to state the union of the Greeks and Lombards under the walls of Spoleto, their attack upon its church, and assassination of Wilfrid, the Bishop, during the performance of his devotions; the inhabitants in despair, flee to Rome, laden with images and relics, and take refuge in St. Peter's church; the sacred tapestries, the celebration of mass, and the scattering of ashes, with all the rest of the 'pride, pomp, and circum-'stance' of Catholicism, are well described; and Laurentia, the widowed sister-in-law of Charles, is introduced, with her two sons, in a very interesting manner.

> 'Carloman, jeune encore, a terminé sa vie;
> Par ses vassaux trahie,
> Sa veuve avec ses fils a fui de ses états:
> Charles s'est emparé de leur vaste heritage.
> Pour Laurence il n'est plus de bonheur ici-bas;
> Et Rome a recueilli son auguste naufrage.
>
> 'Au milieu du cortége elle marche en silence.
> Des cierges consacrés sont portés par ses fils.
> Des chlamydes de pourpre au champ semé de lys,
> De longs cheveux bouclés révèlent leur naissance.
> Les traits de Carloman leur étaient inconnus:
> Sur les brillant tissus
> Ils pensent contempler une image étrangère;
> Et leur bouche sourit à l'eclat des couleurs!
> Laurence, à cet aspect, sent croître sa misère:
> Des longs plis de son voile elle cache ses pleurs.

'Elle suit à pas lents le pasteur souverain
Qui sur le seuil doré du temple magnifique,
De la miséricorde entonne le cantique:
Mille voix à sa voix ont repondu soudain:
On implore l'appui de l'arbitre du monde;
Sous la voûte profonde,
Du peuple consterné résonnent les accents.
Un silence pieux succède à la prière.
Le temple se remplit de nuages d'encens,
Et le pontife arrive au pied du sanctuaire.'

Ch. 1. S. 48—50.

Paradise is next described, in a sort of vision; and it is no way astonishing that our Author should not succeed in giving interest to an assembly of saints and martyrs; a theme which even Klopstock's genius could not render inviting, and which Milton would not have attempted. It has, however, some pleasing passages, and, in the ensuing stanzas, there is considerable beauty, as well as liberality of feeling.

'Quand l'homme-Dieu, domtant l'infernale puissance,
Parcourut en vainqueur les gouffres ténébreux,
Il voulut délivrer les mortels vertueux
Qui dans les temps d'erreur reçurent la naissance.
Ces sages, réunis aux pères d'Israel,
Du fils de l'Eternel
Suivirent triomphants la lumineuse trace.
S'ils ne connurent pas la loi du Dieu vivant,
Leurs cœurs furent chrétiens: et la céleste grâce
Daigna les appeler au sein du firmament.

'Avec eux l'homme-Dieu racheta ces enfants
Que le temps moissonna de sa faux meurtrière,
Lorsqu'à peine entr'ouvrant les yeux a la lumière,
Ils ignoraient encor les doux embrassements
Et les accents flatteurs et les traits de leur mère.
D'une proie aussi chère
Le Christ chargé franchit les cercles radieux.
Quand ce peuple d'enfants objets de sa tendresse
Eut frappé les regards de la reine des Cieux,
Son âme tressaillit d'amour & d'allégresse.' S. 65, 6.

The canto ends with the manifestation of the Divine Presence, which we have already taken the liberty to reprehend, and the delivery of that assurance which is consolatory to the true Christian, who, in all dispensations of Divine Providence, may find his faith strengthened in recognising its truth—"Upon "this rock will I build my Church, and the gates of hell shall "not prevail against it."

The second canto introduces Armelia to us; and in it the Author takes an opportunity to express his wish for the same good understanding to reign between England and France in the present day, as did in the time of his hero. The appearance of Armelia is described with much labour, but the writer has not been able to accomplish in fifty lines what Homer has done in a single verse, when he speaks of the effect of Helen's beauty upon the Trojans.

The third canto consists entirely of hymns and spiritual revelations, and eulogies on monastic life.

'Salut! cloître des rois, solitude profonde
Où d'une pompe vaine on dépose le poids!
Salut! marbres sacrés qui fûtes tant de fois
Foulés par les genoux des souverains du monde!
Votre aspect assoupit les orages des sens.
Les faibles, les puissants
Sont reçus du même œil dans votre saint asile:
Drogon et Carloman respirent dans vos murs,
Et Rachis y finit sa vieillesse tranquille;
Les rois ne sont pour vous que des mortels obscurs.'

Ch. iii. S. 18.

* * * * * * *

'Fertile Nonantul! tes champs étaient déserts.
Le voyageur fuyait tes perfides ombrages.
Du sein de tes forêts et de tes marécages
De mortelles vapeurs s'exhalaient dans les airs.
Si tu vis quelquefois les légions romaines
S'arrêter dans tes plaines,
Tu ne reçus jamais de ces vainqueurs fameux
Que les maux de la guerre; et la terre féconde
A des moins chrétiens a dû ses jours heureux!
Le conquérant détruit, le cénobite fonde.

'On vit naître une ville autour du monastère.
Un palais s'éleva dans ses nouveaux remparts:
Ouvert aux pélerins, aux pauvres, aux vieillards,
Il fut bientôt l'abri de l'humaine misère.
L'or de Drogon, jadis, soldait mille guerriers
Aux glaives meurtriers:
De l'infirme et du pauvre il devint l'héritage;
De mille infortunés il soulagea les maux.
Tous à leur bienfaiteur rendaient un tendre hommage:
Lui seul au milieu d'eux cherche encor le repos!

Il commandait encor! Dans son humilité,
Il voulut déposer le sceptre monastique;
Il quitta Nonantul; son âme évangélique
De l'ombre des grandeurs craignant la vanité,
Au fond du Mont-Cassin vint chercher un asile.

Dans ce séjour tranquille
C'est en vain que depuis on prononça le nom
D'un prince si connu jadis par la victoire . . . .
Frère Anselme en ces murs a remplacé Drogon;
Et de la terre Anselme a laissé la mémoire.

'Dans ses pieux loisirs le silence et l'étude
Le ramenaient toujours aux célestes clartés.
Les méditations, les hautes vérités
N'avaient d'asile alors que dans la solitude;
L'ignorance y perdait son masque séducteur.
Des longs siècles d'erreur
Sans cesse les reclus perçaient la nuit profonde;
Les temps passés sortaient de l'ombre du tombeau;
De l'histoire, des arts, des sciences du monde
L'humble cloître avec soin nourrissait le flambeau.' S. 22–25.

There is much truth in these observations, and it is to be wished that we could borrow from monastic institutions, at least the graces of their charities; for it is melancholy to reflect how inadequate are our poor-rates, how burthensome soever to the relief of individual misery, and how imperfectly organized must be our public institutions for the helpless and the aged, when even a life of hunger and houseless wandering, is preferred to taking refuge in them.

The fourth canto opens, poetically enough, with a description of the visit of Charles to the tombs of his father and grandfather.

'Dans les murs de Paris la Seine forme une île
Autrefois consacrée aux tombeaux de nos rois.
Là, parmi les cyprès s'élevait une croix:
Le silence et la mort régnaient dans cet asile.
Sur les débris poudreux des anciens monuments,
Les hommes et le temps
Construisirent depuis une nouvelle ville;
Lutèce dans ses flancs a renfermé ces lieux;
Et son peuple aujourd'hui foule d'un pas tranquille
Les tombeaux inconnus des rois de nos aïeux.

'On avait élevé sur le sol consacré
Un monument pieux d'une noble structure,
Qui paraissait du temps devoir braver l'injure;
Charles souvent errait dans ce lieu révéré.
Jadis dans son enceinte, à l'ombre paternelle,
D'un souvenir fidèle
Il offrait tous les jours quelques gages nouveaux;
Loin des flatteurs ici recueillant sa pensée,
Le monarque trouvait aux pieds de ces tombeaux
La vérité, des rois trop souvent repoussée.

'A tout autre mortel l'île était défendue ;
Lui seul pouvait franchir son ténébreux contour :
Mais depuis qu'il suivait un criminel amour
De l'enceinte funèbre il détournait la vue.
Des mânes offensés il redoutait l'aspect :
Frappé d'un saint respect
Il fuyait du tombeau l'enceinte solitaire.
Son cœur avait besoin du tumulte des cours :
Et dans les vains plaisirs d'une flamme adultère
S'écoulait à grand bruit le torrent de ses jours.' S. 1—3.

Here the shade of Adelard, the nephew of Charles Martel, appears to him, reproves his adulterous connexion with Armelia, and exhorts him to take arms against the Greeks and Lombards. The remainder of the canto is sufficiently heavy.

The next contains Charles's parting with Armelia, and taking Adelinde back. The sixth is filled with treasons, contests, and the death of Roland, who has come upon the stage for little purpose. The seventh opens with a council of chiefs who are in confederacy against Charles, and on whom the forsaken Armelia calls to revenge her cause. Rodmir, son of Witikind, king of the Saxons, is desperately in love with Armelia, who was betrothed to him by Didier before her marriage with Charles; but notwitstanding this, he has the generosity to take up arms in her defence, and seems very angry at that fickleness in his rival by which his mistress is restored to his arms. The Saxon knight and the Lombard lady, seek shelter awhile in the cottage of some labourers which is pleasingly described, and will remind the reader of Tasso's Erminia taking refuge among the shepherds: indeed we think the Author most happy in his description of calmer scenes and soft affections; and all the praise which we are compelled to withhold from his present performance, we have no doubt might be justly bestowed upon a story wherein the incidents should be chiefly confined to domestic life.

The following passage presents a good simile in illustration of the junction of the confederate powers.

'Souvent lorsqu'un long cours sur des plaines fleuries,
A calmé d'un torrent les premières fureurs,
Un torrent plus fougueux jaillissant des hauteurs,
Se jette dans son sein : les ondes rallenties
Ont retrouvé leur force ; et les fleuves rivaux
En confondant leurs eaux,
A bonds impétueux inondent le rivage,
Dans le creux des vallons surprennent les pasteurs,
Et dans les champs voisins répandant le ravage,
Détruisent à l'envi l'espoir des laboureurs.' C. vii. S. 55.

The eighth canto is insufferably tedious. Treaties are described with all the minuteness of state etiquette, and in language little more poetical; knights and paladins, with their genealogy, fatigue attention, without awakening interest; and the reader is glad to be roused from the drowsy sensations which, page after page in this canto, seem only to increase, by an abrupt transition to Hell, in the next.

‘ Quel délire soudain s'empare de mon âme?
Et la terre et le jour ont fui loin de mes yeux ....
L'Enfer s'ouvre: au-dessus de son cahos affreux
Bouillonne l'océan d'une éternelle flamme.
Dans ce gouffre inconnu quel sera mon appui?
Je t'invoque aujourd'hui,
Sainte fille du Ciel, vertu simple et sublime,
O foi! soutien du juste et terreur des méchants!
Prête-moi ton flambeau: pour effrayer le crime,
Dévoile à mon esprit l'abîme et ses tourments.

‘ Loin de moi des païens les souvenirs trompeurs;
Loin de moi de Pluton l'image mensongère.
Celui qui du Tres haut éprouve la colère
N'a ni sceptre ni trône au séjour des douleurs.
Tous ceux qu'il entraîna dans sa chute accablante,
D'une voix gémissante
Lui reprochent sans cesse et son crime et leurs maux;
Dans ces rugissements, la cohorte infernale,
Au chef qui la perdit demande le repos,
Et blasphême sans fin sa révolte fatale.

‘ Ces imprécations, sans cesse renaissantes,
Sont l'unique tribut que reçoit Lucifer.
Toujours seul, et maudit jusqu'au fond de l'Enfer,
Il parcourt sans repos les régions brûlantes.
Immobiles, plongés dans les lacs ténébreux,
Ses complices nombreux
N'osent plus exhaler une vaine menace.
Leur cœur est dévoré de la soif des forfaits;
Mais le temps a brisé leur sacrilége audace:
Leurs complots des mortels ne troublent plus la paix.

L'indomtable Satan contemple avec mépris
Ces archanges jadis revêtus de lumiere,
Aujourd'hui dépouillés de leur ardeur première:
Déplorant leur faiblesse et dédaignant leurs cris,
Satan, seul, ose encor méditer la vengeance:
Seul dans la nuit immense
Il ose encor lever un front audacieux.
Son livide regard, perçant le noir abîme,
Enveloppe la terre; et sombre et furieux,
Par ces tristes accents il s'encourage au crime.

" Quoi la haine! la rage! et toujours l'impuissance!..
" Rien ne peut donc changer ni fléchir mes destins.
" Je suis vaincu, bravé par de faibles humains;
" Et pour comble de maux il n'est plus d'espérance!
" Dieu puissant, je le sais, par le sang de ton fils
" Les mortels affranchis,
" Revêtissent au Ciel ma dépouille éclatante;
" Jusqu'à toi leur orgueil est enfin parvenu.
" Jérusalem devient tous les jours plus brillante.
" L'homme hérite du rang dont je me vois déchu." '
S. 1—5.

* * * * * * *

' Sur des monts calcinés, où la lave en furie
S'élève, se rabaisse et luit d'un jour affreux,
L'ange maudit succombe. Epouvanté, honteux,
Le front pâle de rage, il frémit et s'écrie:
" Voix terrible du Ciel! ton décret menaçant,
" Dans cet antre brûlant,
" Sur ces monts foudroyés me rejette et m'accable.
" Par toi le désespoir domte ma fermeté.
" Seul tourment que je craigne, oracle impitoyable,
" Epargne-moi; suspends ton accent détesté." ' S. 11.

* * * * * * *

' Les complices maudits de sa première audace,
Avant les fils de l'homme ont arrêté ses yeux.
Déchirés, consumés par la gêne et les feux,
Leur front du Ciel encore a conservé la trace;
On entrevoit encor le cercle lumineux
Du nimbe glorieux
Dont les rayons jadis couronnèrent leur tête.
Ainsi pendant la nuit, dans un air nébuleux,
On voit étinceler la brûlante comète
Qui gravite et parcourt l'immensité des cieux.' S. 17.

In all these stanzas the reader will perceive a feeble imitation of our great poet, who has invested the character of the fallen angel with all its hereditary dignity, even in defeat; and in whom we may recognise, amid the very gloom of everlasting night, him who had once been " Son of the Morning," and who inspires us at the same time with admiration of what he might have been, and abhorrence of what he is become. In this field of description it is no disgrace to be inferior to Milton; ' within its circle none dare walk but he;' all who have attempted the same course, remind us only of his excellence, and the immeasurable distance at which he leaves his imitators.

The subject of the next canto is also of a diabolical sort. The Druids and Saxons are busy plotting and sacrificing,

and the reader will again feel inclined to nod over his task. In the eleventh we have an imitation of Milton, that never would have been found any where but in French poetry. Of Satan, in the character of the god of the Druids, it is said

'Irmensul a souri d'un sourire odieux'—

and this is, somewhat injudiciously, translated by Mr. Hodgson, with verbal exactness,

'An odious smile on Satan's visage smiles.'

The asylum of Laurentia, in the court of Marsilius, with her infant sons, who are deprived of their inheritance by their uncle Charles, is well described.

'Marsile a rassuré la mère et les enfants.
Il délivre leurs bras de leur chaîne pesante ;
Laurence lui rend grâce; et de sa voix touchante
Le maure avec orgueil recueille les accents.
Il ordonne aussitôt, qu'une foule attentive,
De l'auguste captive
Prévienne les desirs au sein de l'Alcasar.
Lui-même il y conduit la reine d'Austrasie.
Cet immense palais offre de toute part
Sous des lambris pompeux les trésors de l'Asie.

'Les parfums dans les airs s'élèvent en nuages ;
Et l'eau pure jaillit dans les conques d'argent.
Sur les parois couverts d'un marbre éblouissant
Voltigent des Houris les lascives images.
Tout dans ce lieu charmant parle de volupté;
Un bocage enchanté
Borde de l'Alcasar les salles éclatantes:
Ici sous l'oranger des bains délicieux
Offrent un doux repos dans les heures brûlantes;
Et l'air résonne au loin de chants mélodieux ;

'Laurence en contemplant ce séjour somptueux,
D'un sentiment nouveau sent son âme oppressée.
Le rang de son époux, sa fortune passée,
Avec tous leurs attraits viennent frapper ses yeux.
" Au lieu d'errer toujours de contrée en contrée,
" Sa famille éplorée
" Pourrait jouir en paix du sceptre paternel . . .
" Pourquoi le roi des francs usurpa-t-il son trône ?
" Des vassaux, au mépris d'un serment solenne l
" Devaient-ils à ses fils arracher leur couronne ?"

'Tels sont les vifs regrets dont l'aiguillon la blesse.
Pour ses enfants encore elle aime la grandeur.
L'Alcasar a paru ranimer dans son cœur
De l'amour du pouvoir la brillante faiblesse

Loin d'elle cependant l'exarque byzantin
Au monarque africain
Prodigue les conseils de sa vile éloquence.'
Ch. xi. S. 39–42.

The twelfth canto is prosaic and dull, and finishes with a solemn oath of Charles to prop the Christian cause with his sword, a means of making converts, against which we once more enter our most solemn protest. And here ends the first half of our literary labour. The notes are in general little worthy of notice. 'A kitchen,' says Sir Penurious Trifle, 'is a place where they dress victuals and wash dishes:' 'A crater,' says Lucien Bonaparte, 'is the mouth of a volcano.' In the same spirit he informs us that Romulus was the brother of Remus; and that St. John's Revelations were written at Patmos. Surely, he may rest satisfied with the firm basis of historic truth, without bringing continual vouchers for his support: indeed, the paltry notes with which every petty production of the present day is loaded, will not give our posterity any elevated idea of the information and acuteness of the nineteenth century. 'Courage, lads, I see land,' was the well-known exclamation of Diogenes, on espying the blank side of a tedious production; and it recurred to our recollection, with irresistible force, as we took up the second volume of this ponderous work.

(To be concluded in our next Number.)

Art. III. *Histoire de France pendant le Dix-huitième Siècle;* Par Charles Lacretelle, Membre de l'Institut et Professeur d'Histoire à l'Academie de Paris. Troisième Edition, revue et corrigée, 1812. Delaunay, Paris. [Bossange et Masson, Londres, 6 Tomes, pp. 2390. 3l. brochés.]

History of France during the Eighteenth Century. By Charles Lacretelle, Member of the Institute, and Professor of History to the Academy of Paris.

(Concluded from our last.)

WE approach towards the middle of the period which this history embraces, and we descend into a bloody arena, from which, to the present moment, we have been allowed but a temporary exit. If the last half of the Eighteenth Century, and the beginning of the Nineteenth, have produced some of the most brilliant military characters and events, it cannot be forgotten, that it has also been marked by some of the most unjust and profligate wars which ever assembled men in arms against each other. In the year 1740, the Great Frederick makes his

appearance on the political stage; and in the same year the interesting Maria Theresa became entitled to the Austrian sovereignty by the death of the Emperor Charles VI. She was not allowed to obtain quiet possession of her hereditary rights; and the infamous system of *partitioning*, which has infected, more or less, every European power, assembled the Continent in arms against the amiable Princess. The King of Prussia, on the one side, marched with 30,000 men, to wrest from her the Dutchy of Silesia, and the County of Glatz: Charles Albert, Elector of Bavaria, on the other, assisted by France, Saxony, and Poland, laid claim to the succession of Bohemia. In this distressing situation, the unhappy queen fled to Hungary. Her appeal to the faithful Hungarians was not made in vain, and forms the most brilliant point, upon which the eye can fix, in contemplating the events of the last century. In the general assembly of the Hungarian States Maria Theresa appeared, without pomp, without a train. She was clad in deep mourning, and in her arms held her infant son, six months old. Grief had touched, not altered her features: benevolence, grace, heroism, were painted in her countenance. With the scimitar by her side, and the crown of St. Stephen on her head, she addressed her Chiefs in the language of immortal Rome, which had so often pleaded the cause of liberty:

'Une femme, un enfant, ne sont rien pour eux, [ses ennemis,] *mais sont beaucoup aux yeux de Dieu*, protecteur de l'innocence, du Dieu, vengeur des traités. C'est par ma famille que je suis persécutée, mais j'ai en vous une autre famille qui me sera plus fidèle. Voilà mon fils, je vous le confie. Il croîtra pour vous aimer, et pour vous defendre un jour, comme il aura été défendu par vous.' Vol. II. p. 254.*

'Silence was broken by sobs. They fell at the knees of the Queen; a thousand swords leaped from their scabbards to avenge even a look which might threaten her with insult; and the solemn oath burst from every bosom, and resounded through the hall—"*Moriamur* "*pro rege nostro Maria Theresa!*"—"We will die for our *King* "Maria Theresa!"

Must we contrast, with this gloomy picture of female suffering and fortitude, a revolting fact? This same illustrious person, who, in 1741, could make so noble an appeal to her subjects, was herself guilty of participating in that most cruel

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* A woman, an infant, are nothing in their [enemies] eyes, but they are much in the eyes of God, the protector of innocence, of God, the avenger of treaties. It is by my own family that I am persecuted; but I have in you another family, that will be more faithful to me. Behold my son: I commit him to you. He will grow up to love you, and one day to defend you as he will have been defended by you.

and unjust dismemberment of Poland, in 1772. Such is the depravity of human nature! Our Author has well marked her character when he remarks,

'Le malheur devint son plus bel ornament; quand le malheur cessa, elle ne fut plus qu'une souveraine médiocre.'* Vol. II. p. 220.

We cannot dwell upon this and many other interesting events. Our object has been, not to enter into the details of history, but to notice a few of its more brilliant points; and to direct our readers to some of those important *general* observations which the history of the Eighteenth Century suggests.

The internal political affairs of France, during the reign of Louis XV. are not calculated to excite any peculiar interest in the mind. A detailed account of court intrigues soon becomes wearisome to the reader; nor should we have patience to follow them through all their intricate and tedious ramifications, were it not for the important influence which they undoubtedly had in accelerating the dreadful crisis which awaited France. The seeds of infidelity and of social disorder were sown by the vices of the Monarch and his Court. And yet this Louis XV. was the Monarch whom his vain and frivolous people has distinguished by the title of Bien-aimé. Well might he inquire, when he saw his subjects in tears during a dangerous fever which threatened his life, '*Qu'ai je donc fait pour être aimé ainsi?*' 'What have I then done to be thus beloved?'—*What* had he done? He had already deserted his amiable queen, for the illicit embraces of three mistresses—*three sisters!* He had thus steeled his heart against conjugal affection, and had insulted public decency. The death of Fleury relieved the profligate monarch from the little restraint which a preceptor could impose, and Madame de Pompadour, and, afterwards, Madame du Barry, were added to the infamous list. His moral faculties were completely chained by the influence of this mistress. Let the following anecdote suffice.

'*Il regardait la religion comme singulièrement indulgente pour les Rois.* Il lui arrivait quelquefois de lire les admirables sermons que Massilon avait composés pour former son enfance à tous les vertus. On dit que Madame de Pompadour l'ayant surpris plongé dans un recueillement douloureux après cette lecture, lui demanda le sujet de son émotion: '*Tenez, lisez,*' lui dit le Roi. Madame de Pompadour pleura, et s'emporta comme une femme qui craint de n'être plus aimée. *Le Roi ne fut plus occupé que de calmer sa favorite!*'† V. III. p. 167.

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* Misfortune formed her brightest ornament. When misfortune ceased to pursue her, she sunk into an ordinary Sovereign.

† He considered religion as peculiarly indulgent to Kings. He would sometimes, by chance, take up the admirable sermons which Massilon composed for the purpose of training up his infancy to every virtue. It is said that Mde. de

We shall not blot our pages with the recital of the shameful excesses of the *Parc aux-cerfs*; 'an establishment so infamous,' says Lacretelle, 'that after having described the excesses of the 'regency, one scarcely can find terms to express this kind 'of disorder.' M. Lacretelle has very properly confined himself to a very general account of the indecent and abject scenes of the interior of the palace of Louis XV.; and he justly reprobates the conduct of those writers who have recorded the vices of the monarch with a disgusting and vicious minuteness. (See Vol. IV. p. 231. Note.)

Even before these excesses were invented, the French began to shew that they despised their king. Popular odium knew no bounds, when the vices of the sovereign, increasing with his years, appeared to invite the contempt of his subjects. In 1774 he died: the curses and insults of every class of society followed him to the tomb:—

'C'était la populace qui avait insulté aux restes de Louis XIV; toutes les classes de la nation outragèrent la mémoire de Louis XV. mais les temoignages de mépris et de haine furent épuisés en quelques jours. On était heureux de pouvoir oublier un roi que, depuis long tems, on avait jugé frappé des deux maladies de l'âme les plus incurables, la faiblesse et l'egoïsme.'* Vol. IV. p. 343.

Such was the state of the public mind, when the unfortunate Louis XVI. was called to the throne. What might have been the issue of the disputes between the Court and the Parliament, had a more energetic monarch held the reins of the State, it is not easy to say. The clouds had been long gathering blackness, and perhaps no efforts of human genius could have availed to avert the impending storm. The spirit of popular discontent had gone abroad, the pressure of the taxes had become intolerable; the nobility and clergy refused to bear their portion of the public burden; and in addition to all these causes, which tended to weaken the political edifice, the writings of the philosophers had begun to exercise a melancholy influence in deluding the public mind, which had been *already* inflamed by

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Pompadour having surprised him in a mournful reverie, after reading one of these sermons, inquired the cause of his emotion. 'Here, read,' said the King. Mde. de Pompadour wept, and affected the manner of a woman who feared she should be no longer beloved. The King thought no more but of pacifying his favourite mistress.

* It was by the populace that the remains of Louis the Fourteenth were treated with indignity: all classes of the nation execrated the memory of Louis the Fifteenth, but the expressions of contempt and hatred, were in a few days exhausted. The People were glad to be able to forget a Monarch who had for a long time been considered as smitten with the two most incurable of mental disorders, imbecility and selfishness.

the vices and excesses of the Court. Thus the scythe and the sickle were prepared, as well as the corn; the reapers were silently coming forward, as well as the harvest, which was to be gathered in devastation and blood.

Every page of this history will confirm the remark, that the precise *period* at which the revolution burst forth in France, was *not* that in which the causes which produced it were at their greatest intensity. This is a fact which it is of importance to mark. A superficial observer of mankind is apt to conclude, that the development of any particular event is always contemporary with the greatest measure of the causes which, by their combination, tend to produce it; but a careful study of the most striking events recorded in history, will prove to us that this is by no means invariably the case. The great political tide which overwhelmed the French nation towards the close of the last century, had been accumulating for a series of years; and the causes which had gathered together the waters into a heap, were much more powerful in their action for some time preceding, than at the very moment when the mighty deluge burst forth. The abuses which had, during the whole of the Eighteenth Century, been preparing the public mind for that dreadful convulsion which shook Europe to its foundation, were by no means so flagrant during the reign of Louis XVI, as under that of his predecessor. During the Regency of the Duc d'Orleans, and the age of Louis XV. the profligacy of the Court had attained its *maximum*;—and the influence of the Crown was even less subject to a seasonable control, than in the reign of that unfortunate monarch who succeeded to a throne already tottering. The machine had been put in motion, and the impulse which it had received, was too violent to be retarded by the measures of a weak and pusillanimous prince, how virtuous soever might be his private character. Every little error, every trifling abuse, tended to accelerate its progress; and how insignificant soever in themselves, became important elements, when added to the vast momentum which had already accumulated. Louis XVI. may therefore be considered as having been advanced to the throne at an unfortunate period. While, on the one hand, no impartial observer can hesitate to acknowledge that his weaknesses, his violations of the Constitution, and his ignorance of the science of political economy, were the *proximate* causes of the melancholy events which terminated the Bourbon dynasty; on the other hand it would be uncandid not to confess, that more *remote* causes had excavated the mine which was so shortly to explode. The cup of discontent was full, and a single drop in addition was sufficient to cause the waters of bitterness to overflow!

We are inclined to think that the account which Lacretelle gives of the reign of Louis XVI., is by far the least interesting part of the whole work; nor is it difficult to see that a degree of caution, perhaps necessary, fettered the hand of the historian in the execution of this part of his task. The nearer we approach towards the dreadful catastrophe which deprived France of her king, the more does this reserve increase; and we are at length brought to the very verge of the precipice, without any intimation of the horrors which lie beneath our feet. It was undoubtedly both discreet and decent to tread lightly upon ashes yet scarcely cold. Neither was it expedient to carry down "The History of France during the Eighteenth Century" to the *numerical* close of that period. But, at the same time, we think that such a portion of history should have been terminated with some marked and celebrated act; and it will not be doubted that, had the Author written under a free press, the Fall of the French Monarchy would have formed the natural conclusion of the work, how little soever he might have chosen to dilate upon the characters of those who took a leading part in that sanguinary event. The following is the *singular* passage which concludes the interesting work under review;

'Le jour de l'ouverture des Etats-généraux approchait. *La France,* disaient quelques hommes, *va tomber dans un abîme de maux; la France,* disaient le plus grand nombre, *va s'élever au faîte de la gloire.* L'une et l'autre prédictions devaient s'accomplir successivement; avant d'arriver à un calme environné de gloire, les Français avaient un abîme à traverser.'* Vol. VI. p. 300.

And this is the only notice which Lacretelle gives his readers of the fall of the curtain; and they cannot fail to experience a heavy disappointment when they find themselves cheated of the last act of the great drama of "The History of France "during the Eighteenth Century!"

We have another observation of a different complexion to make upon this passage; and that we may be fully understood, we shall first quote a passage, in which the Author expresses the idea, upon which we are about to comment, still more plainly.

'Continuons a développer le tableau d'une nation qui s'élève quand son gouvernement décroît, s'enrichit quand il se ruine, marche avec

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* The day for the opening of the States-General drew near: France, said some persons, is on the brink of an abyss of woes: France, said the majority, is about to attain the zenith of her glory. Both predictions were to be in succession accomplished: the French, previously to their arriving at a state of glorious tranquillity, had an abyss to pass.

impétuosité quand il s'arrête;.... enfin, qui s'agite, rêve, discute, bouleverse, se consume et se déchire, jusqu'à ce *qu'un ordre nouveau* ait uni quelques-unes de ces lois antiques et ces institutions nécessaires avec des réformes amenées par le temps et par la raison.'* Vol. IV. p. 92.

It has become the fashion with a certain class of philosophical writers of the present day, to speak of the most awful changes (whether in the moral or the physical world) with a certain speculative composure, which tends to deaden the best feelings of the heart. With these writers *the ultimate effect* produced, is alone contemplated, with little or no regard to the expense of *the means* by which it has been accomplished. Decay, is but the resolution of matter into its component elements, to re-appear in some new form of organized being. Political revolutions are considered, by the same train of thought, as mere decompositions of the social order, the elementary principles of which are to be re-united in a more perfect and harmonious form.—This theory is very beautiful, and may appear very wise and philosophical, and no doubt is sometimes verified by facts. To a political revolution we owe, under God, the establishment of constitutional freedom, and the enjoyment of the rights of an unfettered conscience. When abuse in the government has attained a certain limit, it must, inevitably, be corrected. But let us beware how we generalize too hastily. It is a dangerous theory which leads us to see, in every dissolution of the social compact, nothing more than the germe of '*un ordre nou-*' *veau.*'

We should contemplate the expense of the *means* by which any end is produced, as well as the effect obtained. In every dissolution of an existing constitution, there is a fair opportunity for the adoption of an improved system: but, to leave out of the account the risk incurred, (and much is worth risking in the cause of liberty,) we must not leave out of our consideration, the anarchy and the blood, the treasure and the tyranny, out of which the '*new order of things,*' is at length to arise. These remarks are, alas! but too applicable to France. The *Grand Experiment of the Philosophers*,—first to disorganize, and then to recast the scattered elements of the French Constitution in a better mould, has been tried. But mankind have

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* Let us now proceed in delineating a nation that becomes great when her government declines, enriches herself by her ruin, advances with impetuosity when she stops;—in short, that agitated, dreaming, discussing, overwhelming every thing, consumes, tears herself to pieces, till at length a new organization re-establish some of those ancient laws, and those necessary institutions with amendments introduced by time and reason.

learned the important lesson, that it is much easier to resolve than to re-unite the parts of the social system. Often has it been imagined, that the political synthesis has been permanently effected: but the parts have been found again to repel each other, and again to be attracted to some new centre. Perhaps, ere this sheet shall have issued from the press, some powerful re-action may have produced some new combination. *When* this state of disorder shall subside into a more settled and harmonious system, can be known alone to the Almighty Disposer of events. Alas! alas! unhappy France has not yet 'traversed the abyss' into which she was plunged; that '*calme environné de gloire*,' that vision of peace which our Author sees for her, still remains to be realized! still '*elle s'agite, rêve, discute, bouleverse, se consume, et se déchire!*'

We have felt it our duty to express this partial censure, because we think we perceive that the sentiment on which we have commented, has given a false colouring to several facts recorded in this important and interesting work; and because we know that the sentiment is fashionable with a certain class of French writers. Upon the whole, however, the work of Lacretelle is written in a spirit of candour and moderation, which does him infinite credit. The style is particularly fascinating and elegant. We are far from pledging ourselves for every expression in his work, but we certainly consider it, upon the whole, as favourable to the principles of liberty, of morality, and of religion. In recording the intrigues and licentiousness of the French court, we have been pleased to observe a delicacy of language very opposite to that of the many objectionable *Memoires* of the times.

It was to be expected that a writer who published under the restraints imposed on the press by Napoleon, would occasionally step out of his way to flatter his master. We cannot stop to notice a thousand instances: the subjoined references will justify the remark.*

We had intended to indulge our readers with a few specimens of the lively anecdotes† which often relieve the more tedious (though necessary) details of this history. It is this style of composition which constitutes the most attractive charm of the French writers. But we must refrain: our article has

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* See Tome II. pp. 29. 130. 145. III. 261. 262. 318. IV. 140. V. 4. 5. 293. 349.

† See Tome I. pp. 246. 312. 338. II. 231. III. 341. 344. IV. 232.

been already extended to the very limits which border upon prolixity.

Long, however, as we have detained our readers upon this work, we cannot dismiss it without two remarks.—*The Eighteenth Century is the age of the butchery of the human species!*—And is it possible to meditate upon the events of this bloody period, without heaving a sigh for the sins and follies of mankind, which have almost incessantly embroiled the whole of the civilized world in hateful contest? Shall not every Christian bosom expand with the anticipation of that period when war shall be learned no more; but 'man, the brother, live the 'friend of man?'—But yet there are not a few, who, misled by the phantom of military glory, or of a debased self-interest, can breathe no other element than that of war, and who contribute all their efforts to prolong this terrible scourge of the human race. Oh! could we but conduct even such, in a moment of cool reflection, into the very midst of the miseries inflicted by ambition;—could we but point their attention to the wretched victims of war,—the wounded, the dying, the slain;—we should not despair of impressing upon them a moral lesson, by the contemplation of actual misery. Such was the wise conduct of Louis XV. in his more amiable days, who, after the battle of Fontenoy,

'Au lieu de se livrer dans sa tente à la joie d'un si grand succés, conduisit, pendant la nuit, son fils sur le champ de bataille, en lui montrant étendues les tristes et glorieuses victimes de la journée; il lui donna la plus belle leçon qu'un Roi puisse donner à son fils. "Me-"ditez sur cet affreux spectacle," lui dit-il; "apprenez à ne pas vous "jouer de la vie de vos sujets, et ne prodiguez pas leur sang dans des "guerres injustes."'* Vol. II. p. 325.

To these reflections on the night *after* a battle, we shall add the beautiful meditation of the great Marshal Saxe on the evening *preceding* an engagement.

'La nuit qui précéda la bataille de Raucoux, ce général répondit au médecin Sénac qui lui demandait le sujet de la tristesse dans laquelle il était plongé, en parodiant ces vers d'Andromaque:

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* Instead of giving himself up, in his tent, to the joy of such brilliant success, [he] led his son, at night, to the field of battle, and shewing him stretched on the plain the sad yet glorious victims of the day, imparted the finest lesson which a monarch could give his son, "Reflect on this dreadful spectacle," he said to him, "learn not to sport with the lives of your subjects, and never waste their blood "in unjust wars."

" Songe, songe, Sénac, à cette nuit cruelle
Qui fut pour tout un peuple une nuit éternelle ;
Songe aux cris des vainqueurs, songe aux cries des mourans
Dans la flamme étouffés, sous le fer expirans.' "*

II. p. 153. Note.

If ever mankind are to learn wisdom, it is surely by such lessons as these, with thousands of which the Eighteenth Century teems ! And yet, a whole age of violence and bloodshed has rolled away, and it should seem, that it has failed to inculcate the principles of justice and humanity. The melancholy truth which the history of this period forces upon our minds, is,—*the slow progress which enlightened principles, political probity, and moral rectitude, make in the world.* We would willingly, indeed, adopt the consolatory theories of those benevolent philosophers, who persuade themselves that the world has been gradually advancing towards a system of *optimism ;* that the light of philosophy and of truth is rapidly spreading its mild and genial influence, and confining within narrower limits the regions of ignorance and of vice : but, alas ! with our eyes still upon the pages which record the events of the Eighteenth Century, we blush for human nature ; we could almost despair of the species ; we dare not say that the progress of political justice, of correct thinking, of enlightened principles, has kept pace with the inventions of science and the discoveries of genius. ' See nations slowly wise and meanly ' just !'—In glancing at the varied events of the period before us, we will, indeed, acknowledge that we can fix upon many bright spots, many gleams of light, which might encourage even a desponding mind to hope that a more glorious period is at hand. But in tracing back the history of modern Europe, so often have these hopes been disappointed, so frequently have the dawnings which promised to usher in the day, faded from our view and relapsed into night, that we are forcibly reminded of those dreary regions upon the face of our planet, where twilight appears at many successive intervals, but is not followed by the presence of the genial luminary of day.

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* The night before the battle of Raucoux, this General replied to the Physician Senac, who inquired the occasion of the sadness by which he appeared overwhelmed, by parodiing those verses in " Andromaque :"—

" Think, Senac, think upon that dreadful night,
" To a whole nation an eternal night,
" The shouts of victors, and the dying shrieks
" Of those the stifling flames or sword devoured."

We do not, however, despond:—we turn from these records of human crimes to the Book of God; and from thence, as from some lofty eminence which overlooks the dark and clouded valleys beneath our feet, we trace the dawnings of a brighter day; we hail the approach of that period when our 'sun shall no more go down!'

Yes! the Christian calculates not wholly upon the *past* current of human actions. He turns from the melancholy spectacle presented to his view in the history of the world, to the cheering prospects spread before him in the sure word of Prophecy. He confidently anticipates the glorious period, when "violence shall no more be heard in the land, wasting nor des-"truction within our borders." He does not, indeed, look for any striking effects upon the conduct of nations, or the morals of individuals, from the boasted effects of *philosophy* alone. If the world is to advance in happiness,—if social and political order is to be firmly established, it must be through the means of *the Gospel of Peace*. At such anticipations the infidel may scoff; but, amid the political convulsions which, in the present age, so awfully agitate the world, the Christian will turn to the volume of Inspiration, and point to the Promise of Eternal Truth, "I THE LORD WILL HASTEN IT IN HIS TIME!"

Art. IV. *A Statement of the Early Symptoms which lead to the Disease termed Water in the Brain;* with Observations on the Necessity of a watchful Attention to them, and on the fatal Consequences of their neglect. In a Letter to Martin Wall, Esq. M.D. Clinical Professor at Oxford, &c. &c. By G. D. Yeats, M.D. of Trinity College, Oxford; of the Royal College of Physicians, London; of the Royal Medical Society, Edinburgh; late Physician to the Lunatic Asylum and Infirmary of the County, and Physician to his Grace the Duke of Bedford. pp. 114. Callow, London. 1815.

IT is not more than twenty years since, that a German Physician, upon a visit to this country, expressed his surprise at the comparatively little attention paid here to 'Gastric Diseases,' and at the liberal, and often actually indiscriminate and empirical employment of opium, bark, and mercury. How changed are the face and fashion of things in the present day! 'Gastricism' has at length become the rage in Britain. Every thing both in the way of disorder and remedy, is regarded through the medium of the *primæ viæ*. Debility is a word quite out of date; sternutation is no longer in vogue; tonics are becoming obsolete, specifics disregarded; and, after a long struggle for

superiority among medicinal powers, evacuants have been proclaimed the masters of the field.

The very respectable Author of the tract now before us, has taken a decided part with the disciples of the gastric school. He gives his full assent and powerful support to the doctrines of the prevailing creed; and in our opinion has approximated too nearly to the *verba magistri* error. That his book contains many valuable and important observations we feel no disposition for a moment to question; indeed, whatever comes from the pen of Dr. Yeats, must necessarily carry with it a degree of authority; and if, in the following strictures on his present performance, he may discover too much of critical freedom, we must request him to recollect, that the strictures themselves will be so many proofs that we attach a considerable share of consequence to every thing that issues from the press in the name and under the sanction of the Author of "Observations on "the Claims of the Moderns, &c."

The subject on which Dr. Yeats has now written, is a subject of no mean interest. Strike consumption of the lungs out of the list of maladies, and water in the brain will then perhaps stand at the very head of the scale, in respect of its comparative importance. We have no quarrel therefore with our Author on the ground of the popular cast he has chosen to give to his treatise; on the contrary, we are glad to see it at once so scientific and so divested of technical peculiarities, as to be instructive to the professional reader, while it is not closed against unprofessional perusal. The few objections we shall venture to make, will be more against the matter than the manner of the work, and these objections we hope to urge without in any measure infringing the canons of liberal criticism.

The gastric theory of medicine, to which we have above alluded, is not altogether one and indivisible. It is indeed separable into three distinct heads, notwithstanding that these several divisions in some sort symbolize with each other. If we were called upon to designate them by distinctive appellations, we might call them the *purgative theory*, the *hepatic theory*, and the *theory of the digestive organs;* with all and each of which, however, Dr. Yeats's sentiments have something in common, insomuch that it will not be out of place here to engage in a slight preliminary discussion on their origin and respective merits.

It happened, at the time when the systems of Boerhaave and Hoffman were dividing the opinions, and directing the practice of medical speculatists on the continent, that the notions of the latter were principally received and taught in that school which was destined to become the school of paramount au-

thority, at least in this country. Dr. Cullen and his followers proclaimed themselves partisans of the '*solidism*' of Hoffman, in opposition to the *fluidism*, if we may so express it, of Boerhaave; and the influence which this selection of one theory as the ground-work of pathology and practice, came in a very short time to possess over the whole body of medical doctrines throughout Britain, is truly astonishing. Disorder was no longer corruption of humours, but weakness of fibre; and the old notions of cleansing, depurating, diluting, and discharging, yielded to the novel principles of subduing spasm and supporting tone;—principles which were carried to a still greater and more unwarrantable extent by that very extraordinary person Dr. John Brown. Even in cases where the disciples of Hoffman and Cullen would have had no scruple in pursuing, in part at least, the plan of depletion, Brown not only ridiculed such plan as inefficient, but decried it as dangerous. Stimulation—excitement—was every thing with him; and this, it must be confessed, became too much the order of the day, even among many who were very far from being converts to the Brunonian dogmas.

Such was, in a great measure, the introduction of that bark and opium practice of which our German critic complained; and the complaint was not wholly destitute of foundation. The first great and general check which was given to this practice, was by the publication of a work 'on the utility and adminis-'tration of purgative medicines,' in which the author endeavoured to prove that our tonics, and stimulants, and antispasmodics, are, not seldom, worse than thrown away, and that the correct and efficient plan of treating many even of those maladies that are classed by all parties among diseases of debility, is that of a liberal administration of purgative remedies. Thus, that singular affection, the Dance of St. Vitus, (which Brunonians and Cullenians, as well as mere empirical *routiners*, had all joined in viewing and treating as an affection of weakness, and in combating by strengthening remedies,) the author of the work now alluded to, instructs us to counteract and subdue by purgatives, and purgatives alone; and so, in a variety of other instances, to an extent which, in our judgement, is neither authorized by theory nor confirmed by experience. Many have been induced to give the plan a fair and unprejudiced trial, and finding it not always so successful as its founder represented, have been compelled to resort to their old remedies. The principle also upon which medicines of the class now alluded to, produce their beneficial effects, seems, in some measure, to have been misunderstood; and here we gladly avail ourselves of an opportunity of using Dr. Yeats's words as expressive of our own sentiments on this subject.

'With all respect,' (he says, alluding to Dr. Hamilton,) 'for the doctrines of this justly admired Physician, I cannot avoid being of opinion from observation that a great deal of the advantage derived from pursuing his suggestions, arises as much, if not more from producing a healthy secretion from the glands which pour their fluids into the intestines, than from giving more regular, at least more evacuating movements to the intestinal actions. It appears to me that the quantity and quality of the foul discharges do not depend upon stagnation only in the torpid bowels. Morbid secretions are going on; their mere evacuations, therefore, would not insure health and tone; an alterative effect is wanted: excite the glands to their healthy functions, in addition to the removal of the accumulated load, and salutary evacuations will regularly take place.' p. 39.

The objection, then, which we should feel disposed to advance against the principles and practice of Dr. Hamilton, is, that they partake too much, so to say, of a mechanical nature: they regard the living frame as susceptible of being clogged and impeded in the same way as a piece of machinery devoid of life, and go upon the supposition that the whole of medicinal agency is resolvable into this clearing away of offending matter; forgetting that this very matter itself is not unfrequently the mere offspring of weakness, and that it is most effectually to be expelled, as well as prevented from again accumulating, by measures of an invigorating nature. The practice of mere purgation is a practice of prescribing to symptoms to the neglect of causes. It is unphilosophical, and often hurtful.

We have ventured to name the second reigning doctrine of modern medicine, *the hepatic theory*, inasmuch as it looks to the liver for a solution of all the difficulties and intricacies connected with disordered actions in the living system. *A capite ad calcem*, it is all the liver; and this reference is made without much precision as to the actual state in which the organ is supposed to be, in order to produce these multifarious maladies. They are traced to the liver, and that is enough. Certain preparations of mercury have been found or supposed to possess a specific influence on the functions of the liver, and these preparations become, therefore, in the hands of the hepatic pathologist, what wine and opium were with the disciples of Brown.

That the liver is, in very many instances, the actual and prime seat of disease, which displays itself in another and perhaps distant part of the frame, is an unquestionable fact. How often do we see congestions of blood about the vessels of the head, irregularities in the action of the heart and pulse, dropsical and pulmonic affections, hemorrhages from either superficial or more deep-seated blood-vessels, and a great many other derangements, which there is no difficulty in tracing to a schirrous or otherwise obstructed state of the organ in question,

and to a consequently impeded or interrupted circulation through its substance; but that all cases of morbid being are attributable to this source, is, in our minds, an unfounded supposition. Certain affections of the head, it will be our business almost immediately to prove, have an origin oftentimes totally independent of hepatic affection. This, then, like the preceding theory, is stretched out to too great a length, and in practice acted on, by much too exclusively of other considerations.

Pathologists of the third class found their doctrines on a conceived sympathetic connexion of every part of the animal body, influencing more especially that grand connecting medium the stomach, the proper regulations of which constitute, in their opinion, the great secret of curative agency; and this is a principle in medicine, which, if duly cultivated and cautiously restrained, will perhaps prove to have more of truth in its composition, and of good in its practical application, than either of the preceding. We do not believe, with an encomiast of Mr. Abernethy, that 'the illustration of the manner in which 'the nervous system and digestive organs mutually aggravate 'each other's disorder, and the insufficiency of local remedies 'in general for the cure of local diseases, may be regarded as 'the only important progressive step which the science of me-'dicine has taken since the time of Hippocrates;'—but we do believe, and are assured, that both professional and public benefit (if these are allowed to be compatible) will accrue from the speculations now alluded to. By way of illustration we remark, that it was formerly the practice among both hospital and private physicians, to thrust Peruvian bark down the throats of all patients in whom debility was imagined the prevailing feature of disease, and this from a vague empirical notion respecting the corroborating power of the drug in question. This, say the advocates of the sympathetic doctrines, is a practice resulting from false principles. Look to the state of the nervous system, examine the condition of the digestive organs, upon the just regulation of which depends the due performance of all vital functions; regulate the action of the nerves, improve the secretions of the stomach, and every thing else will fall into regularity and health in course and consequence. Even the most distant and apparently mere local diseases, ought to be received and managed in reference to this connexion; and mortification itself, Mr. Abernethy justly asserts to be not unfrequently the 'result of nervous disorder.'

But with every respect for the talents and acumen of those gentlemen who may be regarded as the founders of this sympathetic theory of medical science, we venture to say, that the principles it promulgates, have been advocated and acted upon with too much of systematic attachment; for there certainly are

many maladies, both local and constitutional, which have their commencement, course, and decline, in a manner almost independently of the circle of sympathies alluded to; and we are apprehensive that the determined and devoted partisan of those particular views, has sometimes suffered system to stand in the way of good sense and unbiassed observation. The Brunonians themselves, with their opium and stimuli, were not more disposed to disregard such facts as interfered with their hypothesis, than the digestive *organizists* have sometimes shewn themselves confirmed in theoretical obstinacy.

We may, by way of illustration, adduce two affections, among a variety of others, which will yield only to a specific treatment; and which treatment, in spite of the pretensions of system and science, is entirely empirical, or the result of accidental experience, unaided by any *à priori* views; we mean—the sea-scurvy, and the lues-venerea. Why vegetable acids should be the remedy for one, and mercury for the other, has never yet been reconciled with any principles of pathological reasoning; and in either instance you may stimulate the frame as much as you please, you may regulate, as minutely and carefully as may be, the condition of the nerves and digestive organs; nevertheless, the complaints will run on and acquire strength as they proceed, unless you check their course by their respective specifics. Again, many are the local inflammations and other derangements, which will yield only to local and specific applications, notwithstanding that every attention shall have previously been given to regulating the functions of the first passages. The state of the stomach and bowels, is, therefore, by no means, in all instances, either the cause or the index of general or local disorder.

But it is now time that we turn our attention more especially to that malady which is intended to be particularly the subject of the present discussion.

Dr. Yeats complains, and not without cause, that too little attention has hitherto been given to the condition of the stomach and bowels, by many who, by dissection and otherwise, have endeavoured to ascertain the precise nature and actual origin of water in the brain, which, he is disposed to think, takes its rise, *for the most part*, in situations remote from the brain. In this latter opinion we think him erroneous, and it remains for us to state our reasons for such difference of sentiment.

First, We find the disease to be one principally of early life. It occurs, ordinarily, at some period during the growth and gradual evolution of the brain, before the organ has arrived at maturity, which circumstance would seem to favour the supposition

of some organic alteration taking place of an original and independent nature, for impediments and interruptions must naturally be more incident to an organ during the process of development, than after the evolution is complete. *Secondly*, The malady is often connected with, and seemingly produced by, the process of teething, the irritation of which appears to extend itself to contiguous parts, and the brain comes to be affected by actual vicinity of position, without reference to a distant organ. *Thirdly*, Were the complaint always, or more usually brought about by obstructed viscera, we should expect to meet with it oftener in advanced life, when such obstructions are both more common and more permanently operative, and then most obviously, as we have above remarked, engender disorders in distant parts of the frame. *Fourthly*, We may observe, that the subjects of hydrocephalus are, in the majority at least of cases, subjects in which a scrophulous tendency in the habit is more or less perceptible; and they are moreover those children in whom, from a precocity of intellect, we might expect brainular functions to be inordinately active and complicated, and consequently more susceptible of disordered action.

But, further, the frequently obvious causes of hydrocephalus, are proofs of a too certain nature, that the complaint, may, and often does, originate directly in the head. Dr. Wall (to whom Dr. Yeats's book is addressed, and who is well known to be an observant and able physician) has suggested, whether the increased frequency of hydrocephalus of late years, may not be traced to the 'leaving off' of the circular defence round the 'heads of children,' and their consequently more frequent exposure to injury from falls and blows. Whether this be the case or not, certain it is, (and no practitioner of any experience will be inclined to dispute the truth of the statement,) that external injuries, directly applied to the head, are often the immediately exciting sources of the disease, and this perhaps is the case much oftener than is seen or suspected. When the derangement has thus been *certainly* induced in an immediate and direct way, we always see the functions of the bowels to be disordered in consequence, and may not this incidental and secondary affection be often, in other cases, taken for the cause when it is rather the consequence?—the torpidity or irregularity of the bowels being occasioned by that altered state of the brain, which is prior to the actual production of confirmed hydrocephalus.

There is still another circumstance which would seem favourable to the supposition of water in the brain being originally a brainular disease, in the greatest number of instances, and that is, that a greater or less affection of one of the limbs, is almost invariably, among the earliest indications that all is not

going on right. This symptom generally occurs prior to the intestinal irregularity, and is often not noticed on account of its early appearance, and because the connexion is not conceived between it and the subsequent series of disordered actions; but, as far as our observation has gone, we have very seldom failed of bringing to the recollection of parents or friends, the circumstance of the young patient having evinced a weakness in one or other of the lower limbs, (provided the limbs had previously been used,) a stiffness about the knee, or sometimes a tendency to drag the affected leg in a somewhat similar manner to those who are affected with St. Vitus's Dance.* This sign of approaching mischief we mention particularly, both because it may be regarded as confirming our views respecting the general source of the complaint, and because we think it of most momentous consequence to commence early operations of a preventive or curative nature, before the disease shall have become too conspicuous to admit of question or doubt.

But while we thus contend for our own notions respecting the more usual production of hydrocephalus, and venture to qualify those of the Author whose book is now before us, we must at the same time admit that the disorder may and actually does at times occur as a consequence of torpid and interrupted action in the intestinal canal with its connected viscera; and that in all cases the plans both of prevention and treatment ought to comprise an attention to the visceral state. We shall here take occasion to insert a case stated by the Author, as illustrative of this necessity.

'Having just,' he says, addressing Dr. Wall, 'closed my attendance upon an interesting little girl of four years of age, the only child of an intelligent widow, I am sure, Sir, you will willingly read the account of the symptoms, and they were by no means moderate, in this stage of the complaint, as drawn up by the mother. "The subject of this sheet had been for ten weeks without having a natural

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* There is possibly more analogy in some instances between these two complaints (Hydrocephalus and Chorea) than is usually conceived. In the latter, the morbid actions, perhaps from their occurrence later in life, seldom advance to the extent of *disorganization*, and are therefore not commonly fatal. In the only fatal case of St. Vitus's Dance that we recollect ever to have witnessed, the appearances in the last stages were very similar to those which are seen in hydrocephalus. It may be noticed by the way, that in this case, the plan of Dr. Hamilton was from the commencement vigorously and perseveringly pursued. It ought, however, also to be mentioned, that, in another case, falling at the same time, the plan appeared to be abundantly beneficial.

motion, and the stools were, during that period, occasionally very dark. About the end of ten weeks, she was seized with drowsiness, which continued for three or four hours, out of which she awoke in a very high fever, attended by retching; nothing would remain on the stomach; a complete nausea at any thing in the shape of food took place: violent thirst. The motions resembled soot mixed with boiled spinage, perfectly solid, and upon remaining tinged the water of a dark sap-green. The retching and fever continued for three days, with very little intermission, yet they were less at times; perhaps the interval of an hour might elapse. Calomel had been given at the commencement of the attack, and was continued daily until the motions became lighter. About the end of the fourth day, all the above symptoms subsided, and the little sufferer became daily better for fourteen days. She was again seized with drowsiness, a little sickness, but not retching. Calomel again procured relief. Three days after this second attack, a pain in the upper part of the back of the head was complained of. She could not move nor stoop without uneasiness—easily fatigued—dislike to the smell of her food, and great fretfulness—the uneasiness in the head was by no means continual, nor occurring more than four or five times during the day—costive bowels and dark coloured stools still as before. Another fortnight elapsed and the fever returned with drowsiness—dizziness for the first time—could not bear the head off the pillow—could not see clearly—objects appeared double—the pain in the head very troublesome, yet would intermit for two or three hours—sickness—pain in the sides—heaviness about the eyes—burning in the palms of the hands and soles of the feet—evacuations still dark—flushings of the face—starting during sleep—the urine of a high bright colour."—So far the narrative of the mother. 'It was at this time,' continues Dr. Yeats 'that I first saw the child, who is now perfect y well. The repeated returns of derangement in the digestive organs would, if not subdued, no doubt have ultimately produced the full hydrocephalic excitement of the brain which appears in fact to have already commenced.'

In this opinion we agree with our Author; yet even here it may be doubted whether the visceral disorder was not a consequence in some measure of an originally improper performance of brainular functions, and the evacuating plan, which was adopted with success, was not rendered so, in part at least, by the alterative and stimulating effect which it insured, not by merely unloading the intestines of foul matter.

Were the question we have been agitating, one of mere theory, unconnected with practical influences, it might have been dispensed with in the present instance as scarcely worth the trouble of discussion; but besides that it is always desirable to acquire accurate pathological notions on the subject of morbid processes, we think that we discover the seeds of actual and practical error in tracing every thing in a wholesale way to the liver, stomach, and bowels. In reference to the case before us,

inquiring and anxious parents will ever be apprehensive of the most trifling irregularity in these parts, lest it should lay the foundation of water in the head; they will be encouraged in the too liberal and injuriously habitual use of purgative medicines, with a view to avert the dreadful catastrophe; and, as it regards disorder in general, professional men, unduly imbued with these visceral doctrines, will not only adhere to their evacuating remedies to such a degree as to endanger the tone of their patient's bowels, but, in very many instances, will be diverted from the employment of more appropriate means of curing their patient's maladies. Effects which it has been our fate to witness, in like manner as, under the former but now almost exploded system of excitement, we have seen individuals excited to their cost.

We shall now state what, in our judgement, ought to give rise to the professional and parental alarm, as menacing indications that hydrocephalus is about to take place: and, after presenting the reader with a few remarks on the distinguishing features of this complaint, as compared or contrasted with others with which it is apt to be confounded, shall conclude by offering one or two additional suggestions on its causes and management.

One prominent symptom we have had occasion already to mention, and we repeat here our conviction, that in instances where the disorder occurs gradually and almost imperceptibly, this symptom will seldom be found wanting. There is, too, for the most part, an unusual drowsiness and loss of the child's accustomed vivacity, which, when it is marked and obvious, is to be distinguished from the drowsiness of mere weakness, by a kind of tendency in the head to hang down as if it was with difficulty that it could support its own weight. With this drowsiness an uncommon susceptibility of light is not seldom observable, as if the light occasioned uneasiness; and now, the bowels become irregular, generally costive, but sometimes inordinately relaxed. Slight fits of an epileptic kind are not unusually among the earliest signs to excite suspicion; and these, if they occur about the time of teething, are attributed, and sometimes justly, to this cause; for ineffectual efforts to propel the teeth we look upon, as we have above remarked, to be among the most usual exciting sources of hydrocephalus. A sluggish beat and slight intermission of the pulse, are common attendants upon this state of things, which is soon however succeeded by a more than healthy quickness. This quickness, indeed, is one of the very first symptoms when the complaint is ushered in with more decided marks of inflammation, constituting the *phrenitic* hydrocephalus of some authors. A sickness, too, of the stomach, is almost invariably

an accompaniment of the inflammatory hydrocephalus; indeed, the symptoms altogether are somewhat allied to those which in more advanced life, indicate an inflammation of the brain. But it would not be easy to enumerate all the appearances which, at various times, take place according to the different states of predisposition and difference in the producing causes; and the medical attendant for the most part draws his inferences from that kind of comparative observation which no list of symptoms, even if accurately remembered, could so well supply. There are, however, certain prominent marks of distinction between this complaint and others, the pointing out of which will be the best way of continuing our history.

Worms in the bowels not unfrequently produce symptoms which are nearly allied to those characterizing the first stages of water in the brain;* but when the mischief is occasioned by worms, there is, for the most part, an irritation in the nostrils, with a constant tendency in the child to pick them, and a tumid appearance in the upper lip, with a very remarkable and characteristic dark appearance under the lower eye-lids. Fetor in the breath also, with more or less of cough, usually accompanies worms in the bowels; and there is a great irregularity in the appetite. In cases of worms, though there may be drowsiness, there is not that peculiar heaviness indicative of hydrocephalus; nor is there that impatience of light which marks the first periods of water in the brain. Lastly, we may mention that a common consequence of worms, or indeed of any irritation in the first passages, is a grating of the teeth in sleep, which is not an attendant upon hydrocephalus, except in its last stages.

When difficult dentition is the cause of the child's indisposition, there is, in the generality of cases, some appearance

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* We have all along used the term Water in the Brain, for the disease under notice, although we are convinced with Dr. Yeats and others who have written on the subject, that effusion of a fluid is by no means necessary previously to its fatal termination. A child shall sometimes go through every stage of the complaint with some degree of regularity, and yet dissection shall fail to discover the presence of fluid in the ventricles. Dr. Cheyne, indeed, has hazarded an opinion on the subject, which we cannot but think contrary both to analogy and fact; viz. that the effusion which has been regarded as the essence of the disease, is in some measure a remedial process, 'and that death would occur earlier, did not the fluid exude, 'and thus continue to the brain the necessary degree of support from 'within, which would have been lost by the wasting of the organ 'from the morbid action of the blood vessels.'

of inflammation about the gums; but should the general irritation occasioned by teething be merely from this source without any hydrocephalic excitement we have not that impatience of light and peculiar drowsiness, which have been just noticed as indicative of incipient hydrocephalus.

But of all the maladies incident to young persons, we think that disorder which has been termed the bilious remittent fever, is distinguished with most difficulty from the hydrocephalus. The diagnostic marks of these two diseases, are so well detailed in the late treatise of Dr. Pemberton on "Diseases of the Abdominal Viscera," that we shall make no apology for extracting his instructions on this head. 'In hydrocephalus internus' (says Dr. Pemberton) 'there are occasional screamings in the sleep, 'with a continual tossing of the hands above the head, and an 'intolerance of light, with more or less of squinting, but I 'think I may say, that in the complaint before us (remittent 'fever) there is hardly ever what can be called screaming, and 'there is seldom intolerance of light, and never squinting: 'and moreover, though the hands are often carried to the face, 'it seems to be more from an inclination to pick the skin from 'the lips, eyes and nose, than occasioned by the painful restlessness which attends the hydrocephalus. In the delirium of 'hydrocephalus the faculties are totally destroyed, and the muttering ravings of the patient are without sense or reason, and 'from this state he cannot be roused. But in the other species 'of delirium, the child during this state can at any time be recalled to his senses, which he will retain for a few minutes, 'acting and talking consistently. In remittent fever the appetite is destroyed: in hydrocephalus, on the contrary, the 'patient will take without reluctance whatever is offered, apparently making no distinction between what is palatable and 'what is nauseous.* The excretions of the bowels are sometimes perfectly black, and smelling like putrid mud; they are 'sometimes curdled with shreds of coagulable lymph floating 'in a dark greenish-coloured fluid. These appearances of the

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* This, as scarcely ever wanting, is a most important feature in hydrocephalus. Dr. Pemberton might have added that the wasting of flesh is never in correspondence with the degree of illness. We have often found parents indulging a false hope from the circumstance of the small degree of emaciation which they discover in the little sufferer; whereas in fact this circumstance serves to confirm the unfavourable opinion of those who are in the secret of the peculiarities of the complaint. We may add that this continuance of the nutritive process serves to shew that the brain, and not the alimentary canal, is for the most part the prime and principal seat of disorder.

'fæces are not observed in hydrocephalus internus. The 'convulsions,' the author adds, 'which attend hydrocephalus 'very seldom supervene, until the patient has been labouring 'for several days under evident indisposition, whereas they 'often usher in the very first attack of remittent fever.'

With respect to the actual condition of the brain for the constitution of the disease—the proximate cause—as authors term it, we believe it to be somewhat different in different subjects. That there is increased arterial action and consequent venous congestion in most cases, is very probable; but neither the symptoms of the complaint, nor dissection after death, in all cases demonstrate these vascular conditions to have been actually present; and indeed it appears often to consist in that lymphatic, passive, or, as Dr. Brown would say, asthenic inflammation, which is common to scrophulous subjects, or which, at least, is engendered with more facility in these subjects by the several exciting causes upon which it may depend. For the most part, we believe, there is a constitutional predisposition to its production. One of the authors who have written on hydrocephalus, mentions the remarkable fact of every son of a large family falling in succession a victim to the disease, while all the daughters escaped it. Every candid theorist will confess that its pathology is often obscure.

But it is of course right in all cases sedulously to guard against the known exciting causes. In regard to blows and falls it would appear superfluous to suggest any caution; but there is one source of injury which we are strongly inclined from observation to suspect, and that is the very violent tossings which it is usual to give to young children by friends and nurses, and which, indeed, in general, are rather encouraged than forbidden by parents. It is more than probable, that in feeble subjects, who have a natural tendency to the complaint, these violent and unnatural agitations may have a great share in its actual production. Exposure to the changes of temperature, as an exciting source of constitutional derangement, it is needless to say ought to be guarded against, and the state of the stomach and bowels duly watched and regulated.

Is hydrocephalus, when once it has fully established itself, ever cured? On this question we entertain a kind of intermediate opinion, being hardly perhaps so sanguine as Dr. Yeats, and not so absolutely desponding as some others. We believe that effusion to any extent never takes place without the disease being almost hopeless, although by this position we do not mean to infer that the effusion is always the cause of death, which, as we have above remarked, sometimes takes place without any discernible deposite of fluid.

One of the principal difficulties connected with the treatment of hydrocephalus, is, that the complaint being in so many instances ushered in by signs which are scarcely allowed to denote an inflammatory state, the propriety of a vigorous employment of anti-inflammatory measures becomes problematical, lest they should add to the seeming debility. We believe, however, that the safer side on which to err, is, in general, that of too much, rather than too little depletion; and it can scarcely ever be wrong to have immediate recourse to two or three leeches on each temple, to general bleeding if the subject be not too young, to saline purgatives, and other antiphlogistics. Dr. Yeats recommends, and we entirely agree with him in his recommendation, 'a combined exhibition of calomel and the 'neutral salts given in small divided doses as a most powerful 'antiphlogistic;' but, of all the combinations of medicines, as applied to the state of things just supposed, that of small doses of calomel and fox-glove, appears to be the most advantageous. This combination seems, in some measure, to accomplish the double object of allaying vascular excitement, and introducing a new action into the system; which last object, we are told, is that which mercury effects, when it proves operative in the cure of hydrocephalus. With regard to blisters, we fully assent to the caution of Dr. Yeats, that 'full evacuations should be 'premised before they are had recourse to;' for we think, without this rule's being observed, that both in this disease and in others, characterized by much vascular irritation, the stimulus of the cantharides is rather hurtful than beneficial. And before mercury can with propriety or effect be introduced into the system, excepting with fox-glove in the manner just mentioned, inflammatory excitement ought to be got considerably under; for 'high action of the system,' Dr. Y. justly remarks, 'seems 'to prevent the salutary effects of mercury we have in view.' With respect to the hopes that may be entertained from mercury, we should rejoice in being able to feel the same confidence in its virtues that some physicians of great respectability have felt, and that from a conceived experience of its effects. Dobson, Percival, Rush, and others, have published cases in which a mercurial course was successfully employed; but in the hands of other individuals of equal authority and repute, it has always failed. Dr. Monro, of Edinburgh, tells us that he tried this remedy in twenty-two cases of hydrocephalus, and failed of success in every one. Its failure may perhaps be attributed to the circumstance of its being admissible or appropriate only at the time when the first morbid excitement is considerably lessened, and the danger is then always imminent. But we must here bring our remarks to a close, recollecting that we are critics rather than essayists, and that neither the design nor the limits

of the present paper will admit of any thing like a systematic dissertation either on the nature or treatment of Hydrocephalus.

If, in the course of the preceding strictures, it has appear to any reader that we entertain any prejudice against the proper employment of those remedies to which the strictures have principally referred, our language will have been a very inadequate representation of our sentiments. On the contrary, we think that the more frequent use of these remedies, in modern times, constitutes (provided it be held in due bounds) a considerable improvement in modern practice. At this very time we have under our care more than one case of protracted disease, which we verily believe would have been arrested in the very first onset, had timely and prudent attention been given to the secretions and evacuations of the bowels: so far are we from being prejudiced against purgatives. But it is one thing to be a consistent disciple, and another to be a determined devotee, of any reigning doctrine. We only wish to see things not carried too far;—to check unwarrantable generalization; and to deny that all states of morbid being from the crown of the head to the soles of the feet, are to be investigated and explained by 'turning up the lap of the liver.'

Art. V. *An easy Introduction to the Mathematics;* in which the Theory and Practice are laid down and familiarly explained. To each subject are prefixed a brief popular History of its Rise and Progress; concise Memoirs of noted mathematical Authors, ancient and modern; and some Account of their Works. The Whole forming a complete and easy System of Elementary Instruction in the leading Branches of the Mathematics, designed to furnish Students with the Means of considerable Proficiency, without the Necessity of verbal Assistance, &c. &c. By Charles Butler, 2 vols. 8vo. pp. xlvi, 978. Price 1l. 11s. 6d. Oxford, Parker; London, Longman and Co. 1814.

THIS is not a kind of work of which it will be necessary for us to say much; but what we have to say, is, in the main, favourable. It is what it professes to be, 'an '*easy* introduction to mathematics,' and is, strictly speaking, elementary. The first volume is devoted to Arithmetic, Logarithms, and the rudiments of Algebra, comprehending Quadratic Equations. The second is devoted to the higher branches of Algebra, (including the indeterminate analysis and infinite series,) Theoretical and Practical Geometry, Plane Trigonometry, and Conic Sections.

The Author has given novelty to his course, by prefixing to each separate branch of discussion a neat and accurate history of its rise and progress: this cannot fail to be interesting, and, in many cases, useful. In other respects, the principal recommendations of these volumes, are their perspicuity and correctness; qualities of no small estimation when the object of the work is considered.

The portion of this introduction with which we are least pleased, is, the arithmetic of circulating decimals. Mr. Butler, after the manner of Mr. Bonnycastle and several other writers, performs multiplication and division on these numbers, by first converting them into vulgar fractions; a method which is indirect, inelegant, and unnecessary. If it were necessary, when operating with the circulates, to subdivide both multiplication and division into 8 or 10 distinct rules, as was done by Birks and Vyse, it would be better to convert them into the ordinary fractions at once, than to embarrass the pupil by such a multiplicity of precepts: but when a single and obvious rule is all that is necessary for multiplying and dividing such decimals as they are, we cannot but regret that Mr. Butler has not adopted it. We regret, also, that he has not drawn up his treatise on Trigonometry, according to the best models. But, with these exceptions, he has in general succeeded well. His rules and observations respecting the properties of numbers, the higher orders of equations, and the indeterminate and Diaphantine Analysis, considering the narrow limits to which he has confined himself, are really valuable. The portion, however, of his work which we have read with the greatest pleasure, is that which relates to the conic sections. It comprises, in about 50 pages, very neat and generally simple demonstrations of the most useful properties: those of the parabola are deduced from the principle of the equality of two lines, one drawn from the focus to any point in the curve, the other drawn parallel to the axis from that point to terminate in the directrix; those of the ellipse, from the principle that the *sum* of any lines drawn from the foci to terminate in the curve, is a constant quantity; and those of the hyperbola, from the principle that the *difference* of such lines is a constant quantity.

On the whole, we are of opinion that these volumes may be useful to students. But we apprehend they deserve an especial recommendation to such as, having been educated at a public school, are afterwards engaged in the active scenes of commercial life, but are unwilling to lose the scientific knowledge they had previously acquired. They will find, in these volumes, precisely the information they need, metho-

dically arranged, and perspicuously exhibited, as well as satisfactorily demonstrated and established. The work has the farther value of being written by one who seems to cherish a regard for true religion, and a corresponding dread of scepticism and all its concomitants.

We have rarely seen a mathematical work from a country press, so handsomely printed.

Art. VII. 1. *American Unitarianism,* or a Brief History of the Progress and Present State of the Unitarian Churches in America. Compiled from Documents and Information communicated by the Rev. James Freeman, D.D. and William Wells, Jun. Esq. of Boston, and from other Unitarian Gentlemen in this Country, by the Rev. Thomas Belsham, Essex Street, London. Extracted from his "Memoirs of the Life of the Rev. Theophilus Lindsey," and now published for the Benefit of Christian Churches in this Country, without Note or Alteration. 4th Edition. pp. 48. Boston. Nathaniel Willis. 1815.

2. *The Panoplist, and Missionary Magazine.* Vol. XI. No. 6, June, 1815. Boston. Armstrong. ARTICLE. *Review of American Unitarianism.*

THE first of these pamphlets, our readers are to understand, is a republication, under Socinian auspices, we apprehend, of Mr. Belsham's account of the progress of Unitarianism in America, as given in his life of Lindsey. That account, we may conclude, is not only to be considered as an accredited document on the part of the 'Unitarian Gentlemen' who furnished materials for the Compilation, but may be taken as what they deem a highly encouraging statement, the publication of which, therefore, is likely to be of service to the cause. Viewed in this light, the Brief History is very satisfactory; inasmuch as it serves to shew with what paltry triumphs the vanity of proselytism can sometimes content itself: while, as developing the means by which the progress of Unitarianism has been effected, it affords a sufficiently intelligible illustration of its nature and essential principles.

In our review of the original work from which this Brief History is extracted,* we referred to Mr. Wells's statement, that 'there is but one professedly Unitarian chapel throughout 'New England,' as containing a virtual admission that Mr. Lindsey's correspondents had considerably over-rated, in their vaunting estimates, the extent to which Socinianism had spread.

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* Eclectic Review, N. S. Vol. II. p. 122.

We had not then the means of reconciling so singular an admission with the self-gratulations of the party on the success of their tenets in the United States. It appears, however, from the review of the pamphlet in the respectable American Journal before us, that we did not take sufficiently into account the nature of the policy by which 'American Unitarians' are governed, when we supposed that the number of chapels *professedly* Socinian, was a criterion of the real progress of the tenets of Socinianism. Mr. Belsham's work indeed complains of the cowardice of the Boston Clergy in concealing their religious opinions: their conduct, however, is somewhat palliated in the following remarks.

'Can it, upon the common principles of human nature,' (the only principles, we believe, which Socinianism allows,) 'be reasonably expected of a body of clergy, nursed in the lap of ease and affluence, and placed in a station of such high secular consideration and comfort as that of the ministers of Boston, that they should come forward, and, by an open profession of unpopular truth, voluntarily risk the loss of all their temporal dignity and comfort, and incur the contempt and enmity of many who are now their warmest admirers and friends?'

Dr. Freeman, also, describing certain persons who 'con-'tent themselves with *leading their hearers* by a course of 'rational but prudent sermons, gradually and *insensibly* to 'embrace Socinianism,' adds:

'Though this mode is not what I entirely approve, yet it produces good effects.'

Mr. Wells, in his 'Letter to the Author,' further apologized at some length, for his cautious brethren; and one of his reasons in defence of them, is in striking accordance with the expression by which our reviewer characterized Socinianism.* Mr. W. pleads—

'That Unitarianism consists rather in *not* believing, and that it is more easy to gain proselytes to absurd opinions, than to make them zealous in refusing to believe.'

'The system of Socinus is a *cold negation;*—the whole secret of 'it consists in thinking meanly of Christ; and what tendency such 'a mode of thinking can have to inspire elevation or ardour, it is 'not easy to comprehend.' A singular sentence, quite coincident with this designation of Socinianism, is contained in a letter from Dr. Priestley, printed in the Appendix to the Pamphlet. Speaking of Mr. Jefferson, the Doctor says, 'He is generally considered as 'an unbeliever: *if so, however, he cannot be far from us,* and I hope 'in the way to be not only almost, but altogether what we are.'

But the American reviewer is able, from local information, to let us further into the secret. Referring to the expressions we have quoted, he indignantly exclaims—

'Thus it is, and thus it has been for years. Knowing that the cold scepticism of Socinianism cannot satisfy the wants nor alleviate the woes of plain common-sense people, its advocates in general have not dared to be open. They have clandestinely crept into orthodox churches, by forbearing to contradict their faith, and then have gradually moulded them, by their *negative* preaching, to the shape which they would wish. The people, after a while, never hearing of the atonement, nor of special grace, nor of any of the kindred doctrines, forget that they belong to the Christian system; and, by and by, regard a man as a kind of enthusiast, or monster, who preaches such doctrines. Who does not see, that there is great cunning, and that there is great policy in all this? But then—the honesty! That is another matter. Did the holy Apostles act in this manner when they preached to Jews or heathens? Did *they* teach by *negatives?* Let those blush, who profess to follow the Apostles, and yet behave in this base, hypocritical manner! Common honesty revolts at it. The idea that a minister believes the truths of the Gospel to be of infinite importance, and still conceals them, is incompatible either with fidelity or integrity.

'We appeal to the community at large, whether it is not a notorious fact, that candidates for the ministry, of the liberal party, generally conceal their religious opinions; and that they do this with particular care, when there is a prospect, or a hope, of their being settled over orthodox churches? We ask, also, whether it is not a notorious fact, that candidates of the orthodox school generally avow their religious opinions with the utmost frankness, and that they take particular care to do so, when there is a prospect of their being settled over churches and congregations, which are supposed to have a leaning towards modern liberality? A child can draw the inference; especially when informed that inducements of a worldly nature would often be quite as great in the latter class of cases as in the former.'

We fear, therefore, that Mr. Wells's assertion is but too capable of being reconciled with itself; that the tenets of Unitarianism 'have spread *very extensively* in New England, 'but he believes there is *only one* church professedly Uni-'tarian.'

The most melancholy and most disgraceful part of the History of 'American Unitarianism,' however, relates to the establishment of Socinianism in Harvard College, in the State of Massachusets. In evidence of the fact, as alleged by Mr. Belsham, the Author of the article in the Panoplist adduces

'The class of books recommended by the Professor of Divinity in that Seminary as the best books in Theology; the manner in which

his Theological lectures are managed, and in which the exercises of the Sabbath are conducted; and a letter of consolation and encouragement written by Dr. Kirkland (the principal) to the New Unitarian Church in Philadelphia.'

The same method, it appears, is adopted to propagate heresy in this College, as is adopted by the Socinian clergy.

'*System* in instruction, as a positive entity, is indeed sufficiently remote from the direction of the Instructors; but that religion "which consists in *not* believing," is taught by a well concerted and uniformly executed plan of negatives. All systems but Unitarianism are openly, or secretly, impugned or ridiculed, while the "*not* believing" religion is dexterously substituted in their place.'—'The conduct of Mr. Belsham, rotten as he is, in point of doctrine, to the very core, is purity itself compared with the conduct of these men.'

We have said that these publications are, in some respects, of a satisfactory nature, as developing the genius of Socinianism, in broad contrast with the spirit, the object, and the principles of the Gospel. It is obvious with what limitation we have considered this *exposé* as satisfactory. The fact, of which we are not allowed to doubt, that Socinianism is gaining ground in some of the States of America, must excite the most poignant grief in a benevolent mind; although it is less the circumstance in itself, than its latent causes, to which importance is to be attached. A system of philosophical opinions, whether it disguise itself under the name of Christianity, or avow itself as infidelity at once, might be viewed as comparatively innoxious in its operations upon society, were it not for its alliance with the secret unbelief of the heart. It is because its prevalence indicates a diseased state of feeling, a previous deterioration of character, as it respects the principle of belief and the habits of devotion, that we have so much cause to dread its increase. 'The majority of those who are Unitarian,' says Mr. Belsham's correspondent, 'are perhaps of these sentiments, *without any* '*distinct consciousness of being so.*' Our readers will appreciate this avowal. What inducements, indeed,—for the mind never acts without some inducement, and the idea of any super-human influence is excluded from the system,—what inducements does Socinianism in itself present, by which it might hope to make converts? Let it not be said that it possesses the attractions of Truth, and that these to a virtuous mind, should be sufficiently powerful. Truth is uniformly distinguished by the characteristics of a good, and recommends itself to the affections by its suitableness to our moral wants. But what good does a system of "not believing," a religion of dreary ne-

gations offer to the heart, except an emancipation from the sacred obligations of faith? It is evident that the method pursued by the 'American Unitarians,' is the only one likely to succeed. Conversion, as a moral operation upon the heart, Socinianism is incompetent to effect, since it consists in a mere change of opinion:—it is a simple intellectual conquest that it aims at; and this it most easily achieves by a method correspondent to its negative character. By separating the mind insensibly from the objects of its belief, it gradually weakens the impression of their existence, till at length indifference becomes doubt, and doubt, not long supportable to him that has once believed, drives the mind to disbelief. In this state the Socinian system offers a plausible, and, compared with open infidelity, a creditable refuge from the hauntings of conscience and the agitations of uncertainty, and thus the opinions become an easy conquest.

The author of the article in the American Journal, speaking of the progress of Socinianism in Harvard College, informs us, that

'At one commencement, that of 1813, the prayers were particularly observed, and their deficiencies noticed even by children who had been accustomed to far other devotional exercises. At the close of the day, several gentlemen of education and respectability, from different parts of the American Union, came to the unanimous conclusion, that the following *negatives* could be truly asserted concerning both the prayers, viz. That there was no mention of *sin*; of course no petition for forgiveness; no admission or implication that mankind are in a ruined state; no acknowledgement of exposedness to sin. There was no mention of *salvation*; nor the slightest allusion to any *church* as existing upon earth; nor to the holiness and happiness of heaven. There was no mention of a radical distinction among men; no admission of regeneration; no supplication for spiritual aid. There was no looking forward to a more blissful period of the world when the truth shall be universally prevalent. In one of the prayers, there was no mention of Christ, nor the most distant allusion to Him; in the other, the only mention or allusion was in the three closing words, "through our Redeemer." p. 258.

Dr. Estlin's "General Prayer Book" has not yet, we presume, reached Harvard College: or Dr. Kirkland, the President, is, perhaps, of Mr. Belsham's opinion that it is vain, and worse than vain, to attempt to reconcile the sentiments of Socinians with those of their opponents.

'Is the venerable Council, (says Mr. Belsham, alluding to the 'mutual Council by which a Mr. Sherman was dismissed from his connexion with a Society in Connecticut,)—is the venerable Council serious in stating differences so glaring and substantial as these, as

nothing more than a "peculiar phraseology" and a "circum-"stantial difference of sentiment?" No! no! opinions such as these can no more harmonize with each other than light and darkness, Christ and Belial. *They who hold doctrines so diametrically opposite cannot be fellow-worshippers in the same temple.*' "AMER. UNIT." p. 30.

This is honest; this is manly. This is what orthodox Christians have always maintained, and have been stigmatized with illiberality for maintaining. 'For if opposite views as to the Object of 'worship, the ground of hope for eternity, the rule of faith and 'duty, and the principles and motives of true obedience; if 'these do not constitute different religions, we may, without 'much difficulty, discover some principles of union and identity, 'among all religions whatever; we may realize the doctrine 'of Pope's Universal Prayer, and extend the right hand of 'fellowship to the worshipper at the Mosque, and to the vo-'taries of Brahma.'

'Mr. Wardlaw probably did not know,' (adds the Panoplist, in reference to this quotation,) 'that Pope's universal prayer had been introduced with an alteration which did not affect the sense, into the public worship of an enlightened congregation, in the most enlightened place in the world. Yes, this prayer which declares that the same God is worshipped by one whom the New Testament describes as a *Saint* or holy person, by a *Sage*, who is labouring to emit the light of philosophy from the darkness of his own benighted mind, and by a *Savage*, who is engaged in offering human sacrifices to his malignant deities;—this prayer is adopted by a Christian Assembly to be used as a hymn of praise to the true God.'

But Mr. Belsham and his friends will for once accord with us, in deprecating *such* liberality. They know that if they are not blasphemers, *Christians* must be, what they used to be styled in primitive times, idolaters. No speculations on the supposed innocency of mental error, can justify a mutual sanction of opinions 'so diametrically opposite.' And Mr. Lindsey's Correspondent, Dr. Freeman, speaks out explicitly: 'The orthodox,' he says, '*are idolaters.*' The Panoplist adds,

'Divine Saviour! what then are these ten thousand times ten thousand and thousands of thousands, around the throne of God, who say with a loud voice, Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honour and glory and blessing, and who rest not day nor night from this employment.'

Two more extracts from the masterly Review from which we have so freely quoted, must close this article; but we feel under no necessity of apologizing to our readers for its length. The first relates to a characteristic in the progress of Soci-

nianism in America, as respects the manner in which converts are made. It is observable that in every instance the tracts of Dr. Priestley or of Mr. Lindsey, or the labours of Mr. Hazlitt, or the works of other Unitarians, are assigned as the source and cause of success.

'All this, to be sure, is just what the orthodox have long affirmed; Unitarianism is not spread by the *Bible*. But then, that the sect, which has such a loathing for all *systems*, and all human creeds and compositions, should depend, and acknowledge its dependence, for all its success, on the works of Priestley, Lindsey, and a few others, is not quite so consistent as one might expect. Yes, the Bible, and the Holy Spirit of God, are not once named in the whole pamphlet, as the causes of conversion to Unitarianism, or as even coadjutors in this work. The truth frequently owes its disclosure to accidents. Mr. Belsham and his Correspondents, did not mean to portray Unitarianism thus. But where there was no disguise; in the free expression of their hearts, they told the honest truth. To Priestley, Lindsey, and their co-adjutors, be all the glory of the spread of the sect. The Bible will, we apprehend, be the last to claim it.' p. 262.

We have particular pleasure, in transcribing, as our closing extract, the following observations, relative to the spirit in which it becomes Christians to conduct themselves, in separating from Socinians, so far as respects religious fellowship.

'Let them utter no reproaches; let them pass no hasty censures, no unchristian excommunications. Let them deal with their offending brethren in a solemn, affectionate, tender manner. Their business is to labour for the salvation of souls, not to exalt a party.' 'To treat their opponents with asperity, with contempt, or reproach, is unworthy of them as Christians, or as men. They must feel that their opponents have souls to be saved or lost; souls as precious as their own.'

It is deeply to be regretted, that the earnest contentions of Christians for the truth of the Gospel, should ever partake of the appearance of animosity or of want of feeling with respect to the persons of their opponents. It is difficult to imagine that persons who can repeat, with unfaltering tongue, the damnatory clauses of their creed, and even carry the spirit of that creed into their writings, really believe in the awful nature of the consequences annexed to a denial of Christ. What have ransomed criminals to do with the sentence of their Judge upon their unhappy fellow-criminals! "There is one that judgeth."

Art. VII. *Epistles and Miscellaneous Poems.* By Thomas Grinfield, of Trinity College, Cambridge. foolscap 8vo. pp. 248. Price 7s. Gale and Co. 1815.

WE are so accustomed now-a-days to long narrative poems from the hands of no ordinary poets, that a volume of miscellanies, we fear, is likely to be received with indifference. It wants that stimulus of which epics and tragedies more peculiarly boast; that interest of a story, which, with some readers, is the principal thing. It wants, from the nature of its subjects, those strong and fiery passions, which are the very elements of lofty poetry; that development of character, which the poet has no room for introducing without actors and a story. Then, miscellanies are generally esteemed, however unjustly, the sweepings of a portfolio, on which the writer has not put forth his powers, but which he was unwilling to lose; and yet, for all this, a greater perfection and polish is expected here than in longer pieces: no flat lines, no awkward expressions, no dissonant rhymes, are overlookèd; no *dormitations* of the poet pardoned.

Yet in fugitive pieces much of the most genuine poetry is to be found. Story, passion, and character, must, indeed, in a great measure, be wanting. But these 'addresses,' 'stanzas,' 'odes,' and 'songs,' are generally written on some subject that nearly touches the poet, and calls out his best and dearest feelings; written, too, in those few happy moments, when duty or habit does not stand in the place of inspiration; when the soul is awake to all kindly influences; when the eye and the ear are quick in perceiving delight, and the tongue is ready in uttering it.

Mr. Grinfield's volume forms a case in point. Here is no narrative, no strong passion, no development of character: and yet the book has interest of a very high order. It is the work of a poet, giving himself up to those gentle feelings, those social affections, which make man amiable as a friend, a brother, a son, or a husband. It is the work of a poet, composed in the ebullition of a poet's feelings, when all nature is 'beauty 'to his eye, and music to his ear.' No wonder that it finds a way to the heart of the reader.

The volume is of a very miscellaneous nature. The first part consists of epistles—to a school-boy friend (two), to an uncle, to Southey, to Scott,* to a young lady, to cousin.—

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*These great poets, we believe, have few so sincere admirers as ourselves; and yet we could wish that the Author's partialities had not betrayed him into so frequent a repetition of their names and praises.

That to his uncle, contains a very pleasing account of an angler's day. Our readers shall enjoy both the morning and the evening. The scene is in Devonshire, about the Teign.

> 'But, chief, I see you in that wonted air,
> Bent on your favourite sport, the fisher's care;
> Such as when erst I shar'd your pleasant side,
> New to the art whose rude essays I tried.
> How clear, how true, how full, the vision opes!—
> 'Tis day-spring: wide o'er Devon's meadowy slopes
> The sun, yet hovering large and low, distils
> A yellow glitterance; dewy freshness fills
> The soft, the speckless azure, and declares
> "The season prime for sweetest scents and airs."
> Now forth we fare: the pannier'd ass attends
> With short still footstep: each in turn ascends;
> Or, like the morning, lovely, young, and gay,
> Your Emily, (while we beside her stray,)
> Rides, and with sweet wild prattle cheats the way.
> Or brisk discussion tracks the maze of truth,
> Or some choice volume spares the search, or both;
> Or the glanc'd eye with ravishment surveys
> That broader, brighter volume earth displays.' p. 12.

> 'Homeward we wend. The moon rides bright and high;
> How still the air, how beauteous is the sky!
> The lands, in yellow mist, how delicate they lie!
> Where on the main he pours his broadening stream,
> We view far Ex like molten silver gleam
> 'Twixt the dark hedge-row leaves that skirt our way,
> Chequering with playful shadows the soft ray.
> Each creeps in musing silence; (noiseless night
> And yon sweet moon to pensiveness invite;)
> Not as at morn, when sprightly converse flow'd;
> Now is the spirit hush, and high the mood;
> And Fancy, now, and Feeling, that all day
> Slept in their mystic cells, awake to play:
> So the shy fay, whom garish sunlight scares,
> Forth on her freaks at hour of moonshine fares.
> 'Tis done: once more we gain that welcome door;
> There meet each dear familiar face once more;
> Share the calm joys of home, the chat, the glee,
> The fondness, of a clustering family.
> Share, too, with keen delight and honest pride,
> The unbought feast which our own toil supplied;
> Then, on a well-earned couch, retrace the way,
> React in dreams the pastime of the day.
> Nor less to me my visionary muse
> The scene, the sport, so long untried, renews;

And, conjured hence on Fancy's frolič wing,
I seem to' have met you on the banks of Teign,
There loitering one sweet summer's day. But see,
The picture fades to dull reality:
No summer!—wintry nakedness and gloom;
No banks of Teign!—my disenchanted room,
Whose book-row walls the flickering flame displays,
O'er which I hang, o'er which, amidst this maze
Of twilight musings lost, I roll the 'unconscious gaze.'
pp. 16, 17.

The two epistles to a friend, more particularly paint the Author's mind, passionately devoted to classical literature and natural scenery. The first, after mentioning his rambles through most parts of these 'sister isles,' represents him as still insatiate of travel. The second is a kind of *palinodia*; the writer is settled down into a married man, and a parish priest.

We are aware that the writer is not apt so soon to be tired of home pictures and personal feelings as the reader; but we are mistaken if the reader experiences any weariness of this kind from this volume. These pictures of the Author's mind, and his domestic attachments, are so delicately and delightfully touched, and withal are relieved with so extensive a back-ground of natural scenery and moral sentiment, that we take the same interest in Mr. G.'s fire-side, as in that of an elegant and hospitable friend.

We next come to his 'Miscellaneous Poems' and 'Addresses.' A little piece, called 'Memory,' is extremely elegant. We give it nearly entire.

'How beautiful the scenes that rise,
Sweet Keswick, on thy wanderer's view!
Yet lovelier still their image lies
Upon thy Derwent's mirror blue:

'Yes, lovelier in thy lake appears
The bordering shade, the varied vale;
And there a magic tint endears
Ev'n the grim peaks of Borrowdale.

'Remembrance, (there in emblem shown,)
Thus to the mind's reverted eye
With coloring, fairer than its own,
Presents each past reality.' p. 59.

'Sweet were the days—too sweet to last!
That saw me, warm in youthful prime,
Pursue my pilgrimage of taste
Thro' tracts of beauteous and sublime.

'Sweet were the days! but sweeter, now,
Their memory, mellow'd in the mind,
Rekindling rapture's purest glow,
And leaving kindred pains behind.

'When fall the yellow nights of June,
Lone wandering, to myself I'ave said,
"At such an hour, with such a moon,
I sought Helvellyn's wonderous head:

'"There what a sight the new-born day
Disclos'd!"—In that inspiring thought
The feverish toil, the clambering way,
The gasp and ache were all forgot.'

'And oft, in summer's evening walk,
And oft, at winter's social hearth,
How sweet of far-off friends to talk,
And fondly paint their varied worth!

'Nor chide your bard, nor heartless deem
Or churlish, ye that share his breast,
If lovelier than yourselves ye seem,
By memory's partial pencil dress'd:

'She takes you in some happier mood,
Such as, methinks, ye still shall wear
When, mortal frailties all subdued,
Ye mix with natures heavenly fair.

'Hail, memory! sweet enchantress, hail!
Still may thy soft reflected rays,
Oh still, as heretofore, prevail
To bless and beautify my days!' pp. 60—62.

The quotation is very long, but our readers would not pardon us, did we not make room for the whole of 'Killicrankie.'

'This is the place; here pause we. How those woods
Down to the vale, where Garrie brawls along,
Seem hurrying from their height! and how the eye
Plunges amidst their gulphs on gulphs of green,
Delighted! Beauty, here, and grandeur, thron'd
As in their shrine, our pilgrim's homage ask.
Yet what is beauty, what is grandeur here?—
Who, in Thermopylæ's bleak pass, would mark
Aught of material circumstance, the crags
Of Œta, or the dash of senseless waves?
And who, in Killicrankie's proud defile,
Slights not the charm of hanging shades, and turns
His mind's eye backward, thro' the mist of years,
To that brave day, when, hot with hope to 'avenge
Their James unthroned, and check the' Usurper's pride,

On death determined, or on deathless fame,
But destined this to' inherit, that to deal,
Here, with his little hero band, Dundee
Fell conquering? Yes, I see them: dark the sky,
To suit the scene so dark; where, gaunt and grim,
Famish'd and furious, from their northern holds,
Like wolves, like lions, rush those mountaineers,
Burning for battle. Sudden they descry,
(Not in tame prudence waiting his advance,)
The foe; and with a shout of horrid joy
Startle the mountain echoes. Tumult, straight,
Turns to fair soldier-like array, and calm
Considerate rage; and well behoves them now;
For now, a sevenfold multitude, the foe
Fronts them. And hark, the volley'd thunder! see
The glen in smoke and sulphur all involv'd!—
The gale has clear'd it now; the hosts emerge:
Those glorious rebels with their dread claymores
Grapple in fiercer onset, and amain
The rich death-harvest reap. Where now the pomp
Of lowland chargers, that so well sustain'd
The roar and lightning of their musquetry,
But brook not, now, the broadsword clash, not, now,
The ghastlier glare of blood? Oh, what a sea
Of battle boils and billows, pent betwixt
These mountain jaws! how like a spring-tide swell
Yon Highlanders roll in as on a host
Of swimmers, faint, and yielding to the death!
August, endearing proof, that valour, thus
On patriot principle and national zeal
'Stablish'd, may quell the multitudinous might
Of loath'd invasion,—quell with few! Lo, there
His handful of high-hearted volunteers
Dumbarton hurls; the' artillery's captur'd: here,
Spurring upon the thickest, hottest fight,
Græme with his hundred,—Græme, himself head, soul,
Life-blood of that small body,—routs Mackay
With all his brigades, all his chivalry,
Hir'd from the South. There what an eye, o'erbuilt
With what a brow! like the red flash that breaks
The long dark thunder cloud: what high disdain,
What desperate anger! who shall bear its glance?
Well may it blast and wither all the strength
And spirit of that poor time-serving host,
English, or awed by England. While we gaze,
That eye is quench'd in death: he falls, he falls,
Glorying; for, all around, the field is won,
And Victory hovers o'er him with her crown
Of laurel: such the work of good claymores!
Twelve hundred foemen pile the sacrifice
Crown'd by Dundee; his friends, the most part, stand,

Yet fain, (if heaven permitted,) to resign
Triumph so dear-bought: shouts are sunk in groans;
The rich red cup of vengeance, flavorous else,
'Tis pall'd, 'tis bitter'd to their lips; for who,
Who, like the Græme, to glory leads their wrath?
But time soon mellows that regret away,
Soon leaves, unmix'd, the joy. His deed, his death,
Hath hallow'd, hath eterniz'd, yonder scene,
So quiet now; hath fill'd it, to the eye
Of lingering fancy, with far other sight
Than of that meadowy glen by tufted steeps
O'erbrow'd; hath fill'd it, to her ear, with sounds
Far other than the voice of sheep, and birds,
And Garrie in his everlasting flow;—
Garrie, now pure, but how discolor'd erst
With gore and trampling!—Spirit-stirring scene
Adieu: thou claim'st the feelings of an hour
From every pilgrim; I have paid thee mine.' pp. 64—68.

The 'sea-side contemplation' is a beautiful piece, smelling fresh of the sea. Mr. G., we think, has an ear peculiarly tuned for blank verse: indeed, his rhymed couplets we hardly know how to approve; the perpetual recurrence of the triplet and alexandrine, and the too frequent carrying on of the sense from one couplet to another, so entirely destroy the common cadences of rhyme, that the rhyme itself often seems like a troublesome and unskilful interruption. The blank verse is perpetually varied, and always musical.

The Author, in the 'sea-side contemplation,' supposes himself indulged with an opening to the submarine world.

'Oh that, in an ark
Of crystal, like old Merlin, I could reach
The sea-roots, and, in emerald light, survey
The' august invisibilities beneath!
'Ev'n now methinks I pierce
Those realms: around me rocks and mountains rise,
In outline more fantastic than the clouds
Of evening; nor less various in their hues;
And of such unapproached bulk, that Alps
Or Andes, mix'd with these, were shrunk, were dwarf'd.
For every isle that on the desert brine
Shews its green front, yea each huge continent,
What is it but the' emerging ridge or peak
Of mountains, whose immeasurable sides
Lurk in the waves they girdle round, whose feet
Are stablish'd in the central core of earth?
Where, all below the plunge of diving whale,
Below the search of fathoming plummet, plains
And valleys, ampler far than these terrene,

Spread coextensive with the' o'erspreading main.
Part, openest champaign, where above, perchance,
Rolls the Pacific or the' Atlantic; part,
By many a strange and fearful precipice
O'erbeetled, narrowest, deepest, darkest glens,
As where those clustering Cyclades inlay
The' Ægean, or Azonian Pico towers,
Or Otaheite midst her islet groupe
Sits, like a Nereid with her nymphs begirt,
Smiling.—Nor deem these sea-lands unadorn'd;
But thick with forests here, and groves, and bowers,
Of coral, some smooth-rinded and of clear
Unvarnish'd red, some pale and grey, and rough
With fretwork delicately fair beyond
What the light Gothic chisel best hath wrought:
While meads of sea-weed, numberless in kinds
And colours, there, delicious pasturage
Spread for the grazing dwellers of the deep.
Add banks of spunge, soft as the tenderest moss:
Myriads of shells, for flowers, with rainbow tints
Or fleck'd or stain'd, and o'er the wrinkly sands
Now scatter'd, now in many a curious grot
Embedded thick.—Castles, beside, and towers,
And streets, and squares, with sparkling diamonds rich
And pearly dimness, rich with silver ore
And golden; beggaring all the pomp and wealth
Of Rome, or Cairo, or old Babylon:
Arches, that might bestride Missouri's wrath,
Where, conqueror-like, his broad brown waters roll
On Mississippi, forcing the pure flood,
(Tho' king of earthly rivers,) many a league
To wear his sullying hue: then pyramids,
Dwindling to insignificance of bulk
And age the piles of Memphis: collonnades,
Vaults, obelisks, and cathedral cupolas,
Mocking whate'er Religion, in her frauds,
Gay with the spoils of superstitious Fear,
Hath built, or Eastern pride; worthiest of gaze
And wonder and loud fame; capacious too
Of millions; in unconscious loneliness
Lost, and death-silence, and perpetual night.' p. 74—77.

A beautiful fancy piece!

We would gladly have quoted the piece called 'The 'seasons painting the year;' and indeed, several others; but our limits forbid.

We could almost have wished that 'Fancy and Reason' had been omitted: such long Allegories have something childish about them, and the subject of this is not particularly original.

At the end of the volume is a blank-verse translation of the sixth book of the Æneid, offered 'as a specimen of 'a translation which nothing but an assurance of public 'approval could encourage the Author to complete and pub-'lish.' Most sincerely do we wish that the Author may receive other tokens of 'public approval' than our εὐγε: *that* he certainly has. Every reader of Dryden and Pitt must be aware, we suppose, how very inadequate English rhyme is to the expression of the delicate beauties of Virgil. No one, we venture to say, has felt these beauties more than Mr. G.: few are so well qualified to convey them to an English reader. We have room but for a short citation.

'Full in the vestibule and jaws of hell
Sorrow has pitch'd her tent, and vengeful Care,
And pale Disease, and melancholy Age,
And Fear, and Famine prompting deeds accurst,
And loathsome Want; shapes terrible to sight;
Labour, with these, and Death, and Sleep, of Death
Half-brother, and the stealthy joys of Guilt,
And War life-lavish, and the Furies rack'd
On iron beds, and Discord, wild of soul,
Her snaky tresses wreath'd with blood-red band.
In midst of these, her arms an elm dispreads,
Dark, antique, vast; resort of aëry dreams,
(So rumour'd) clustering every leaf beneath,
And many a savage form: for Centaurs here,
Kennell'd beside the portal, scowl; and there
Scyllas of shape ambiguous; hundredfold
Ægeon; Lerna's monster, hissing dire;
Chimæra, mail'd in flame; the Gorgon brood,
The Harpies, and the triply member'd Shade.
Æneas, here, with panic horror thrill'd,
His falchion clench'd; against the' advancing throng
Waved it unscabbarded; and,—but that she,
His sage conductress, taught him how the ghosts,
(Thin hollow semblances of living form,)
Flit bodiless,—with frustrate onset he
Had hewn in sunder those impassive shapes.' pp. 207, 208.

Art. VIII. *A Sermon, preached at Leeds, April*, 16, 1815; on Occasion of the Execution of Mr. Joseph Blackburn, Attorney at Law, for Forgery: with Details of Conversations with him during his Imprisonment. By Richard Winter Hamilton, Minister of Albion Chapel, Leeds. pp. 62. price 1s. 4th Edition. Longman and Co. London. 1815.

IF this Sermon can be the means of doing any good, it will be, we suspect, in a manner very different from that which

the Author intended. As a beacon to guard young preachers against a rock upon which Mr. Hamilton seems unfortunately to have split, it may, perhaps, prove a very useful discourse, and its Author may ultimately have rendered essential service to the religious public for having preached and published it; but in no other conceivable way can either reviewers or readers contract a debt of gratitude to the preacher. In this respect, indeed, the Sermon before us has no contemptible chance for immortality; for the English language certainly cannot afford so admirable a specimen of almost all the qualities which a sermon ought *not* to possess, in combination with so lamentable a dearth of all that it *should.* It is not characterized either by depth of reasoning, or by originality or beauty of illustration. It is not distinguished by the evangelical tone of its sentiment, nor by the fervour, or simplicity, or correctness, of its composition. It is essentially deficient in a display of that melting compassion for the souls of men, in those close and pungent addresses to their consciences, without which it may rationally be expected that all sermons will be preached in vain. It exhibits no sparklings of genius, in the best sense of the term; no taste but of the lowest and most vitiated kind; and no talent but an astonishing adroitness in crowding together a multitude of hard words, which many of his audience had never previously heard, and which the far greater proportion could not understand.

The grand fault in the composition of this singular production is *obscurity;* arising, we conceive, from two causes; viz. the miserable and despicable pedantry to which we have just alluded, and the writer's own indistinctness of conception. He is too aspiring to tread in the common and every day track of thought, and too feeble to clear out a new path for himself, so that he loses himself, and his readers also. There are innumerable passages in the Sermon, which, even if rendered into plain English, would convey no distinct ideas to the reader's mind, and for the very best reason in the world, because the writer had no distinct ideas to convey. He has aimed at being original, and by pouring out obscurity and absurdity, has, unfortunately for himself in every sense of the word, adopted the worst method he could have devised for becoming so; for we beg leave to hint to Mr. H. that these qualities are by far too common in the present day to confer upon him any prescriptive claim to originality. But the characteristic defect of this discourse, are the barbarous and pedantic expressions with which it abounds. The Author has used such an unparalleled license in this respect, that we could almost imagine his sole aim in writing some of the inimitable paragraphs with which he has favoured us, was

to see how many uncouth terms and phrases, he could crowd together in a given space, for the amusement of his readers.

The text of this Sermon is James i. 15. "When lust "hath conceived it bringeth forth sin, &c" and to substantiate our preceding charge, we shall lay before our readers the following single extract, only premising, that if it be not thought sufficient, they may turn to almost any part of the Sermon itself, and read till they are convinced, which will certainly be the case before they shall have proceeded through many pages. To illustrate the progressive nature of sin, Mr. H. says,

'If the character throws itself in any particular attitude, it is difficult to recover the natural posture; and though the singularity might arise merely from an accidental cause, yet it may require some lengthened process to rectify. Through the influence of habit, *feeling may strain it from its native scope, and the powers of the constitution be wrenched from their original sockets. The machinery of the mind, as it is first thrown into action, works through a roughness of wheel and stubbornness of spring, with jarring and confounding attrition; but when the action is continued, the philosophic chimera of perpetual motion is realized and confirmed.* And when habits are formed upon evil passions and principles, it is impossible to calculate on their mischievous extent. We have then to grapple, not merely with the strength of our depravity, *but with the disadvantages of a prepared barrier and circumvallation.* We have then to resist, not an enemy conscious of its injustice, but a commonwealth that relies upon precedent and is regulated by law. Ah! the will is always volatile to sin, why should we then fan its heats and accelerate its impulse? The mind always gravitates to evil, why then should we multiply its tendency by additional weight and bias? *Who would add momentum to an avalanche from the Andes, or wing with more cruel speed the bolt that hisses from the secret place of thunder?*'

We will not disguise that we have read the whole of this Sermon with extreme dissatisfaction, and some passages in it with strong feelings of indignation; nor that the preceding remarks were written in all the bitterness of disappointed hope. Perhaps some of our readers may think we should have treated Mr. H. with more gentleness on account of his youth and inexperience. To this we reply, that there are peculiarities connected with this case, which justify, and even require, the utmost severity of criticism. It is not the exuberance of genius of which we complain, nor the flights of a warm and vivid imagination, which a youth of one and twenty could scarcely be expected to restrain: these faults would have much more easily admitted of palliation and excuse. But it is a wretched and pedantic attempt to appear a man of talent, by the com-

plete sacrifice of every pretension to taste, and of every prospect of doing good to the souls of men. Had the Sermon been preached on an ordinary occasion, we might have been disposed to treat it rather more leniently; but it was delivered, as we have understood, in the presence of 10,000 persons. Surrounded by a multitude much larger in all probability than the preacher will ever be called to address again, a multitude who, in the affecting tragedy they had just witnessed, had seen the evil of sin exhibited in the most vivid colours;—possessed of the finest opportunity that could offer for arousing their slumbering consciences, and directing them to the Saviour, with impression and effect;—it was in these circumstances that Mr. H. chose to pronounce a discourse, unintelligible to most of his hearers, and to which the remaining few must have listened, if they could listen to it at all, with anguished feelings for the folly and deep culpability of the speaker.

This, however, is not the whole amount of Mr. H.'s indiscretion. It might be supposed that ignorance and inconsideration had led to the preaching of this discourse; that being himself a young man of reading and information, he might not have been aware that the terms of art and science would place him above the comprehension of his hearers. But we are grieved that he cannot have the benefit of this excuse. In that respectable seminary from which he so lately emerged, he must have been followed with remonstrance upon remonstrance; and he has no doubt received from estimable and venerable friends, to whose judgement he was bound to pay deference, many faithful and solemn assurances of the absolute necessity of a total change in his style of preaching. But it augurs very unfavourably of Mr. H.'s modesty and spirit, that not content with preaching, he has proceeded to publish and to issue, notwithstanding the remonstrances he must have received, edition after edition of the Sermon upon which we have thus animadverted.

We have dwelt upon this unworthy production longer than we should have done, for the benefit of young preachers. How unaccountable soever the fact may be, we hear that Mr. H. is very popular in the neighbourhood of Leeds; and as popularity is a dangerous snare even to a well regulated mind, we have felt some little apprehension lest even his manner of preaching should produce imitators.

We have no apology to offer Mr. H. for what he may deem the severity of our remarks. A sense of duty has impelled the whole of them. We wish he may profit by the general castigation he has received, and have only to add, in parting, "Go and sin no more, lest a worse thing come to thee."

Art. IX. *An Historical Sketch of the Translation and Circulation of the Scriptures from the earliest Period to the present Times:* including an Account of the Origin and Progress of the British and Foreign Bible Society; and intended as an Illustration of the Principles and Importance of Bible Institutions. By the Rev. W. A. Thomson, and the Rev. W. Orme, Secretaries to the Perthshire Bible Society. 8vo. pp. 172. Price 3s. Perth. (Sold for the Benefit of the Parent Institution.) 1815.

WE have particular pleasure in noticing this pamphlet, as one which will be valuable to the biblical student, considered independently of the controversy with which it is more immediately connected. The Rev. Gentlemen by whom it is written, are well known in the provincial town in which they reside, as able and useful ministers of the Gospel; and though the one is in the Established Church, and the other among the Dissenters, they stand fast in one spirit, striving together for the faith of the Gospel. As Secretaries of the Perthshire Bible Society, no men could by their zeal and Christian wisdom have rendered more essential service to the noble cause in which they are engaged.

The British and Foreign Bible Society has received, from its commencement, the most liberal support from the clergy and people of Scotland; and let it be recorded to the credit of a land, whose illustrious Reformers have made the Bible the common inheritance of all her children, that all denominations of Christians, how divided soever they may be in religious and political sentiments, have looked upon this institution as a rallying point, and have felt its influence to be a bond of union. Unlike the Norrises and the Marshes of South Britain, who have wasted their time and spent their strength in advancing futile objections against the mere circulation of the Scriptures without note or comment, they seem scarcely to have imagined that there could be two opinions respecting a duty so evident and conspicuous. Strongly attached as they are to the Presbyterian form of Church government, they could have no objections to unite with Episcopalians and other religious denominations, in their endeavours to extend the circulation of that divinely inspired book, on which they believe the doctrines and the discipline of their Church to be founded; since they very naturally supposed, that the more extensively the Bible shall be known, the more will Presbyterianism enlarge its influence. We do not fear, say the most rigid adherents to the Ecclesiastical polity of Calvin, and of Knox, that our Church will be in danger, by giving the Sacred Writings to every people in their own tongue, because we are verily persuaded, that if these writings contain any form of Church government, that

form is ours. Why do not the high Episcopalian party universally reason after the same mode? If they are thoroughly persuaded that Episcopacy is the *only* apostolic form of Church government, and that no other is to be found in the New Testament, ought they not, in order to be consistent, to be the more zealous for the general circulation of the Sacred Scriptures? If the Bible contains Episcopacy only, why fear that the cause of Episcopacy will be endangered by its circulation?

Unfortunately, the pamphlets of such men as Norris and Marsh, have found their way into Scotland; and though it can scarcely be said that they have disturbed the harmony of sentiment and feeling respecting the British and Foreign Bible Society, they have furnished a few uninformed individuals with something in the way of objection which had not otherwise occurred to them. After making every inquiry, we find that these are chiefly, (with one exception, which we shall presently notice,) connected with the Episcopal Church; and that to members of this communion, both in the North and in the South, is reserved, almost exclusively, the glory or the shame of opposing the circulation of the Sacred Volume without either note or comment. We shall make no remark on this singular fact; but while we leave our readers to form their own judgements respecting it, we cannot help observing with sorrow, that it gives too much countenance to the opinions of the Reformers, that the English Establishment has retained too much of the spirit of that Church from whose communion she has withdrawn.

There is recorded, however, in the pamphlet before us, one extraordinary exception to the zeal and harmony with which the clergy of the Church of Scotland have supported the British and Foreign Bible Society. We feel no disrespect for the Reverend gentlemen concerned; and while we record in the language of the Secretaries of the Perthshire Bible Society, a circumstance of which many, if not all of them, have long been ashamed, we do it from no motives but those of preventing others from being influenced by their example, and of exciting themselves to an open acknowledgement of their error by zealously co-operating in the circulation of the Holy Scriptures. Though the passage is long, we cannot do justice to the cause without quoting it at full length.

'In all his Majesty's dominions, there is but one body of Christians, possessed of influence and public responsibility, which in its corporate capacity, and after deliberate discussion, has disapproved of supporting the British and Foreign Bible Society. We blush to say that that body is to be found in Scotland;—in *Scotland*, celebrated every where, for a well educated and intelligent population,

and for vigorous exertions in vindicating the purity of the faith. We blush to say that it is to be found in the *Church* of Scotland—a Church long distinguished for soundness of doctrine, for independence of sentiment, and for zeal in promoting the knowledge of the Scriptures. At a meeting of the Provincial Synod of Merse and Tiviotdale, 24th of October, 1809, it was overtured, that a collection be made within its bounds, for the benefit of the Society. The decision of the court upon it was as follows. "The Synod, though deeply sensible that the diffusion of Christianity among idolaters, who are altogether unacquainted with it, and also among professing believers, to whom it is imperfectly known, is an object most desirable; yet are of opinion, that the plan proposed for attaining this object, by circulating translations of the Holy Scriptures among different nations, in their respective languages, can be of no service, until the people, into whose hands these translations are put, shall be enabled to read them; and therefore refuse to appoint a collection to be made in the churches within their bounds, for the end proposed in the overture."

'This decision was given, after an able, clear, and impressive sermon was preached upon the subject, by the Moderator of the Court; after solemn prayer for light and direction in conducting the business which might come before it; and after prolonged and serious discussion on the merits of the overture. It was given by a body of men who had bound themselves to consult, in all such questions, the glory of God and the good of his Church; who daily in private, and weekly in public, pray that the word of the Lord may have free course and be glorified; and it has been obstinately adhered to in the face of a positive recommendation of the General Assembly!!!

'This document, which is the only one of its kind in the records of the Church of Scotland, contains a condemnation of the British and Foreign Bible Society, the most extraordinary, perhaps, that can be conceived to come from an Assembly of Divines in this enlightened kingdom. Various individuals, principally from among the men of the world, have stated objections, chargeable, some of them, with ignorance, others with absurdity, others, with bigotry, and others, with presumption; but in none, perhaps, that have yet appeared, have all these qualities been found so delectably united, as in this deliberate effort of the concentrated wisdom of the Reverend Synod. It proceeds upon two assumptions: first, that the translation of the Scriptures into the language of a people who cannot read it, can be of no service; and secondly, that the people, in foreign nations, into whose hands the translation of the Scriptures is to be put, are not able to read them. We hesitate not to say that both of these originate in ignorance.

'Had the Gentlemen who framed and approved of the decision, been acquainted with the subject, they would have known that the Armenian, the Gothic, and the Gaelic Scriptures, were among the first, if not the very first books, that were written and printed in these languages; and that instead of being of *no service,* they

were of the *greatest service* to the people. From the importance of the subject which they brought within their reach, they stimulated them to acquire a knowledge of their respective languages, and in this manner improved, at once, both their temporal and their spiritual interests. Those, then, ought to stand high among the benefactors of mankind, who produce such translations. By all liberal Christians, in every age, will the names of Miesrob, who first translated the Scriptures into Armenian, of Ulphilas, who first translated them into Gothic, and of the Rev. James Stewart, who first translated them into Gaelic, be held in veneration. The ignorance of bigotry may condemn such labours as of *no service*, but an enlightened people will award them their merited meed of praise.'

'But the other assumption of the Rev. Synod is equally chargeable with incorrectness, nay, it is notoriously false. The Society never has either attempted or proposed to circulate translations among people who could not read them. And if the members of the court, who thought so, had any private information that this was the case, it surely was their duty to have investigated the matter, before they allowed such an assertion to go into their records, pass into the world, and be disseminated among their people, with the sanction of their authority. This was obviously and imperiously incumbent on them, because the assumption carries in it a foul slander on the understanding and good sense of some of the first and most learned characters of the age. It represents them as giving away Bibles without discrimination, without regard to any rational end; and thus indulging a wanton prodigality in disposing of the funds, which a generous people has committed to their trust. It is true, the Society overlooks these calumnies of uninformed men, with the dignified silence of integrity. But, as such calumnies attach a species of discredit to the country whence they derive their origin, they ought to be publicly protested against, and stigmatized by all who are alive to its respectability.'

'It must be gratifying to the friends of the Bible Society in general, and to the Christian inhabitants of Merse and Tiviotdale in particular, that the lay brethren in these quarters, have taken the subject into their serious consideration, and established Bible Societies in various places, that all who find themselves inclined may have an opportunity of gratifying their feelings in this respect. The circumstances in which the Societies have come into being, augur well of their prosperity, and reflect the highest honour on the noblemen and gentlemen who projected them, and assisted at their institution. The outvoted minority of the Synod, will unquestionably support them; and even the majority may be expected to join them, when certain feelings shall have subsided, and a due measure of light broken in upon them, and dispelled the spectres of prejudice.' pp. 166—171.

We repeat, that the pamphlet before us is extremely valuable to the biblical student; and that the information it com-

tains is highly creditable to the learning of its Authors. In ten Sections it gives an able and interesting account of the circulation of the Old Testament before the Christian era;—of the circulation of the Scriptures from the beginning of the Christian era till the middle ages;—of the state of religion, and scarcity of the Scriptures, during the middle ages, till the invention of printing;—of the period which intervened from the invention of printing till the Reformation;—of the period between the Reformation and the eighteenth century;—of the state of religion in Great Britain, from the period of the Commonwealth to the present time;—of the circumstances which led to the formation of the British and Foreign Bible Society;—of the leading transactions of the British and Foreign Bible Society, taken from the printed reports of the Institution;—of the claims which the Bible Societies, in this kingdom, have on the countenance and support of sincere Christians;—and on the indifference, or positive hostility, which Bible Societies have met with from those who ought to support and countenance them.

We greatly admire the candour and Christian spirit with which the whole work is conducted; and this, in such a warfare, is no small merit. It is, indeed, extremely difficult to repress that indignation, which every liberal and well regulated mind must feel, in contemplating the laborious efforts of men professing Christianity, to render dubious one of the clearest duties of religion. We have no hesitation in saying, that the book before us is fully intitled to rank with the works of Milner and of Dealtry in the same cause.

Art. X. *Dissertation on the Dragon, Beast, and False Prophet, of the Apocalypse;* in which the Number 666 is satisfactorily explained. And also a full Illustration of Daniel's Vision of the Ram and He-Goat. By J. E. Clarke. 8vo. pp. 400. price 10s. 6d. Ogles and Co. 1814.

IN a former number we reviewed at some length, Mr. Penn's singular production on the subject of Prophecy. This is a Dissertation of a much more sober cast. Mr. Clarke does not, indeed, address himself to our curiosity, by inviting us to come and behold the fall of 'the last tyrant, who is to end 'the times of the nations;' he does not surprise us so much by his exploits of discovery;—but he treats more judiciously of subjects which no believer in the inspiration of the Apocalypse can consider as devoid of interest.

By those who have a taste for lighter reading only, Mr. C.'s book will doubtless be esteemed dry and abstruse; but by those who have paid adequate attention to the inspired prophecies, it will be considered, not only as displaying consi-

derable talent in the investigation of the subjects discussed, but as affording much interesting information. A large proportion, it must be admitted, respects the follies and whims of critics and commentators, and may be thought superfluous, so far as the argument is concerned; but this very part enhances the value of the work. We cannot agree with the Author in many of his explanations; yet we have read his work with some degree of satisfaction, and think he has succeeded in throwing additional light on some of the obscure subjects which he undertakes to illustrate.

The Dissertation commences with an attempt to determine what is to be understood by *counting* "the number of the Beast;" and he concludes that the phrase—"For it is the number of a "man"—is not equivalent to—'It is a mode of numbering prac-'tised among men,'—but is fully satisfied that 'it is a man 'that is to be numbered.'

Having shewn in his first chapter, that "the number of the "Beast" is to be calculated according to some mode of numbering with which men are acquainted, the Author proceeds to consider the different modes of computation among the ancients, in order to discover, if possible, in what way the Beast's number should be reckoned. Unless it was for amusement, and to shew what wise men there were in former days, the greater part of this chapter might have been spared. He here presents us three views of the modes of numbering prevalent in ancient times; and though it is the last mode only that applies immediately to the numbering of the Beast, yet, a slight glance at the whole may not be uninteresting, more especially as it may serve to teach us the value, not only of piety, but also of sound learning and of common sense, and of the importance of the union of the three, in explaining the sacred volume, by shewing us what sort of critics and commentators the good old Christian Fathers were.

It is a well known fact, that long before the commencement of the Christian era, the Greeks held *numbers* in very high veneration. Pythagoras, who lived upwards of 500 years before the incarnation, appears to have been the first who reduced the mystery of numbers into some sort of system; and Plato, who flourished about a century later, put himself to incredible pains in explaining the Pythagorean mysteries with respect to numbers. The Pythagorean and the Platonic philosophers held, that God, our souls, and all things in the world, proceeded from numbers; and that from their harmonies all things were produced. Pythagoras divided numbers into two orders, one of which is finite, or uneven, the other, infinite, or even. Of all the numbers under which a mystery, or mysteries were supposed to be couched, the Pythagoreans appear

to have had the greatest predilection for the numbers Three, Four, Seven, Nine, and Ten. Of each of these, the most extravagant things were said. Plato and others made a subtile distinction between the numbers Seven and Nine; supposing the former to influence the body, and the latter the mind. The Heathen Deities also had peculiar numbers assigned them. One, was called the number of the chief god; Two, that of Pallas; Three, that of Minerva; Four, that of Apollo, &c. Hence grass, or a flower that has a particular number of leaves clustered together, was consecrated to that god to whom that number was appropriated.

'It was not among the heathen nations of the Greeks and Romans exclusively, that the science of particular numbers was studied; for even the primitive Christians themselves carried it to as great, if not greater extent than any other people, the Jews and Arabs alone excepted. There is scarcely a number in the Scriptures of the Old and New Testaments which they did not imagine to have some great mystery concealed under it! Take one instance St Augustine, concerning the number *six*, says, that 'God created all things in six days, to denote that every thing was done in the most perfect manner, for six is the least perfect number known; the sum of its aliquot parts being equal to itself.'

'Another mode of mystical numbering of great antiquity, was by counting the number of letters in a person's name, or the number of letters in a particular phrase or set of words. Thus Capella, who lived in the age of Julius Cæsar, calls Pallas, ἑπτας in numeris, 'seven in number,' because Minerva, the name by which this heathen goddess was commonly known, consists of seven letters.'

'A *third* mode of mystic numbering which was very common, not only among the Greeks, but also the Jews and Arabs, consisted in collecting the numerical values of the letters of a particular word or phrase into one sum, and substituting it in the place of the name: or two words or phrases were found which contain the same number, and arguing from their numerical equality, a mystic reference to each other was most commonly imagined. This last kind of computation, was called by the Greeks, ἰσοψηφία, on account of the identity of number just spoken of.'

This is the sort of mystic numbering which is applicable to the name of the Beast. "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred, three score and six."

This mode of numbering, especially in Divine communications, may, at first sight, seem strange to those who have little acquaintance with any practices, but those of their own age and country; yet, upon mature reflection, there is nothing more strange or unnatural in this, than in many usages among ourselves, particularly in heraldry. That it should please the

Deity to reveal his will and purposes, according to the known and established practices of the age and people to whom the prophecies were first communicated, is no more surprising, than that he should condescend, to reveal himself at all, in any way or in any language by which men have agreed to communicate their ideas to each other. That this mode of numbering has been used by folly, and that even in pious persons, who have employed an inane ingenuity upon it, forms no greater objection against its proper use, than would lie against the use of common language on account of the abuse it has undergone. An example or two will convey to the reader an idea of the grave trifling of some of the ancient Christians on this subject.

'The most ancient example of the ἰσοψηφία upon record, produced by any of the Christians, is that found in the general epistle of Barnabas,* the companion of St. Paul, respecting the number 318. This writer says, that Abraham circumcised all the servants of his household, 318 in number, as a type of Christ crucified. In explication of this assertion, he addresses his Christian readers in words to the following effect: "Wherefore learn, my children, chiefly above all things, that Abraham at first circumcised in spirit; for, having a reference to the Son, he circumcised; receiving at the same time the doctrine of *The Three Letters.* For it is said, that Abraham circumcised of his household males to the number of 10, 8, and 300. What information, then, is designed to be conveyed by this? Learn, therefore, that the eighteen are mentioned first, and afterwards the three hundred. Now, in the letters that stand for eighteen, that is to say, in *iota* and *eta*, you have Jesus; and in the three hundred, that is to say in the T *(tau,)* the figure of the cross. Thus Abraham typifies Jesus by two letters, and the cross by one!"

'Clemens Alexandrinus remarks, in addition to Barnabas, that Abraham routed his enemies by virtue of the number 318; and he further adds that Ten is allowed on all hands to be perfect, and that Eight is the first cube, and is equal in all its dimensions of length, breadth, and depth.'

If the reader wish for more edification from this sort of learning, we would recommend to him Mr. C.'s book, where he will find much of this curious illustration, both by wise Greeks, and cabalistic Rabbins!

Having produced an inexpugnable body of evidence in favour of the great veneration that the ancient Greeks and Jews had for numbers, and given a great variety of examples, in support of the species of mystic numbering in use among the ancients,

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* It is ascribed to St. Barnabas, but there are good reasons to believe that it is spurious. See Dr. Lardner's Cred. of the Gospel Hist. P. II. Vol. I. pp. 23, 30.

the Author's next business is to inquire which of these three, is adopted by the Spirit of prophecy, in numbering the Beast; and in what tongue the computation is to be made. That the third species is adopted, is plain enough; but that the computation *must* be in the Greek language, does not appear so certain as Mr. C. imagines. Because in three passages in the course of the Revelation to John, the Son of God adopts the first letter and the last, of the Greek alphabet as a symbol of his own eternity, it does not therefore follow, that the name of the Beast must be computed in Greek. It may be so; but, if that Beast belong to the Latin empire, it is not improbable that it may be in *that* tongue, that his name is to be found.

In his third chapter, the Author examines the various interpretations of the number of the Beast; and shews the insufficiency of any one yet given, to solve the mystery. The word Λατεῖνος, computed thus,—Λ, 30, α, 1, τ, 300, ε, 5, ι, 10, ν, 50, ο, 70, ς, 200=666, has, from very early times, been the favourite of many; but to this he objects, first, because

'The orthography is incorrect, for it should be written Λατῖνος: a second objection is the impossibility of determining whether it be a substantive or an adjective; and a third is its indefinite form; for supposing it to be a substantive, we are not informed from it, what Latin is intended; and admitting it to be an adjective, we cannot determine with what substantive it is designed to be connected. For it is well known that it cannot agree with θήριον, the Greek word for Beast, as this word is neuter, and the adjective masculine.'

After dismissing many other Greek words and phrases as unsatisfactory, and among the rest, Hioam's Βουνεπαρτη, he passes to the Hebrew, but finds nothing here at all to be approved. Latin names, and titles, and phrases, have also been proposed in great numbers. Protestants find the number 666, in *Vicarius Filii Dei;* in *Paulo V, Vice Deo.*

'And it has been supposed, that as Linus was the first pope, so Linus will be the last, as Linus Secundus contains the precise number of 666.'

To be even with the Protestants, the Catholics have found this number in the name of Luther, affixing to it *Ductor Gregis;* and also in *Calvinus, tristis fidei interpretes.* Every one has heard of Dr. Potter's number 25, the greatest whole number contained in the square root of 666. His book excited considerable attention when it was first published, and was thought as very ingenious, but it was all ingenious fancy, and is now nearly forgotten.

Mr. C. has brought forward for examination a great number

of words and phrases, in Greek, Hebrew, and Latin, which have been proposed for deciphering the number of the Beast.

'A considerable number of them are directed,' he remarks, 'against the pope, or his power, or the monarchies in communion with him. But notwithstanding the numerous attempts in this way, it is abundantly evident that not one of those already before the public can be legitimately produced as an absolutely unequivocal demonstration that either the Pope, or his power, is the Beast of the Apocalypse. As for those interpretations which respect Mohammed, Luther, Calvin, and others, they are all (if we except Ludovicus) so excessively defective in their orthography, or so extremely unnatural in their formation, that no reasonable person could, after a deep perusal of the prophecy, suppose any one of them to be the name or thing intended. And with respect to *Ludovicus,* a word so strenuously supported by the Rev. David Simpson, Bicheno, and others, though its orthography be correct, yet it must be allowed that its application to the French monarch Louis XIV. as at first intended, or to the whole of the French monarchs of this name, is perfectly indefinite, as there is no sufficient reason why these, more than any other of the French kings in the service of the Papacy, should be pointed out in the prophecy.'

Whether *Ludovicus* presents the true explanation of this mysterious number, we shall not take upon us to decide; yet we must acknowledge that we cannot perceive the force of Mr. C.'s objections against it, either here, or elsewhere. He objects to the computations being in the Latin language, and is very positive that it must be in Greek; but what more natural, if the monster belong to the Latin Church and kingdom, than that his name should be numbered in that tongue?

'The Papists Latinize in every thing; mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in Latin. The Papal councils speak in Latin. Women themselves pray in Latin. Nor is the Scripture read in any other language, under Popery, than Latin. In short all things are in Latin. Here then, says Mr. C. 'we have a name which completely answers in every respect to the Apocalyptic name of the Beast.' p. 47.

Yet his name must by no means be deciphered in that tongue! All this seems very strange!

We are not aware that it has been supposed that Louis the Fourteenth, or any individual monarch, was exclusively intended. Yet, were the French tyranny signified by the Second Beast, there is some reason to suppose that LUDOVICUS, the most prevailing name among the French monarchs, even

from Clodovæus, (called also Hendvicus, Ludovicus, Ludicin, and Clovis*) considered by some as the founder of the kingdom of the Franks†, would be employed in the prophecy, rather than any other name of the French monarchs in the service of the Papacy.

That peculiar politico-ecclesiastical constitution, which long distinguished the Gallican Church and tyranny from those of each of the other monarchies of the Beast's empire, and which made it something like a Papacy within a Papacy, at once independent, and yet a support, of the Roman monster, makes the hypothesis respecting France, as signified by the second Beast, not so groundless as may at first sight appear. And if there be sufficient reasons for suspecting that France *may* be the power thus symbolized,—concerning which, however, we do not pretend to determine,—then, what supposition would be more natural than that LUDOVICUS may be the *name of the man* referred to, which is to designate the intended Tyranny.

We are now arrived at Mr. C.'s fourth chapter, in which he attempts to ascertain the signification of the prophetic symbol, *Beast*, and the kingdom or empire to which the number 666 is to be applied. We have here a great deal of research. Having informed his readers that a beast is the prophetic symbol for a king, and that as the Greek word Θηρίον, used by St. John, signifies a *wild beast*, it follows that the power so represented must partake of the nature of a *wild beast*. Hence, he argues that an earthly belligerent power is evidently designed, and that

'The Beast of the Revelation'—the ten horned Beast—'is some secular power, and, consequently, the number of the Beast must be the number of the power represented by the Beast, that is to say, the name of some power now existing must contain the number 666.'

We think more is here assumed than the premises will authorize. The Beast makes war with the Saints,—he is therefore belligerent; but it does not necessarily follow that he is secular. Many think that his power is of a spiritual kind. Nor is it certain that the number of the Beast *must* be the number of the name of some power; all that seems

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* Universal Anc. Hist. Vol. 17. p. 275. Mod. History, Vol. 19. p. 178.

† In the year 486, when he passed the Rhine, and, defeating Syagrius, put an end to the Roman power in Gaul.

certain is, that it is *the number of a man*, or of *a man's name*. The reader will perceive that Mr. C. applies the number 666, not only to the *second*, but to the *first* Beast. Whether this application of the number is correct may be doubted.

The great object of this chapter is to discover some empire, kingdom, or power, the name of which (in Greek) expressed in the most simple mode, after the manner of the Greeks in definitely naming a power, shall contain the number 666. He has given the names and the numerical amount of the letters which each contains, of more than four hundred kingdoms and states; but in no one of them, nor in any other that he is able to discover, is the number to be found, but in 'Η Λατίνη βασιλεία,' 'The Latin kingdom.'—Nor is the number to be found in any form whatsoever, which has been used by the Greeks to express the names of the powers mentioned. He therefore concludes that as

'It has been proved that the Beast is *some kingdom*; and the passage in the sixteenth chapter of the Revelation has been produced in which the very term Βασιλεία, or kingdom, is applied to the dominion of the Beast, the kingdom therefore can be no other than Η Λατίνη βασιλεία, '*The Latin kingdom.*'

It is thus numbered Η, 8, Λ, 30, α, 1, τ, 300, ι, 10, ν, 50, η, 8, Β, 2, α, 1, σ, 200, ι, 10, λ, 30, ε, 5, ι, 10, α, 1. = 666.

'Having thus demonstrated,' he says, 'that 666 is a distinguishing character of the Beast from an inexpugnable body of evidence, it will now be necessary to examine whether the description of the Beast corresponds exactly with the history of the Latin empire; and that it does even in the minutest tittle, will I trust be fully evident to every person who carefully examines the contents of the following chapters.'

In the fifth chapter we have an exposition of the vision of the "Woman" and the "Dragon." For this unexpected transition the Author offers the following apology.

'It may seem strange, at first sight, that I should here leave the general subject of this work, and make a digression upon the twelfth chapter of the Revelation: but the reader's surprise will immediately vanish, when he is informed, that the proper understanding of the Beast is so intimately connected with that of the dragon, that they cannot be satisfactorily explained independently of each other.' He adds, 'In fact, a great portion of the chapter now under consideration, has been generally misunderstood; and this has arisen principally from supposing the heads of the dragon and the beast were the same: a supposition which will in the following pages be proved to be without foundation.'

We are not disposed to withhold the tribute of praise which is due to the learned ingenuity of the respectable Author, but we must confess that we have read this chapter with less satisfaction than any other part of his work; and though 'the proper understanding of the beast is so intimately connected with that of the dragon, that they cannot 'be satisfactorily explained independently of each other;' yet we do not think that the symbols, and general signification of the different scenic representations in this chapter, will be much better understood for his laboured explanation. His mistake on the subject appears so radical and fatal, that whenever the Dragon crosses his path, throughout the whole progress of his Dissertation, the discordance and entanglement of his system, and the embarrassment in his mind, are manifest. The Woman doubtless represents the Christian Church; and the Dragon is the symbol of the Roman Empire, power, or government. This, at least, seems as near the truth as any of our commentators, we believe, have ever approached; but that the "Man-child" which the Woman brings forth, is Constantine, that the Dragon is not the representation of the Roman Empire, but of the *Heathen* Roman empire only, and, must therefore be the representation of the *religion* of this empire, and not at all a symbol of the Roman Empire after the abolition of Paganism, as the established religion of the empire, we cannot admit.

That in the first compartment of the Dragon scene it is the *Heathen* Roman Empire *exclusively* that is represented, may be allowed; but we cannot agree with Mr. Clarke, that it was not the identical monster, though somewhat changed in character, which pursued the woman into the wilderness, and there persecuted her and her seed for "a time and times "and half a time;" which gave to the Beast his power, and his seat, and great authority; out of whose mouth also, the unclean spirits like frogs proceed to go "forth unto the kings of "the earth to gather them to the battle of that great day of "God Almighty;" and which is at the great consummation to be cast into the lake of fire. There appears not even the shadow of a foundation in support of the notion, that the Dragon, as it elsewhere appears, 'must allude to the 'restoration of one of the dragonic heads of the Beast,' (p. 261.) or to 'the civil power that was sometimes exerted 'against the Christians *out* of the bounds of the empire,' (p. 162.) or to 'the Pagans that remained *in* the empire, 'after the established religion was Christian.' (p. 167.) Nor is there the satisfactory proof which is supposed, that the seven heads of the Dragon are not the same as the seven

heads of the Beast. It might rather be supposed that they are so, even though the heads of one may be subject to some accidental changes, which may not affect the other.

But whatever be signified by the heads and horns, it is clear that a seven headed monster is intended to symbolize the Roman Empire, or something originally and essentially connected with it from its rise to its fall. To those who do not admit that the Dragon is *the representation of the religion of the Heathen Roman Empire*, exclusively, the whole argument on this head will appear entirely inconclusive.

'First, The heads of the Dragon and the Beast cannot be the same, because the Beast is the Latin empire, and the Dragon the *Heathen* Roman Empire. Secondly, The Angel informs John that the sixth head of the Beast was subsisting in his time, by which is meant the sixth form of government, as shall presently appear, but the form of government of the Heathen Roman Empire existing in St. John's time, was the same which it had when Paganism ceased to be the religion of the empire; consequently the imperial power must have been the last head of the Dragon, &c.' pp. 135—137.

The question is also thus taken for granted in several other important propositions which we cannot notice.

The seven heads of this representation of the religion of the Heathen Roman Empire, the Author makes to be the Regal power, the Consulate, the Dictatorship, the Decemvirate, the Consular power of the Military Tribunes, the Triumvirate, and the Imperial government. p. 138.

The ten horns of the Dragon he makes to be,

'1. The kingdom of the Huns; 2. Of the Ostrogoths. 3. Of the Visigoths. 4. Of the Franks. 5. Of the Vandals. 6. Of the Sueves and Alans. 7. Of the Burgundians. 8. Of the Heruli, Rugii, Scyrri, and other tribes which composed the Italian kingdom of Odoacer. 9. Of the Saxons. 10. Of the Lombards.'

But how, the reader may well ask, could these kingdoms be the horns of the Dragon, when that monster signifies the *Heathen* religion of the Roman Empire, and these kingdoms did not arise till nearly two centuries after the Empire became Christian?

'First, they may be considered as horns of the Dragon, because they were founded by great hosts of *Heathen* barbarous nations, which at first threatened the utter subversion of Christianity. Secondly, They were horns of the Dragon because it was the Roman monarchy in its seventh dragonic form of Government, which was dismembered by the barbarians.'

This is far from satisfactory.

The "Tail" of the Dragon is the seventh, or last form of government in the Heathen world, viz. the Imperial power. The "stars," which the Dragon drew with his tail and cast down to the earth, represent the whole body of Pagan priests, who were the stars, or lights of the Heathen world. The "third part of the stars," which he drew with his tail and cast down to the earth, means that the Heathen Roman Empire draweth to his side the third part of the priests or ministers; the religious world being, in the time of St. John, divided into three grand branches, viz. the Christian, the Jewish, and the Heathen or Pagan world; and as neither Jews nor Christians were the advocates of the Dragon's idolatry, it is the whole Heathen world which is drawn after him, &c. &c.

Should a second edition of this work be called for, we would advise Mr. C. to reconsider this part of it particularly; for the whole of his argument respecting the Dragon scene, is very unsatisfactory, and by no means equal, either in harmony or rationality, to what precedes it, or to what follows it.

(To be concluded in our next Number.)

Art. XI. *A Sermon*, occasioned by the Death of Mr. John West, Founder of the Chapelry of Gawcott, near Buckingham: To which is prefixed, a Short Memoir. By Thomas Scott, Jun. A.M. First Minister of the said Chapelry. 12mo. pp. 68. price 1s. 6d. Seeley. 1815.

THE 'Short Memoir' prefixed to this Sermon, is highly interesting. Mr. West appears to have been a person of no ordinary character, and the circumstances under which he at length succeeded in accomplishing his benevolent object, no less than the purity of his motives, entitle him to affectionate veneration. Mr. Scott has selected as an appropriate motto for the Title-page—"He loveth our Nation, and he hath built us a Synagogue."

Of the opposition which the Founder of Gawcott Chapelry met with from the Vicar of Buckingham, our readers will entertain but one opinion. Mr. West had, at one time, nearly come to a resolution to give up the Chapel into the hands of the Dissenters.

'Perhaps nothing,' observes Mr. Scott, 'could have been devised more calculated to shake his attachment to the established church, than the difficulties which were now thrown in the way of a design, so

clearly calculated to promote the glory of God and the good of man, by one of the ministers of his own church; and deriving his power, thus to impede the progress of it, from the constitution of the church itself.'

In this respect, Mr. Scott remarks, the various bodies of Dissenters possess a decided advantage over those who belong to the Church:

'An advantage which they fail not to improve in a degree, which may justly excite the alarm of those who are convinced that the Establishment is the grand support of true religion in this country.'

Surely, unless the religion of Dissenters be a different religion from that of the Church of England, and therefore, in the estimation of the members of the Establishment, not the true religion, one is at a loss to conceive how the superior advantages of Dissenters can justify this alarm, or how a Church thus constituted, and impeded by its own jealous laws in the extension of its influence, can be considered as 'the grand 'support of true religion.'

'I know of no more distressing sight,' continues Mr. Scott, 'to a pious mind, than that of such a village on the sabbath-day, when young and old, being released from the employments of the week, seem to vie with each other in shewing that, "they have no fear of "God before their eyes."—How grievous is it, that under such circumstances the power should exist, in the hands of a single individual, of frustrating the pious and generous intentions of those, who would sacrifice their property for the sake of affording, to such wretched beings, an opportunity of hearing the words of eternal life. And that, too, merely because he imagines, that his interest or his importance may be affected, by the introduction of another clergyman, into a parish, of which, he must feel, that he cannot perform the continually increasing duties. It is melancholy, thus to see the fences of the church employed to intrench the kingdom of darkness.' pp. 23, 24.

'It becomes, indeed, daily, a question of more and more importance to the church of England. In the ten years included in the last *census*, the returns laid before parliament, give an increase of more than *a million and a half* of inhabitants in Great Britain; but where has been the correspondent increase in the means of religious instruction? Certainly not in the establishment. Few new churches have been erected. No fresh funds appropriated, for supporting a greater number of clergymen. No facilities granted, to the pious individuals, who would be willing to build and endow churches, if they might but retain the nomination of the ministers in their own hands. In short, it seems as if it were universally agreed, that this vast accession to the population of the country, should be given into

the hands of the dissenters, or be confined to a state of heathenish ignorance: just as though the church of England, were absolutely incapable of an adequate extension.' p. 25.

If we have any quarrel with such members of the Establishment as Mr. Scott, it is, that with this knowledge, and with these views, they do not cordially rejoice in the progress of religious liberty, and in the prevalence of religious zeal among the Dissenters, as a national benefit of incalculable importance. But with such men as Mr. Scott we will have no quarrel.

The remarks on *death-bed experiences*, suggested by the last hours of Mr. West, are particularly judicious: and both the Memoir and the Sermon, abound with valuable instruction.

Art. XII. *Christ the Light of the World.* A Sermon preached in the Gaelic Chapel, Hatton Garden, before the Corresponding Board of the Society in Scotland, for propagating Christian Knowledge in the Highlands and Islands. To which are subjoined, *Observations on the present State of the Highlands.* By the Rev. Daniel Dewar, of the College Church of Aberdeen. pp. 80. 8vo. price 2s. Black and Co. 1814.

THIS Discourse has a particular claim upon the attention of the Christian public, not only on account of its merit as a composition, but as communicating important and authentic information with respect to the present religious state of the Highlands. The Author's statements are founded on his own personal observation; and as he seems to have possessed the best facilities for investigating the subject, they cannot fail to produce in the mind of every sincere Christian mingled sentiments of surprise and sorrow. Scarcely could it be credited, were not the authority on which it is stated most unquestionable, that at the present moment there are large tracts in which neither schools for the education of youth nor pastors for the administration of Christian ordinances are found, and where the occasional visits of assistant preachers, or catechists, are, 'like angel visits, few 'and far between;'—that this utter destitution of the means of private and public instruction exists in a country which has been favoured above almost every other, with a system of parochial education, from the period of the Reformation to the present time;—that this ignorance prevails, notwithstanding the efforts of an incorporated and endowed Society which has existed nearly a century, whose professed object has been to propagate Christian knowledge among the Highlands and Islands of Scotland. It seems that there are parishes of sixty miles extent, under the pastoral care of one solitary clergyman,

who is seldom able to visit the distant parts of his cure, more than twice or thrice in a year.

'The nature of some parishes, even of moderate extent, which are either intersected by lakes, rivers, and arms of the sea, or separated by inaccessible rocks and mountains, excludes the inhabitants from the benefit of the parochial church and school therein established. When it is considered that, from these circumstances, many thousands have no access at all to the sacred ordinances, and that, to great numbers of those who have occasional access, the opportunities are extremely rare, is it surprising, that gross ignorance so generally prevails? Or, that a people thus destitute of the means of Christian knowledge, should frequently fall an easy prey to the insidious arts of the restless emissaries of the church of Rome?' pp. 60, 61.

'How laborious, for example, is the charge assigned to the minister of Small Isles! Once a month he has to travel over a very stormy sea, to preach to a part of his flock, a distance of sixty miles, before he can return to his own house. How very disadvantageous are the circumstances in which the minister and the flock of such a parish are situated! When our strength and opportunities are inadequate to the full execution of the task assigned us, the consciousness of our inability has a tendency to repress our exertions, and even diminish the quantity of labour which could otherwise be easily performed." p. 66.

But of all the melancholy facts stated in the Appendix to this Discourse, none occasioned so deep a feeling of regret, as the following picture of the once celebrated, but now deserted island of Iona.

'This island, which contains near three hundred souls, and which was once so instrumental in other ages in enlightening the British isles with the knowledge of salvation, is itself without a church, or a Christian minister. It is included in the parish of Kilfinichan, and is entitled to receive *four sermons a year* from the parish minister. How melancholy is the reverse which this island, that continued for so long a time sacred to religion and learning, has thus experienced!' p. 69.

With every possible sentiment of respect for these worthy diocesan pastors, we cannot forbear to express a hope that ere long some zealous Christian missionary, animated by the spirit and energetic piety of a Whitfield, may be impelled to go over, and supply their lack of service.

We are not so sanguine as the Author of this Discourse, respecting the beneficial effects of an augmentation of the resources of the Church of Scotland, by appropriating 'a hundred and 'twenty thousand pounds out of the public treasury, to the build-

'ing of churches and manses, and the purchasing of glebes for 'twenty new parishes to be erected in the Highlands of Scotland.' We have however no objection to the experiment being made; but we greatly fear that though these complaints were urged with all the honest warmth of Highland sensibility, they would not be likely to obtain from government any portion of the thousands so liberally voted away for objects of far less national importance.

We had intended to give some extracts from Mr. Dewar's Sermon, but our limits forbid. The style will remind our readers of Mr. Alison's Sermons. We regret that we have not taken an earlier opportunity of recommending it to public attention.

Art. XIII. *Third Annual Report of the Committee of the Southwark Auxiliary Bible Society*, submitted to the General Meeting held at the Horns Tavern, Kennington, April 18, 1815. With an Appendix, detailing the Progress and Effects of the Twelve Bible Associations of Southwark. (Published for the Benefit of the Society.) 8vo. pp. 140. Price 2s. 6d. Low; Seeley; &c.

IN a former volume we noticed the second Report of this indefatigable Committee; and in our review of Mr. Chalmers's pamphlet,* we entered at some length into the important benefits resulting from Bible Associations. All that the most sanguine benevolence could anticipate from their operation, appears to have been realized by the silent perseverance with which the members of the Southwark Auxiliary Society, and its several Associations, have continued to follow up their well-organized system. The publication of their former Report produced, we have reason to believe, a very strong impression. The simplicity of arrangement and facility of application, which characterize the system itself, and the vast sum of moral benefit resulting from its adoption, have led very extensively to the formation of similar institutions in Great Britain, upon the model of the Southwark Societies. The Committee state in their Report, that

'Under a conviction that it was their bounden duty to extend the knowledge of the system still further, and persuaded that every means should be tried to elevate the tone of moral and religious feeling throughout the labouring classes of Society in the Sister Kingdom, your Committee voted seventy-five copies of their last Annual Re-

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* Vol. II. p. 168.

port to the Hibernian Bible Society, and it has afforded them no common satisfaction to learn that several Bible Associations have been already formed in Ireland, with every prospect of success.'

It is subsequently added, that in consequence of the extensive demand which the general desire for information occasioned, for the former Report, they were induced to republish, in a cheaper form, such parts of it as related to Associations, and two considerable editions of these extracts have been liberally and extensively circulated.

'The effects of this measure have not been confined to our native country.'—'Considerable progress has been made in the formation of Bible Associations in Holland, Belgium, and Russia.'

The details contained in the present Report are no less interesting and animating. Nearly £1800 were received during the last year, (ending March 31, 1815,) from the Twelve Bible Associations; and no fewer than 3,433 Bibles, and 691 Testaments, were distributed during that period, within their respective districts. The Report of the Committee of one of these Associations states,

'That more than 550 families (within the District of St. Saviour's and St. Thomas's) have been regularly visited; a few of them indeed only once or twice; some of them three or four times; others of them twelve times; but by far the greater part of them fifty times, in the course of the year; and that 24,000 visits have been thus made to the habitations of the poor, since your last Anniversary.'

This, be it observed, is the report of a single Association, and is to be taken as an item only, in the vast amount of moral and physical exertion to which this system has given birth and perpetual impulse. The Committee alluded to, accompany this report with the following remarks.

'They have been induced to enter into this minute detail,—that they may not be told, as other Committees have been told, at the houses where they have ventured to call, in order to solicit subscriptions—*that the poor do not want Bibles,—that they are already glutted with them;*—or that, should there be found individuals, who thus betray their ignorance of the state of the poor, or perhaps seek excuses for their own neglect of them, by persevering in such assertions, the judgement may be taken out of *their* hands, and placed in *yours;*—that you who hear this report, and those who afterwards read it, may be the future arbiters in this cause, and determine whether they who constantly visit the abodes of sin and wretchedness—who extend these inquiries and their investigations to the schools, to the manufactories, to every garret, and every cellar, within their district—whether they, or persons who sit at home and never make

one feeling inquiry, never ask one serious question, never take any pains either to be rightly informed, or to be undeceived, are best qualified to decide this momentous question.' p. 82.

It appears, indeed, from the Report of the Committee of the Auxiliary Society itself, that at least *twenty thousand* individuals, within its extensive district, still remain to be supplied. On an inquiry instituted by one of the Secretaries, it was ascertained that about 15,000 Roman Catholics, and about 2000 of the Jewish persuasion, are resident within the district occupied by the Southwark Bible Society; and it is estimated that nearly *one fourth* of the labouring classes are *annually replaced*, in consequence of those removals to which they are peculiarly subjected. If to this important fact we add the consideration of the fresh demands for Bibles, which Sunday Schools must continually produce,—and these unhappily do not as yet include the bulk of the children of the lower classes,—and if we also take into account the constant *wear* and *tear* of the books distributed, which will necessarily produce an annual waste, to be likewise supplied,—it will be sufficiently evident, that even were it the exclusive purpose of the Association to furnish Bibles to the poor of its particular district, there would exist no pretence for the relaxing of its activity at any remote period, on the ground of its having no longer occasion or scope for its exertions. It has been the effect of the Bible Associations, indeed, to *create* a demand for the Bibles they have been the means of distributing, by awakening the sense of moral want among the lower classes; but as we have seen that this demand, even where it has risen to the greatest height, has fallen very far short of the real *wants* of the population, and as the supply must be uniformly regulated not by the wants of the poor, but by the demand created, we must deprecate any such relaxation of active zeal on the part of the Associations, as tending in itself to lessen not the real need, but only the obvious occasion for exertion. So far are Bible Associations from being of *temporary* importance.

We have said that the supply must be regulated not by the wants of the population, but by the actual demand. The beneficial effects of Bible Associations are strikingly evinced by this consideration. Any attempt to go beyond this demand by a gratuitous and indiscriminate supply of the Scriptures, would be of injurious tendency; but upon the plan now so generally adopted, of distributing the Scriptures among the lower classes by their own agency, the demand and the supply are made to keep pace with each other, and the ac-

tivity of the agents has been experimentally proved to have the power of a stimulus regulating both.

We have no room for the insertion of the extracts we designed to make from the very interesting mass of information given in the Appendix. We regret this the less, because, how tangible and popular soever these facts may be in themselves;—however faithfully reported and carefully received; (on which head we entertain no doubts;)—interesting, too, and encouraging as they must be to the individuals who witnessed such proofs of the success of their labours;—we rest little of our arguments and none of our principles upon them. It is indeed a very important fact, as stated in the Report, that

'The Churches (within the District) have been *better* filled and *more* regularly attended since the establishment of the Southwark Bible Society,—that their congregations not only progressively *increase*, but improve in habits of decorum and propriety of conduct,—and that amongst them there are many individuals who have been awakened to a sense of their religious duties through their connexion with its Bible Associations.'

One might almost be tempted to ask whether those persons did not read or did not believe the Scriptures, who entertained apprehensions of a different result. The only unpleasant consequence, as the Committee justly remark, to be apprehended from the universal establishment of similar Associations, is, 'that *every place* opened for Christian worship will be found 'insufficient to accommodate those who are desirous to attend.'

But as to all minor details of the effects connected with such Associations, they are pleasing and animating, but they are not necessary as reasons for perseverance, nor as proofs of the duty of unwearied exertion in the great cause of the universal distribution of the Holy Scriptures. As a revelation from God, in which every individual of the human race is equally and personally interested, we dare not connive at its being withheld from any one, and we dare not doubt its efficacy.

Art. XIV. *Travels in South Africa*, undertaken at the Request of the Missionary Society. By John Campbell, Minister of Kingsland Chapel. 8vo. pp. 582. Price 12s. Large Paper, 18s. Sold by the Author, at his House in Shacklewell, and by Black and Parry, &c. &c. 1815.

(Concluded from Page 157.)

MR. C. made, during his sojourn at Lattakoo, every proper effort to collect information concerning the inhabitants still

further in the interior; and he has enumerated many nations or tribes, with brief notices respecting the strength, character, and habits, of several of them. The Wanketzens, whose city Melita is five or six days' journey from Lattakoo, make a very considerable figure, and have an additional prominence from the circumstance of being the murderers of Dr. Cowan and his attendants, who had been sent from the Cape on an expedition of discovery. Mr. C. received the most unquestionable evidence, and some of the details of this fact, which appeared to have produced a great sensation through a wide extent of country. The party discovered, on the first day of their residence at Lattakoo, that the visit was very strongly suspected by the inhabitants, of being upon some design of revenge, in which even they might be involved, insomuch that it was afterwards learned that numbers had quitted the city under this apprehension. Prompt measures were taken by Mr. C. to obviate this suspicion. The Wanketzens and their chief were represented and proved to be systematically treacherous and cruel, the plunder and destruction of foreigners, most especially of whites, being a perfectly established principle of their policy. With all the violence of revenge, Mr. C. threatens them with a Mission at no distant time; a fate from which there is no insuring even that nation of Cannibals to the existence of which somewhere to the N. E. he had the concurring testimony of the Matchappees, Hottentots, and Bushmen, an evidence of no contemptible force, when it is considered how very extensive are the hunting or plundering excursions of the Bushmen and the Bootchuana tribes,—for this last is the comprehensive denomination of the Lattakoo and a great many other such states. The plundering and murdering expedition above alluded to as performed, and with such delight related, by one of the highest of the *nobility* of Lattakoo, was an active career of no less than ten months' duration.

Eleven Matchappees undertook to accompany our Author as guides in a progress he determined to make a considerable way to the east, and he took leave, under marks of sensibility and kindness, of Mateebe and his city, in which it is eminently worthy of record that not the slightest theft was practised or attempted on any part of the property of the travellers, with the single exception of a button or two from the clothes of one of the servants, and for this the detected culprit was driven and beaten ignominiously out of the square.

Mr. C. has yet a long journey to make, through which any attempt to attend him regularly would be an utter violation of all the rules of proportion by which we ought to hold ourselves bound. Our lame faculty of despatch will be aided by the attenuation of interest in the sequel of the journal, as compared

with the description of the lively scenes of Lattakoo. It is not only as exhibiting a greater assemblage of genuine Africans than is to be seen in any situation nearer the Cape, that this city so forcibly attracts and detains attention; it has a great additional interest from the consideration that here we seem to come in contact with the grand interior population of the continent; we see the first out-post of an immense encampment. The imagination much more eagerly goes forward from this point than from the Cape, towards the vast unknown central region. Mr. C. anticipates with his usual confidence the gradual and rather speedy penetration, by means of missionaries, of the southern tracts of this enormous space. We cordially wish he may live to receive missionary despatches written in the shade of a grove at the equator, or in a booth at the base or on a slope of the great mountains of Kumri, or at the real source of the Nile. That such despatches will come there is no doubt, whoever is destined to read them.

A very large portion of the several hundreds of leagues which our party had yet to travel, lay through tracts of that most perfect kind of desert to which so large a part of Africa is doomed to the end of time, that is, movable sand. It must truly be dreary almost to horror to labour day after day through this most dread and hideous kind of waste, the progress heavy and slow, no water sometimes for several days together, the draught cattle toiling painfully on while pining with hunger and thirst, now and then one of them lying down totally exhausted, and left to perish; and all the while the burning heat of the sky fiercely reflected by the ground, and no one circumstance in all the elements to alleviate the effect of a temperature of more than a hundred degrees of the thermometer—unless a chill night following such a day may be called relief. The reader regrets, however vainly, that there is no sinking a fair half, or perhaps a larger proportion, of this whole continent under the sea, so as to leave just the parts of which Nature, not to say Man, might make some use, in the form of a vast group of islands, in all possible diversities of shape, and size, and relation to one another. But who shall ensure that the remaining duration of the planet will be long enough for so prodigious a change in its physical state to be worth while? While the devout traveller regards it as awaiting those last and potent fires of which the scorching heat he suffers may serve to remind him, he will care little that wide tracts of it appear so dreary and useless; he will but little regret that it is not the charms of Eden he beholds doomed to that conflagration.

From Lattakoo Mr. C. advanced in an easterly direction about 150 miles, to an inhabited position named Malapeetzee, and to

a kraal of Bushmen in the neighbourhood. This was his remotest reach from the Cape. He thence returned in a south-west direction, to cross his former route at Klaar Water, or Griqua town, in order to accompany the course of the Great River nearly to the Atlantic Ocean before he should make a direct return towards Cape Town. Among the remarkable incidents in the journey to Griqua-town, was the falling in with once a brace of lions, and twice a number of that strange animal the giraffe, or camelopardalis, or, as Mr. C. writes it, the camel-leopard. It was indeed only one of the men, advanced somewhat a-head of the waggons, that saw the lions. He came on them suddenly, and had the fortitude to stand firmly looking at them, till, at the great noise of the approaching waggons, they chose to move away. Our Author asserts, we presume much too generally, that 'so long as you can steadily 'look a lion in the face, he will not attack you.' The giraffes were in the one instance to the number of eleven in a herd; in the other their height is noticed, as being probably, at the head, eighteen feet from the ground. They are harmless and timid animals, and flee at the approach of man.

Several beautiful scenes occurred in the route to Griqua-town, one which he 'considered as superior to any thing he 'had seen in Africa, or any other country,' and another which he declares to surpass by far the heaven described by Mahomed. The Griquas, during his short stay among them, were induced to accept a brief code of laws; and their simplicity and good dispositions could leave no doubt of the sincerity of their engagement to obey them. A practical subjection to civil and moral institutes must certainly imply a state of mind very much reclaimed from the general condition of the Pagans in South Africa, as exhibited in the following, as well as in many similar descriptions. The passage we quote follows upon the remark that insanity is a complaint almost unknown among the natives of those regions:

'May this be ascribed to their complete exemption from the cares of life, both as it respects the present and the future world? They can sleep as soon, and as sound, when they have not a morsel to eat, as when their bags are full of food. They calculate no time, consequently have no care respecting old age, never connecting death with the length of time they may have lived: and even if they did so connect it, little uneasiness would follow, for, like the French philosophers in the mad days of Robespierre, they consider death as an eternal sleep.'

Of one of the Coranna kraals it is observed that, as they abounded in cattle,

'The people seemed to have nothing to do but, like their dogs, to lie squat upon the grass, enjoying the sunshine till the next meal. It is heart-rending to see so many clever-looking young people having nothing either to do or to learn; their parents having no more to inform them of than the cattle have to tell their young.'

As to that hardest of mortal toils, the exertion of thought, ages must probably pass away before any considerable portion of the sable population can be disciplined and forced up to a habit of such labour. It excites at once the risible and the sympathetic feelings to hear our Author's account of a piece of Egyptian oppression he practised on the minds of a small selection of them.

'I invited three well informed Hottentots into my tent, who had been in Caffreland, in order to obtain as much additional information as I could respecting that people. Having about sixty questions written, I proposed these in their order. When we had got about half through the list, the Hottentots feeling themselves greatly fatigued by the effort of mind which the answers required, begged that what remained might be put off to another time, upon which our company broke up.' p. 143.

A few stages to the west of Griqua-town the party found themselves among mountains abounding with asbestos.

'Some of us walked after breakfast to examine the asbestos rocks, where we found plenty of that rare mineral, between strata of rocks. That which becomes, by a little beating, soft as cotton, is all of Prussian blue. When ascending a mountain alone I found some of the colour of gold, but not soft, or of a cotton texture like the blue; some I found white, and brown, and green, &c. Had this land been known to the ancients in the days of imperial Rome, many a mercantile pilgrimage would have been made to the Asbestos mountains in Griqua-land. A considerable portion of it is used in making the roads. It is very remarkable that it is called by the Griquas, *handkerchief-stone*.'

The Bushmen do not neglect to infest, with their positions or incursions, the tracts contiguous, on the south side, to the Great River, very far along its course to the west, indeed even to its mouth; but the Corannas seem to have a trifle more of something like proprietorship, though they seem far enough from being ambitious of leaving any proud time-defying monuments of their possession, their only structures being the wretched huts which it would amuse a few of our mischievous school-boys to beat down with sticks. They are of the shape of half an orange, placed with the flat side down, and are, at the highest part, if we may judge by a little etching given by our Author, about the height of a man; an elevation as em-

blematical, it seems, of the stature of their minds, as commensurate to that of their bodies. One of the more considerable of their kraals is thus described :

'They neither sow nor plant, but depend entirely on their cattle for subsistence; of course, having no labour to engage their attention, it is probable they sleep away the greater part of their life. They appear to be a dull, gloomy, and indifferent people. Our arrival seemed to make no impression on any mind, except in producing a little curiosity; and they were as indifferent about our departure, as if they had said, you may come, or stay, or go; it is the same to us. They are so immured in the heart of this great continent, that probably none of them have heard of any sea. At our departure, a few women and children went to the top of some rising ground, and witnessed our moving along, but with a dull, unmeaning stare.'

The mansions we have adverted to are all alike throughout the whole tribe, and the same thing was observed in other tribes.

'If you see only one Matchappee, Coranna, or Bushman's house, you see an identical pattern of every house belonging to that particular nation. As birds of the same kind build their nests exactly alike, so do the different African tribes, hardly ever differing in size.'

The party crossed to the south of the Great River, and never crossed it again. We have lively descriptions of the surprising dryness of the air, the melancholy and even horrid aspect of the sandy deserts, and of the silence so intense as to give sometimes an impression of awfulness. Between plains of sand and a sky bright and cloudless for month after month without interruption, the toil and suffering of the cattle may be, though very imperfectly, imagined. To our Author they were, and to any man of proper sensibility they would have been, objects of extreme commiseration, when, as often happened, at the end of an exhausting day they were condemned to lie down without water or grass, or any manner of sustenance. If there be a possibility of contriving, without inconvenient bulk and a grievous addition of weight, any sort of provision of which a very small portion given to the draught-cattle would refresh them in such oppressive stages, it ought to be held an indispensable prerequisite to entering these desolate and blasted regions. To the best of our recollection it is not quite sufficiently explained why somewhat more advantage was not gained from the vicinity of the Great River; excepting at one part, where an enormous assemblage of rocks, extending to a considerable distance from it, precludes all approach of such a caravan. At this point our Author, accompanied by Mr. Read and

several others, made an excursion from the encampment to the river, induced by a report of the natives that a great cataract is there to be seen. They did not find it; but they beheld a scene of extraordinary grandeur, in passing among rocks resembling mountains of iron, and at last seeing the river making its way through several rocky channels, cut down to a stupendous depth.

'We observed many parts of the river in these chasms, which in the rainy season, when it is swelled, must have a most terrific appearance, from the quick descent among huge rocks; and being so far beneath the surface whence it is viewed, it must be one of the grandest scenes imaginable. But at such a season it is probable that no human eye has yet seen it, the country being without inhabitants.' p. 398.

Eyes, however, of more formidable and hardly less intelligent glare, are often cast on the objects in this vicinity; for it was not far hence that nine lions presented themselves to the view of the party in one afternoon.

The labours were a little while suspended at Pella, a missionary station, but really a very miserable one, in point of locality, in little Namacqua-land. This was about the westernmost point of the expedition, and at the distance of perhaps less than a hundred miles from the exit of the Orange River into the Atlantic. Hence the route was directed in nearly a straight line to the Cape, keeping the distance of about two days' journey from the coast.

At Pella every inquiry was made respecting the people of great Namacqua-land, lying north of the Orange or Great River; and the result is a brief account of various silly and barbarous customs, some of them partaking of superstition. The names were obtained and are given of their various tribes.

A large portion of the journal from Pella to the Cape is a description still of those unrelenting sands, sands so triumphant over the elements subsidiary to life, (except air, which, too, sometimes seemed as if mingled with flame,) that in one instance the oxen dragged the waggons, if we rightly understand our Author, *ninety* miles without water!* And then, when there *is* a little spot propitious to life, it is life of the worst kind that most avails itself of it. For example:

'Silver Fountain, Sept. 28th. Mrs. Sass remarked to me that though the preservation of children in London, who are exposed

* The map does not quite correspond to this measurement.

to so many carts and carriages, is considered a remarkable providence, yet that here divine providence is still more remarkable, for almost every fly, and every insect that crawls upon the ground, is furnished with poison, and they are often creeping about children while rolling on the ground, yet they are very seldom stung by them. "For example," said she, "the scorpion is perhaps the most venomous of all creatures, yet lately, in the course of one month we found twelve scorpions in our house, under stones which supported our chests; and once we found a centipede (or creature with a hundred feet) it our bed, which is very venomous."' p. 451.

The missionary's wife, the excellent Mrs. Sass, who had no other apparent indisposition than a tooth-ach at the time of our Author's arrival, died in less than three days afterward.

In this and several other parts of his journey, Mr. C. takes occasion to express, with deserved emphasis, a grateful admiration of the heroic self-devotement displayed by the missionaries who, after being brought up in Europe, can be content to spend and labour out their lives in such moral and physical scenes as many of those in Africa Take one of the physical attractions of Namacqua-land for an illustration.

'We were told that it frequently happens after rain, that so many serpents come out of their holes that it is very difficult to walk without treading on them.'

But it is possible to commit excess in recounting the infestations even of Africa. Among them our Author repeatedly names tigers;—on what authority? There is no mention, we believe, of any such animal being seen by himself or any of his attendants; nor are there any legends of rencounters with them, while there are so many entertaining anecdotes of lions. That imperial tribe, shall they attribute it to the pacific or the cowardly disposition of our Christian party of adventurers, that only one individual of their high fraternity fell a victim to the offensive powers of armed reason? Let them not be informed that the forbearance practised toward their formidable race was *not* experienced by the deer tribe—a fact strongly analogous to the procedure of human justice all the moral world over.

Arrived within the colony of the Cape, they stopped at the house, or 'Place' of Mrs. Vandervesthuis, who well remembered the noted Frenchman Vaillant's having taken his station at her house, from which she said he was 'never more 'than ten days absent when he went further up the country, and 'these he spent among the Kamis mountains opposite, seeking 'birds, stones, and flowers, which appeared to her very idle em-'ployment.' To all the pretty incidents in the traveller's book

it seems he forgot to add the one which would have made a prettier figure than all the rest.

'Having mentioned to Mrs. Vandervesthuis that Vaillant had published an account of his travels in Africa, and had mentioned her in it, she enquired very anxiously if he had mentioned in his book that she had given him a good drubbing with a Sambuk (a kind of whip made of the skin of the sea-cow) when they were travelling together to the Cape, for speaking improperly of her daughters; but she added—Had I been alone he would have given me a drubbing too, but two of my sons were present, both stout young men.—She is a tall and still a strong woman, though in her 75th year. While speaking of Vaillant I may venture to say thus much, that though his account has much of the romantic in it, yet he gives the best account of the manners and customs of the Hottentots I have seen.' p. 459.

Though at every step still further removed from the peculiar region of the sun's tyranny, they had the thermometer at one time at 101, and at another at 102 when 'completely shaded 'from the sun.' He says,

'My silver snuff box in my pocket felt as if lately taken out of the fire, though I sat under covert of the tent; all the water was warm, and our butter turned into oil. Our dogs, though covered from the rays of the sun, lay breathing quick, with their mouths open, and their tongues hanging out, as if in a high fever. My ink, though mixed with water, got thick in a few minutes. All was silence around; the crows were walking about our waggons as if we had been all dead.'

At a station nearer the Cape, our Author has occasion to mention a 'circuit court,' which was proceeding round, then for the third year, to the different settlements in the colony. It was instituted by Lord Caledon, in consequence of reports of cruelties committed by the boors on the Hottentots. Mr. C. applauds the intention, and what may be called the standing orders or instructions; but remarks, with obvious justice, how very imperfectly available the institution must be so long as the Dutch law remains in force refusing to admit the evidence on oath of Hottentots.

We must now say, in one sentence, that the whole party returned to the Cape, with the exception of one man who perished by a Bushman's poisoned arrow, and in as good health as when they set out, our Author indeed in much better; and that after several months stay at the Cape he embarked for England, touched at St. Helena, saw again the grandeur of a storm on the ocean, and in due time found himself once more, though it would require almost an effort to believe the fact, in

his pulpit in Kingsland Chapel; whence, however, (and this will express our general opinion of his book,) we do not care how soon he is again sent off to traverse some other barbarous region, in Africa or elsewhere;—we care not how soon, provided only the interval be long enough for certain moderate acquisitions in physical science, which are so eminently useful to travellers, especially in regions remote in character as in situation from our own.

There is an Appendix of considerable value, containing, as the principal articles, a collective representation of the habits and condition of the Caffres, and such information respecting Madagascar as could be drawn from the papers of a gentleman who had made it a particular object of inquiry when at the Isle of France.

Besides a handsome map and two or three neat engravings, there are several etchings, of a very humble order, but not quite incapable of assisting the reader's imagination.

Art. XV. SELECT LITERARY INFORMATION.

Mr. Brook is preparing a Review of the Review of his Lives of the Puritans in the Christian Observer, which will be ready before the end of the month.

Speedily will be published (by Subscription) in an 8vo. volume, price 16s. boards. A Treatise on Theology: written by Mrs. Lucy Hutchinson, Author of the "Memoirs of the Life of Colonel Hutchinson, Governor of Nottingham Castle and Town," &c. &c. To which will be added, a letter from Mrs. Hutchinson to her Daughter, on the Principles of the Christian Religion; also the Life of Mrs. Hutchinson, written by herself; a Fragment. From the original MSS.

Preparing for immediate publication, a Scriptural and familiar Exposition of the 39 Articles, in one Vol. 12mo: by a Clergyman: in which the genuine Doctrines of the Church of England are maintained and proved by numerous references to Scripture.—The evangelical nature, practical tendency, moderate price, and convenient size of this little Work, induce the Author to hope that under the Divine blessing, it may prove generally acceptable, and promote the great purposes of pure religion, in faith, holiness, and brotherly love. Any hint or suggestion in reference to the above, addressed post paid, to A. B. Mr. Lester, Bookseller, Finsbury Pavement, London, will be thankfully received.

Preparing for the press, and expected to form a small pocket volume, at about 5s. in boards.—"*Hebrew Elements*," being a grammatical analysis of the 564 verses marked with asterisks in Lensden's Psalter. In this publication the Hebrew text will be printed with points; the Radix of each word pointed out; a literal version in English, interlined immediately under the Hebrew; the radical sense of each word stated; and the learner directed to those rules of grammar which account for the omissions, additions, or changes of the various letters.

The Author of the Ode to the Emperor Alexander, the Battle of Nevil's Cross, a Metrical Romance, &c.: has in the press, and nearly ready for publication, (in one Vol. 12mo.) History of the House of Romanof, the present Imperial Russian Dynasty; from the earliest period, to the time of Peter the Great.

The same Author is also preparing for publication; Plans for meliorating the condition of the Lower Orders of Society.

The Legend confuted, or Truth undisguised, will shortly appear.

Mr. Gompertz's New Poem, "Time, "or Light and Shade," in one Volume 4to. will appear in a few days.

The Rev. John Morley, rector of Bradfield Combush, in Suffolk, will soon publish in an octavo Volume, Discourses partly Doctrinal and partly Practical.

Arthur Burrow, Esq. late Travelling Fellow to the University of Cambridge, and D. A. Commissary General in the Mediterranean, is preparing for the press, some Account of the Mediterranean, 1810 to 1815, political and scientific, literary and descriptive. The work will appear in royal quarto, with engravings; and the first volume will be chiefly confined to Sicily.

Sir F. C. Morgan, physician, is preparing for the press, Outlines of the Philosophy of Life; which has for its object the diffusion of a more general knowledge of the fundamental facts of physiology.

Mr. John Bellamy proposes to publish, by subscription, the Holy Bible, containing the Old and New Testaments, according to the authorised version; accompanied with a new translation, and the original Hebrew and Greek Texts.

Mr. Machenry has a second edition of his improved English-Spanish Grammar nearly ready for publication.

Mr. Bradley has in Mr. Valpy's press, an edition of select parts of Ovid's Metamorphoses, with English Notes and Questions for examination, on a plan similar to that of his Eutropius and Phædrus. This Work will be succeeded by Cæsar and Cornelius Nepos on the same plan.

T. Andrew, Surgeon, is preparing for the press, Lectures on Temperance and Exercise, in one small Volume, 8vo.

Art. XVI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Wood's Athenæ Oxonienses: the History of all the Writers and Bishops who have had their Education in the University of Oxford. Very considerably augmented both in Text and Notes, and continued to the Year 1800. By Philip Bliss, Esq. Fellow of St. John's College, Oxford. Vol. II. royal quarto 4l. 4s. bds.

The Life of the most Noble Arthur Duke of Wellington. By George Elliott, Esq. 8vo. 14s. boards.

The Life and Campaigns of Field Marshal Prince Blucher. Translated in part from the German of General Count Gneisenau, Q. M. General to Prince Blucher's Army. By J. E. Marston, Esq. of the Hamburgh Burger-Guard, with a fine portrait, and engraved plans, 8vo. 18s.

Observations on the Writings and on the Character of Mr. Gray. Originally subjoined to the Second Volume of the complete edition, in 1814, of all his Works in two volumes 4to. By Thomas James Mathias. cr. 8vo. 7s.

EDUCATION.

Private Education; or, a Practical Plan for the Studies of Young Ladies: with an address to Parents, Private Governesses, and Young Ladies. By Elizabeth Appleton. 12mo. 7s. 6d. boards.

Les Delassemens de la Jeunesse: Recueil de Contes, Historiettes Morales, etc. suivi de Pièces Choisies de Montaigne, Pascal, La Bruyère, etc. With 12 beautiful engravings, 4 vols. 18mo. 14s. bound.

Travels at Home, and Voyages by the Fire-side; for the Instruction and Entertainment of Young Persons, 5 vols. 18mo. 15s. half-bound.

Exercises in Latin Prosody and Versification, or an Introduction to scanning and writing Latin Verse. 4s.

Hints from an Invalid Mother to her Daughter on Subjects connected with moral and religious Improvement. By Anna Williams.

HISTORY.

Toland's History of the Druids; with an Abstract of his Life and Writings; and a copious Appendix, containing Notes critical, philological, and explanatory. A new Edition. By R. Huddleston, Schoolmaster, Lunan, 8vo. 12s. boards.

A History of the British Islands, (Great Britain and the Islands that with it compose a Geographical Group) from the earliest Accounts to the Year 1807, including the French Revolution and its portentous consequences. By the Rev. James Gordon, Author of a History of Ireland, &c. &c. 4 vols. 8vo. 2l. 5s. 6d. boards.

MISCELLANEOUS.

Memoir on the Ruins of Babylon, with Engravings. By Claudius James Rich, Esq. royal 8vo. 8s.

Shakspeare's Himself Again; or, the Language of the Poet asserted: being a full but dispassionate Examen of the Readings and Interpretations of the several Editors. By Andrew Becket, 2 vols. 8vo. 1l. boards.

The Second Part of the Seventh Volume of Transactions of the Royal Society of Edinburgh, 4to. 1l. 5s. boards.

POETRY.

A Collection of Ancient and Modern Scottish Ballads, Tales, and Songs; with Explanatory Notes and Observations. By John Gilchrist, 2 vols. 12mo. 12s.

Opoleyta; or, a Tale of Ind: a Poem, in Four Cantos. By Bertie Ambrosse. 8vo. 9s. boards.

The Duel; a Satirical Poem, in Four Cantos: with other Poems. By L. O. Shaw; foolscap 8vo. 6s. boards.

Kenilworth, a Mask, or Three Days Entertainment, given by Lord Leicester to Queen Elizabeth; together with Farley Castle, selected from a private Edition of Mr. Liddiard's Poems. 8vo. 7s. sewed.

The Life Boat; or, Dillon O'Dwire; a Poem. By the Rev. William Liddiard. 12mo. 4s. boards.

Ode to the Dutchess of Angouleme. In 8vo. 1s. 6d.

Consolation, with other Poems. By the Reverend William Gillespie. 8vo. 12s. boards.

POLITICAL.

The First Number of La Porte-Feuille de Bonaparte, pris à Charleroi, le 18 Juin 1815. Price 1s. 6d.

Considerations on the Present Political State of India, embracing Observations on the Character of the Natives—on the State of the Land, Tenure, and the condition of the Peasantry—and the internal Police of our Eastern Dominions. By Alexander Fraser Tytler, late Assistant Judge of the 24 Pergunnahs, Bengal Establishment. 2 vols. 8vo. 18s. boards.

THEOLOGY.

Boothroyd's Hebrew Bible. Parts XV. and XVI. price 10s. demy, or 14s. royal 4to. To be completed in about 20 Parts.

An Enquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament: in which the Greek Manuscripts are newly classed, the Integrity of the authorised Text vindicated, and the various Readings traced to their Origin. By the Rev. Frederick Nolan, A Presbyter of the United Church. 8vo. 18s. boards.

Baxteriana; containing a Selection from the Works of Baxter, with an Introduction and Index. By Arthur Young, Esq. F.R.S. &c. 12mo. 5s. 6d.

Discourses, chiefly on Practical Subjects. By the late Rev. Newcome Cappe. Edited by Catharine Cappe. 8vo. 12s. boards.

Essays on the Mythology, Theology, and Morals of the Ancients, accompanied with a brief Outline of the respective Tenets of the Grecian Sectarian Philosophers. By G. S. Weideman. post 8vo. 7s. boards.

Hints for the use of those who visit the Sick, in Two Parts. 1. Subjects for Addresses to persons in Sickness. 2. Addresses to persons on Recovery. 6s.

TOPOGRAPHY AND TRAVELS.

The Traveller's New Guide through Ireland: containing a new and accurate Description of the Roads, with particulars of all the Noblemen and Gentlemen's Seats, Churches, Monastic Buildings, Antiquities, and Natural Curiosities.—Also, the present State of Agriculture, Manufactures, and Commerce, with a complete List of all Fairs throughout the Kingdom. 8vo. 11. 1s. boards.

A Voyage to Cadiz and Gibraltar, up the Mediterranean to Malta and Sicily, in 1810 and 1811; including a descriptive Tour of Sicily and the Lipari Islands, and an Excursion in Portugal. By Lieut. Gen. G. Cockburn. With 33 coloured Plates and Maps. 2 vols. 8vo. 2l. 12s. 6d. boards; large paper, 3l. 15s.

ERRATA.

July No. Page 9. line 8, *for* any actual recension, *read* no actual.
Page 21. line 13, *read* + ἡ γυνη.
Ibid. line 13, *for* derivations, *read* deviations.
Ibid. line 30, Insert A. C. after των αμαρτιων.
Ibid. line 33, *for* Ibid ix. τας, *read* Ibid ii, 9.=τας is given, &c.
Page 38. line 7, *for* expected, *read* required.

August. No. Page 113. line 14, *for* intention, *read* intuition.
116. line 2 from bottom, *for* now *read* none.

THE

ECLECTIC REVIEW,

For OCTOBER, 1815.

Art. I. *Considerations on the Present Political State of India*, embracing Observations on the Character of the Natives, on the Civil and Criminal Courts, the Administration of Justice, the State of the Land tenure, the Condition of the Peasantry, and the internal Police of our Eastern Dominions; intended chiefly as a Manual of Instruction in their Duties for the younger Servants of the Company. By Alexander Fraser Tytler, late Assistant-judge in the 24 Pergunnahs, Bengal Establishment. 2 vols. 8vo. Price 18s. London, 1815. Black, Parry and Co.

IN every view which can be taken of the subject, the administration of that vast empire which we have acquired in the East, presents a most interesting field of inquiry to the British philosopher. Whether he regards it with the contracted views of a mere Englishman, or with the more enlarged and generous feelings of a member of the great family of Mankind, *qui humani nihil à se alienum putat*, in few things will he find the great interests which he loves to promote, more deeply concerned, than in the wisdom and philanthropy, or in the want of wisdom and philanthropy, with which our countrymen are led to deport themselves in India.

It is an unfortunate circumstance, that the people of England so seldom contemplate this branch of their concerns in the light in which we have just considered it. Their ideas of its importance are exceedingly inadequate. Hence, they bestow upon it a portion of attention infinitely short of what is necessary to acquire a competent knowledge of the subject; infinitely short of what is necessary to fit them for acting as watchmen over the individuals vested with the singular trust which they have devolved upon them; and to fit them for acting as guardians of the millions of their fellow creatures over whom they delegate an unlimited,

and, bating their superintendance, an absolute and irresponsible power.

Of the many ways in which the interests of the people of Great Britain, merely as members of the British community, are involved in the administration of India, it is not the object of the present article to give an account. It is however impossible for those who have any tolerable knowledge of the subject, not to be impressed with a conviction that, without abundant precaution, it is a source from which unlimited evil may flow. Far removed from the evidence of sight, with matters complicated and laborious to understand, it is the proper field in which deception may be cultivated to the greatest height. The people of England may by false representations be led on to support misgovernment in India with their own substance, till the poverty and degradation of this country be the deplorable result. It is curious, but at the same time melancholy to trace how far, in this direction, misrepresentation has already carried them; how fondly they have been made to believe that India was pouring out her riches upon England; and that little else was required for the national prosperity than to give due encouragement and power to the East India Company, or more truly speaking to the Board of Commissioners for the affairs of India; that is to say, his Majesty's ministers in the East India department. It is for the benefit of ministers, therefore, or, in other words, for increasing the means of arbitrary power, that the government of India has so dangerous a tendency to be always perverted. And if we can see evil enough in the debilitation of all the springs of good government, in the corroboration of all the principles of bad government, and in the waste and consumption of the national property, the produce of the people's labour, and the source of their well being, we shall not think that books from which we may derive information concerning India, are among the circumstances which least deserve our care and attention.

If we elevate our views to an object still greater in the eye of humanity than even the interests of the British people—the interests of a people several times their number—the millions whom we call our subjects in the regions of Hindustan, whose well being or the contrary, from the most deplorable wretchedness in which human life can be preserved, to the highest pitch of enjoyment which at a low stage of civilization human nature is competent to enjoy, depends entirely upon the qualities, good or bad, of the government which we provide for them;—we shall be constrained to confess, that an object of greater importance than the government of India never solicited the attention of any people; a duty more imperative than that of doing what depends upon the British people to compel the

existence of a good government in India, was never presented to the human mind; and deep is the nation's guilt, deplorable its want of principle, so long as it remains insensible to the call of so powerful an obligation. For it is the voice of the British public, and it is that power alone, to which any rational hope of good government in India can be attached. It is hardly necessary to enter into any reasonings, to prove this important declaration of fact. It is the voice of the British public, and that power alone, to which any hope of good government in Great Britain itself can be attached: much more must the conclusion hold in regard to a country, like India, so far removed from accurate knowledge and inspection. This is a doctrine about which there is no longer any room for hesitation or doubt. It is established on the strong and incontrovertible ground of science. It is implied in the very principle of a representative government. A government is not representative except in so far as it is controled by the public voice. And in a representative government it is abundantly clear that there would be no advantage, but the reverse, if rulers, independent of the public voice, would regulate their actions by a regard to the public good. But rulers, independent of the public voice, do not, in general, regulate their actions by a regard to the public good, but by a regard to their own power over the people, and the gratification of all their desires at the people's expense. Their actions in general, are, therefore, directed to bring evil upon the people rather than good. Nor is there any power adequate to resist this propensity, and force the actions of rulers into the channel of national beneficence, but the public will brought duly to act upon their minds. These great truths are fully recognized in the theory of the British Constitution. They are in fact the ground on which exclusively all the praises of it are founded, how much soever the applause goes beyond the desert. The British people therefore cannot be too forcibly instructed that it is to themselves alone they have to look for the means of a good government in India. If they *cause* it to be, the Indian people will enjoy it. If they do not cause it to be, the blessing will not exist. Two things are necessary: the first is that they should render themselves well acquainted with the subject; the second, that they should urge their conclusions upon the managers of the public concerns in every way in which the declaration of the public will can receive its greatest possible effect.

There is always a sufficient number of persons eager to display the fair and recommendatory points of government. This is the way in which private interest is most likely to be

served; in which the favour is to be gained of those who have good things to bestow; and in which a man is most likely to get a share of the riches and honours which are the common object of pursuit. The great service to the people, however, is rendered, by pointing out to their notice the defective parts of government, and urging them effectually to make them an object of attention. It is by this means that the interests of humanity are promoted; that the evils which are brought upon mankind by defective institutions can be removed; and that the welfare and happiness of which human nature is susceptible, are enabled to make any progress. But the men who are endowed with the qualities of mind which lead to the performance of this invaluable service, are not common. They who flatter greatness, and speak the language which guides to profit, are easy to be found. The man who is too much elevated with the love of his kind to lend his voice to their oppressors, for the sake of an advantage to himself, and too magnanimous to dread the frowns of power, for declaring a truth important to human happiness, is an instrument of good, which existing systems of education permit not frequently to appear.

In respect to India we are placed in circumstances peculiarly unfavourable for receiving any information respecting the defective points of government, whether institutions or practice. In the first place, there is no liberty of the press in India. No representation, therefore, can appear in India, but what is favourable to the views of government; nothing which is not calculated to encourage the belief that every thing is good, and that no evil exists except in proportion as opposition is offered to the will of them that sway the sceptre. In the next place, we have hardly any informants in India, from whom a disinterested opinion can be expected. Almost all our countrymen there are instruments of that very government, the defects of which it is of so much importance to us to know. They are interested therefore in concealing the defects, either by drawing profit from them, or by incurring blame for not removing them, or by depending upon those who do, even by attaching a vanity to the praises of the system to which their lives have been devoted, and an idea of degradation to the being regarded as solely employed in administering to a scheme of government of which the misery of mankind is to any considerable degree the result. Their own merits, they conceive, are in a great measure identified with the merits of the government which they carry on. Can we expect that every art of exaggeration should not be employed to make us believe its merits extraordinary, that every art of concealment or extenuation should not be employed to make us believe

either that it has no demerits, or that they are very insignificant ones? Is not this the sort of discourse, which almost exclusively we have received respecting India? And has not the nation been governed by the belief of it?

Our obligations to Mr. Fraser Tytler are, on this account, the greater; who, though a servant of the Company, and as yet but a young servant, and therefore still depending upon the favour of his superiors for much of those advantages which it is in the power of his superiors to give or to withhold, comes forward notwithstanding, and gives us information of the most important kind respecting the defects of the British administration in India.

He, too, thinks it necessary to begin by pointing out how nearly solitary he stands in declaring that any thing requires improvement in the government of India.

'This unfavourable picture,' he says, 'is not generally believed to be a true one. And so great is the weight attached at present to the opinions of those who contend on the opposite side of the question, that few have been found daring enough to judge for themselves, or to credit what they themselves might daily witness—because all was found at variance with the doctrine of great authoritics.'

The weight of authority is all on the flattering side; and men are governed by authority.

This is a source of evil to which it is good that Mr. F. Tytler has directed the attention of the public. It is a fountain so copious, that it ought, for the advantage of the public, to be much more present than it has generally been, to the public mind. When the deceitful pictures of excellence, which, in matters of government, it is the interest of great authorities to draw, are received with credit for a while, 'few 'men,' to use the language of Mr. Tytler, 'are daring enough 'to think for themselves,' or even to credit the testimony of their own senses. Where this is the case, delusion is the source from which acts and measures flow; nor can it excite surprise that the consequences are deplorable. It is indeed remarkable, that the human mind should be so very easily taken captive, and made to believe the greatest falsehood in opposition to the strongest evidence. If it were not for the extent of our experience, it would shock the mind as an extravagant paradox, to hear Mr. Tytler declare that the servants of the East India Company are so deluded by false opinions, imbibed from men of authority, that they resist the testimony even of their own senses. Yet nothing is more entitled to belief. How common is it in our own country, how nearly universal, in certain ranks and classes, to meet with

sets of opinions, respecting the circumstances and character of the lower orders of our countrymen, and respecting the treatment to which they are subject—opinions erected into maxims of conduct, and governing the life, directly, and extravagantly, and disgracefully at variance with what is every day pressing itself upon the senses? The fact is, that in taking cognizance of the affairs of nations, it appears by no means easy to draw one's information from one's senses. Few are the men who owe their inferences to their own observations. It is much more agreeable to an ordinary mind to take up its notions upon trust; to adopt without the labour of inquiry whatever it hears declared by those who enjoy its confidence; and being once provided with a stock of opinions, neither to see nor hear through any other medium.

By the regulations—and by these are meant the statutes, the laws, by which the people are governed—Mr. Fraser Tytler informs us that he was taught one thing: 'I did not 'enter,' he says, 'a single village where this was not contra-'dicted by all that I saw.'

'The regulations,' he says, 'prescribed many rules of ac-'tion both in civil and criminal matters, but particularly in 'police, which I found inconsistent with the character and 'habits of the natives, and totally inadequate to the end 'proposed.' So long as the flattering accounts of things, which emanate from the quarters and creatures of authority, are allowed to govern the public mind, no improvement can ever take place in such imperfect, and hence mischievous regulations.

'It was evident,' says our Author, 'that something was 'materially wrong; yet a young man, especially when conscious 'of his own inexperience, will dread to question the authority 'of his superiors.' Exactly in so far as that dread governs him, he departs from the line of beneficence to mankind. A young man may often, nay generally, have very good reasons for not being peremptory in his opinions, for not insisting that his opinions shall take place of those of all other men; but he can never have a good reason for making a mean sacrifice of his opinions to authority,—he can never have a good reason for not making his opinions known, whenever he conceives them to be important, and inviting other men to come and compare them with the opinions to which they are opposed. It is the pretension of those who have been too successful in enslaving mankind, that young men must not form opinions for themselves; well knowing that if the habit is formed in youth of taking opinions from authority, the old man will derive them from no other source.

'It was, however, impossible,' continues Mr. F. Tytler, 'not to attend to the condition of *the lower orders;* and I began to take notes of what I remarked; resolving, at a future period, when leisure should permit, to make myself master of the opinions of others, and to compare them with the results of my own observations. The notes thus collected form the *ground work* of the present Essay, and although deeply sensible of the many imperfections in its execution, yet, with regard to the facts it contains, I feel somewhat more confident. *I allude here more particularly to that striking incongruity which will be observed to subsist between that picture of India presented by the reports of government and the existing state of the country, as it is described from actual observation.*'

In this passage several things deserve observation. It was the situation of *the lower orders* which more forcibly excited the attention of this young servant of the Company. And one thing which he emphatically remarked, was, the striking incongruity between the picture presented by the reports of government and the facts exhibited to the senses of the observer. Was any thing more worthy of attention, ever stated respecting a government? The effects produced upon the lower orders form the true criterion—the touchstone of every government. The rule is, that in proportion as a government produces happy effects upon the lower orders, it is good; in proportion as it produces the contrary effects upon them, it is bad.

It is worthy of remark, and that to a degree beyond the power of language to express, that whereas it ought to be the first and main business of every government to attend to the lower orders, it has in no tolerable degree been the business of any government that ever existed; or if any thing worthy of the name of an exception is to be found, it is in the solitary example of the republican states of America. Under our boasted government of India, Mr. Fraser Tytler assures us that the condition of the lower orders is dreadfully deteriorated; that they are more wretched and more vicious, to a great degree, since the government which we established over them began.

'The Zemindars,' he says, 'have shewn themselves every way unworthy of the confidence reposed in them. The country has not only decreased in value, by their increasing mismanagement: but such is now *the extremity of wretchedness,* to which they have reduced the ryots, [common people,] that gang-robbery, an evil too common in our Indian dominions, but fostered of late years by *the excessive misery and indigence* of the peasantry, has arisen to an alarming height, and begins to threaten the most serious consequences.'

The passages in the work indicative of the misery of the great body of the people, are far too numerous for insertion.

The above is sufficient for a sample. But what are we to think of a government, which reduces the great body of its subjects to the extremity of wretchedness, and then gives false accounts of their condition?—publishes authoritative reports, between which and the existing state of the people, there is '*a striking incongruity*?' Can a more complete picture of profligacy, in the conduct of human affairs, be held up for the indignation and contempt of mankind? And yet, after all, dreadful as this accusation is, it would not be easy to point out a government on the face of the earth, less guilty in this respect than that which rules India. Where can it be said, without exposure to just contradiction, that more of beneficent care is bestowed by the government upon the lower orders, and less attempts are made to deceive the people with regard to the real qualities of the government, than in India? The deception is more easily effected with regard to India, because the beings on whom the direful consequences fall, cannot tell us their own story; and because we are so placed that we can hardly ever receive an account of the effects produced by the government of India, but from those who are confederated in carrying it on;—and they, according to Mr. Tytler, so far from being inclined to tell the truth, are seldom able to see it, and abhor the persons who compel them to hear it.

After alluding to the dreadful wretchedness of the lower orders, he says, 'From whatever causes it may have proceeded, 'such is at present the actual situation of things. And yet, 'such is the strong prejudice upon the other side of the question, that one is more likely to be condemned, than applauded, 'for telling the truth.' He adds nobly;—'This does not intimidate me: *Potestas modo veniendi in publicum sit, dicendi periculum non recuso.*' Would that education were such as to multiply the number of those lofty spirits, unyielding in their purposes of beneficence, of whom this beautiful expression were the favourite motto! How rapidly would the mischievous institutions and the mischievous practices, which now render the earth a scene of misery, disappear from its surface? It is only because in the several countries of the earth the mischievous institutions and practices are too powerful for the beneficent ones, that the motto is not exhibited conspicuously in every school, hung round the neck of every child, and the sentiment which it breathes pointed out as so essential an attribute of a laudable mind, that he is unworthy of a place in the ranks of humanity, whose spirit is not strung to its pitch, and prepared for harmonious operations.

But we must not longer dwell upon the spirit and tendency

of this excellent work, though we have deemed the example so important, as to dwell upon it to what would have otherwise been a disproportionate length. We must now present, as shortly as we can, a view of its contents.

The leading topics are these: *First*, The circumstances, education, and character of the youths destined to fill the different offices of government in India; *Secondly*, The circumstances and character of the people of the country, including the political institutions; *Thirdly*, The causes of delinquency in India.

The first two of these topics are soon discussed. It is to the third that by far the greater part of the two volumes is elevated.

I. The youths destined to fill the civil offices of government in India, are designated by the title of writers, when they first go out. Their situation is remarkable, and leads to very remarkable effects. Boys broke loose from school, they are too raw for any business of trust, and for some time the greater part of them remain unemployed, while it is either really or apparently supposed that they are prosecuting their education, acquainting themselves with the languages of the country, and preparing themselves for the business in which they are about to be employed. Till the time of the administration of Marquis Wellesley, no provision had been made by the government for the education of these its destined instruments. Affected by observation of the deplorable manner in which they employed the first portion of their time in India, that Governor General planned and carried into execution a magnificent seminary, in which it was intended that not only the languages of the country should be taught, but that the knowledge of the sciences more immediately subservient to the arts of governing, should in some slight degree be instilled into the minds of the young persons destined to govern so many millions of their fellow creatures. It is remarkable that the East India Directors, with their master, the President of the Board of Control, who so rarely withhold their assent to the expense of armies and of wars, grudged the expense of the East India college, of which the intention was to improve the education of those to whom they committed the fate of the vast population of British India. If there was any *needless* expense in the plan of this college, it was to be condemned, and every needless portion retrenched.

'But the hand of economy,' says Mr. Tytler, 'ought then to have been withdrawn. Whereas the many subsequent reductions in the amount of the prizes, and in other parts of the institution, have marked, not so much a desire of retrenchment in superfluities, as a

wish for the gradual suppression of the whole. In this light it has been considered, at least for some time past, by the young men. And the cold and apathetic conduct of the Directors naturally throws a chill over the exertions of its Indian supporters.'

If we now consider what sort of a substitute for the Indian college the Directors provided in the seminary which they established at Hertford, we shall be in a condition to form a judgement of the value set upon good education, by East India Contractors and Directors.

The youth sent out to India is described by Mr. Tytler as generally a pampered youth. The prospect of losing him subjects him peculiarly to the caresses of his mother and other friends, and to all those indulgences of will and appetite which usually follow these caresses. A preference of frivolous accomplishments, a high conceit of his own worth and consequence, and a prodigious propensity to emulation in expense, are the usual results of this kind of training. The effects are thus described by Mr. Tytler.

'In India, that great desideratum—money, is ever to be found. The kind Bengalee money-lenders are always at hand. The young civilian is expected, as last from home, to set the fashions: and in his equipage, dress, stud, furniture, and table, he is accounted nothing, if he does not exceed, or at least equal his companions.'

The very terms which are here employed, are astounding. Half-educated boys with equipages, furniture, tables, and studs! This is not done by one, or a few, who are objects of disapprobation and contempt to the rest of the community. The practice is general; and they alone are the objects of disapprobation and contempt who do not conform to it. This proves an extraordinary corruption in the circle whose sentiments set the fashion, and whose smiles are the most captivating.

'It has frequently,' says Mr. Tytler, 'been matter of astonishment, in what manner the debts of the young writers could amount to the enormous sums which we so often hear of. This subject is deserving of the greatest attention.

'The origin of such a very high expenditure, in men so young, may be traced to two principal causes: to the facility with which a large sum is obtained by any writer in his first year's residence in Calcutta, and to those *liberal ideas*, as they are denominated, which they have of money matters;—in plainer terms, to *the shameful want of principle*, which permits their spending any sum of money, the property of another, where the day of payment is at a distance; in some cases, where the arrival of such a day is im-

possible. This *want of principle* prevails among the young men, to a degree which will scarcely be credited.'

A discipline by which principle is eradicated from the mind, is an admirable preparative for the righteous use of the powers of government with which these profligate youths are about to be entrusted!

The next consideration is still more important. In what manner does the *Baboo*, such is the title of the Indian money-lender, find his account in supplying the extravagance of the Company's youths?

'The interest charged for the loan is generally 12 per cent. When a sum of any magnitude is advanced by a Baboo, one of his poor and needy relations is received into the house of the borrower, and forms, from that period, till the debt is paid, one of his establishment. This Sircar, as he is called, receives wages from the young civilian whom the Baboo has obliged. His nominal employment is to keep accounts of the expenditure of the household, and the sums advanced by the Baboo. His actual duties are, to insinuate himself, by that address which is peculiar to the Bengalee, into the management of the family; and, having accomplished this, to enrich himself by every species of knavery;—to cheat in all the articles he purchases; enhance the price of every commodity, by insisting on a regular per centage from the dealers; and supply every want of the young man, by immediate advances of money. This vile, and uncommon species of knave, holds his situation by a very secure tenure. Should the borrower refuse to comply with the custom of the country by denying the sircar admittance into his household, the loan is refused—should he presume to complain of his exactions, the immediate payment is demanded.'

As yet the unthinking and unprincipled youth is himself the only sufferer; and if the mischief rested here, we should leave him without much regret to the consequences of his own imprudence. But the mischief extends to millions.

'The field of spoil only opens upon a promotion of the debtor to an appointment. If the situation is worthy of his attention, the Baboo himself accompanies him to his station; and insists upon being employed in some official situation: if his request is resisted, a sight of his bond will speedily enforce compliance. If the appointment is one of an inferior nature, the Baboo remains, but dispatches one, or perhaps more, of his sircars. They, in addition to their former avocations in the household, are now presented with some of the lower offices in the court, or district, in which their European master is employed. A greater field is opened for their exertion; and nobler objects of pillage present themselves. The same spirit of cunning, and avidity for gain, which at once covered and increased their more paltry exactions, accompanies them still

in their higher situations. Directed by their employer the Baboo, they intermeddle with all the official concerns of their master. By their falsehood, and utter want of principle, they colour the cases which come before him—they quash the complaints of the more unfortunate natives, who have not money to offer as a bribe—they promote the cause of injustice, and defeat the purposes of benevolence —and by receiving money in the name of their young master, by whatever hands it is offered, they degrade the European character, pervert the law, and contaminate the sources of public justice.'

When we consider that the youths 'without principle' of whom these villains have thus become the absolute masters, are the judges and magistrates of the land, the persons on whose decision the lives and fortunes of the people of India almost solely depend,—that must be a heart of stone which does not melt at the idea of the sufferings which that unfortunate race must endure. For who in this case are the judges and magistrates? The Baboos, and their Sircars, whose passion for injustice is more intense than that of any other set of men, probably, upon the face of the earth. It is to the Baboos, and their Sircars, through the instrumentality of these wretched youths, that we deliver up the people of India bound hand and foot! One's blood runs cold upon hearing the following declaration.

'It is a fact, which deserves the most serious consideration, that more than one half of the Company's territories is managed by natives, without the controul of the helpless Europeans who are the heads of office.' Vol. 1. p. 48.

Such is briefly the sort of picture which Mr. Tytler presents to us under the first head of discourse.

II. Of the character and condition of the population we must content ourselves with some very general traits; referring, as we do with much warmth, to the book itself for details. Of the ordinary circumstances, which have been noticed by many former writers, we shall not think it necessary to make any mention. Those particulars are most worthy of remark, which indicate the effects produced by our government, or require an attention which they have yet by no means received from us, in applying the powers of government among that people.

The first and leading feature is the deplorable and abject poverty of the great body of the people. The only persons in the country who can be said to possess property, are the Zemindars, to whom we have given a sort of property in the land—a few great merchants—the different classes of money-lenders—the individuals employed by government in the service of the different offices and functionaries of the state—the servants of the Ze-

mindars—and a few petty traders.—'The great body of the 'natives,' adds our Author, 'the peasants, artificers, manu-'facturers, and under-servants, are miserably poor.' In another place, he says,

'Were we ourselves to behold the extreme poverty and distress of the peasants, in consequence of the arrangements of the petty land-holders and under farmers, we should be shocked with the extent of the evils resulting from the excessive subdivision of property. This is a system which, conducted as it now is in India, calls loudly for redress, threatening in its consequences, not the partial loss and impoverishment of some parts of the land, but the general ruin of the country.'

He says again,

'We have thrown the landed property into the hands of a set of rapacious harpies. The oppression committed by the Zemindars has already, in a great measure, and will, in future, render desperate, in proportion to their indigence, the peasantry and manufacturers.'

We shall not go on to multiply passages, because no general expressions can convey an idea of the wretchedness exhibited in the details which the Author presents, and which unfortunately we have not the opportunity, for want of room, to adduce. Suffice it to say, that the whole body of the common people, including the handicraft, as well as agricultural class, are delivered over, without means of redress, to a set of insatiable plunderers, who conceiving that they have no interest but in ravaging within a few years from the unhappy people as much as it is in the power of man to take from them,—total strangers to every feeling of justice or humanity,—leave not the wretched victims of their avarice even wherewithal to sustain nature; perfectly regardless though within a few years not a man of them should be alive. Over the whole face of the earth, it is probable that so pillaged and starving a population, as that described in the pages of Mr. Tytler, by specification of facts, is not to be found.

The next extraordinary and impressive feature in the circumstances of this oppressed and miserable people, is the almost unexampled prevalence of crime.

The most alarming and dreadful species of crime that ever had existence in any country, is the *Dacoity* of Bengal. This is robbery committed by gangs. A strong body of villains, generally by torch light, proceed, in the night, well armed to a village, which they completely plunder of every thing it is worth their while to carry away. As the practice of concealing money and other valuables is common in India, from the sense of insecurity, the dacoits torture the people to make them dis-

cover their property, and there is no diabolical cruelty which they do not inflict to compass their designs. They exercise a species of absolute power over the people. Whoever exhibits information against them is marked out for vengeance; and his murder speedily ensues. This evil so dreadful in its nature, is not as rare as it is dreadful. The country, in fact, is covered by the dacoits; and the people live in a state of habitual insecurity and terror.

'I recollect an instance,' says our Author, 'in which three informers, in succession, were murdered by one gang. The first had gone to the *Sudder*, or head station, to give information of a robbery committed by the gang; he was murdered on his return. The second, a relation of the first, had gone for the purpose of giving intelligence of the other, and was also cut to pieces immediately on his return. And the third, a goinda or professional informer, who gave information of this last murder, shared the same fate with the other two. The leader of this notorious gang, who was well known as the perpetrator of various murders, and who was tried, and in my opinion, fully convicted as the murderer of the goinda above mentioned, was yet acquitted by the court of circuit, because the evidence did not satisfy the Mussulman moluvee of the court. There was not in this trial the slightest reason to suspect the testimony of the witnesses; but they had, as is customary in almost every Indian trial, exaggerated some facts; and most unfortunately several of them were *women!!!*'

The following is a specimen, and one not by any means singular for its atrocity, of the manner in which the dacoits proceed to extort confessions from their victims.

'In a village which I entered,' says Mr. Tytler, 'immediately after a dacoity had been committed, I recollect being shewn two stakes, with a shallow pit dug between them, over which they had suspended the master of the house, and had actually roasted him over a slow fire, until he had pointed out the place where his little treasure was hid. He persisted so long in concealing it, that very little life remained: he was only released on shewing them a small hole in the wall neatly plastered over with clay; from this they took all that he possessed, and he died the next day.'

When the most atrocious violations of person and property are so common, it is needless, in so brief a sketch as that to which we must confine ourselves, to descend to the subordinate kinds. They bear, of course, a due proportion to one another. We shall proceed to some other sorts of vice, with which the wretched situation of this miserable people has imbued their character.

'In nothing,' says our Author, 'is the general want of principle more evident, than in the total disregard to truth, which the Ben-

galee shews. And here, no order or rank among them is to be excepted. Their religious teachers set the example, and it is most scrupulously followed by all ranks. As the shasters declare, that lying is allowable in some cases; and as the Brahmins have shewn, by their example, that these cases may be extended; as, besides, it is a practice esteemed highly serviceable by all the natives; it has, therefore, become universal, and is no longer considered discreditable. With nothing is the European more struck on his arrival in the country, than with this horrid vice!

'All ranks of the natives, but more especially the Brahmins, and the lower casts, shew a complete want of a proper religious and moral principle.

'Although the middling ranks will not steal and rob openly—or commit other bad actions which might lower them in the public eye; yet, when it can be concealed, they will receive bribes, will defraud their masters by false accounts; and, by making use of their power in office will extort sums in the most mean and paltry way, from all who have any transactions with them. They scruple not to make use of their master's name, in cases where greater sums may by these means be obtained. They never receive power but to abuse it; and no salary, however liberal, will put a stop to their corruption and venality. As they have no regard to justice, so they have no feelings of mercy or pity for even the most miserable of the poor, whose causes they have before them, and every assistance they give must be paid for.

'Under sentence of death one would really imagine that there existed a difference in the nature and constitution of mind of the Hindu. Repentance they seldom if ever shew: and they do not seem even to feel grief on leaving the world. Their only wish is, that they may be revenged on those who may have been the means of their apprehension. And we have frequent instances of their giving in accusations against innocent persons, calling them receivers of stolen property, or accomplices in their guilt. Thus we often see them going into the other world, with a deliberate lie in their mouths.'

Yes; and what sort of a lie? A lie which is intended to be the instrument of destruction to both the character and the life of a fellow-creature! The complicated wickedness of the act can hardly be exceeded. It is mendacity, calumny, and murder, all at once.

'At Nattore, in 1808, two dacoits being called up to receive sentence of death, were asked if they had any thing to confess. With much appearance of repentance and grief they told the magistrate, that two of their receivers lived in a certain village, and that stolen property would be found in their houses. These men went to the other world fully satisfied in having thus taken revenge on two innocent men. For the two, whom they had named, were immediately apprehended; and, on account of the press of business, they remained for some time in jail, previous to their examination. It was then dis-

covered, that they were guilty of no other crime than that of having been the chief instruments in the apprehension of the two robbers, who had employed others to put stolen property into their houses.'

We shall particularize only one other vice; and that is perjury, which, by debilitating the arm of justice, strikes at the very foundation of social happiness. In no country of which we have any account, does this enormous crime prevail to an extent which is worthy to be compared with that in which it manifests itself in India. Not only is it employed habitually, in disputes about property, to defraud the rightful owner; not only is it employed habitually to exempt the author of crimes from the condemnation and punishment which are his due; but it puts on, and that very frequently, its most dreadful form; to fasten accusations upon innocent men, to procure their condemnation even for capital crimes, and to murder them by the hand of the executioner.

III. We come now to the third head of our Author's discourse, and a most important subject of inquiry it is:—The causes of the prevalence of delinquency in our dominions in India.

As the Hindus have the worst religion which ever deluded and abused mankind, Mr. Tytler is right in ascribing to it no small influence in eradicating all moral principle from the minds of the people. The influence of religion, however, is only great, when it is aided by political evils; and besides, it is the effects produced by the vices of government, which it is at present more peculiarly our business to trace. The following doctrine is infinitely important.

'Great poverty among the lower orders, in every country, has an immediate effect in multiplying the number of petty thieves; and where the bounds of the moral principle have been once overstepped, however trivial the first offence, the step is easy from petty theft to the greater crimes of burglary and robbery. The character once gone, there is no return to a virtuous course of life. *Facilis descensus Averni, sed revocare gradum—hoc opus, hic labor.*

'*Poverty* may thus be said to be the nurse of almost all crimes.

'To find out the causes of poverty, and to attempt their removal, must, therefore, be the chief object of a good police.'

Here the reader ought to pause. Here is matter for deep and prolonged reflection. In the whole compass of human thought there are not more important propositions than these.

Let us now look back upon the objects we have seen. The great body of the people in our Indian dominions are in a state of poverty so wretched, that hardly any thing like it is to be met with any where else upon the face of the earth. Vice and crime also prevail among them to an excess altogether as singular as their poverty. In the next place, it is a fact ascer-

tained by undeniable experience, that there is an indissoluble connexion between poverty and crime: wherever you have a people wretchedly poor, there you are assured of having a people eminently worthless.

The question then is – What is the cause of the poverty of the British subjects in India; since it follows as a necessary consequence that this is also the cause of their crimes?

The question is easy. There is one answer which applies to this, and to every people The vices of the government are universally the cause of the poverty of the great body of the people. Where a government has all the virtues which a government ought to have, or but a considerable part of them, the poverty of the people will be effectually obviated. This is an infallible conclusion. By nobody who is acquainted with the structure of human society, and the principles of human nature, can it be doubted; because nothing more is required than that the people should be enabled to enjoy the fruits of their industry, and not be stimulated by unnatural institutions to excessive multiplication.

If the British government in India, therefore, would correct the vices of its subjects, it must begin with correcting its own. But this is a doctrine dreadfully unpalatable to governments.

The excessive poverty of the great body of the people in our Indian dominions has been produced, according to Mr. Tytler, by very direct and obvious causes, by delivering them to be preyed upon at will by a number of cruel and insatiable harpies.

'This poverty,' he says, 'appears to me to be chiefly caused by the complete change which our government has made in the condition of the ryots or actual cultivators of the soil; I mean, by throwing the landed property into the hands of the Zemindars The disposition of the Bengalee is rapacious to a degree that can hardly be conceived, and the Zemindars have, with one consent, adopted the easy method of acquiring wealth by subdividing their lands, and letting them out in farms, at short leases, to the highest bidder The farmer who thus has but a few years' interest in his farm, studies to make the most of it; and copying his superior, the Zemindar, lets out his farm in small portions to under-farmers at an advanced rent. Successive subdivisions, to an unlimited extent, thus enhance the rent of the land; and at length it falls on the actual cultivator with a weight which for ever crushes all hopes of gain. The lands are pushed to the utmost; the crops are seized by one or other of these rack-renting harpies; the peasant lives for a while on the money of a money-lender; and when, at length, he is pressed on all sides, he takes advances from different indigo and silk factories, which he well knows he can never pay; he is now harrassed by his landlord, his money-lender, and the officers of the factories; he must either flee

the country, or steal to enable him to find subsistence; attachment to his native village, perhaps the strongest principle in the Bengalee character, induces him rather to become a thief in his own country, than to flee to another where he has but little chance of success.

'This is no exaggerated picture.'

We find our Author here again adverting to the remarkable truth, that the Company's servants will not look to these facts, nor allow that they exist, though to all other residents in the country they are as conspicuous as the sun at noon-day.

'There is not an indigo planter,' he says, 'who has resided for any length of time in the interior, who will not vouch for the truth of my description of the present condition of the peasants, and the oppression of the Zemindars. But to the magistrate, who resides invariably at his sudder station, and only hears the complaints of the ryots through the medium of Zemindarry vakeels who support their constituents, of Aumilah who are in the pay of Zemindars, and of Darogas whose character would suffer were they to acknowledge that the ryots were oppressed:—to the Courts of Circuit, who only hear what the magistrate lays before them:—to the Board of Calcutta who have their knowledge from the reports of Zillah magistrates and collectors, or from paper:—to all of these it will appear that I have exaggerated.

'However honourable, however upright men in office may be, they will ever be unwilling to allow that their measures are unsuccessful.'

This, in the enumeration of Mr. Tytler, is the first great and crying vice of the government, from which, in the first instance, the poverty and, in the second, the crimes of the great body of the people proceed.

The next is not inferior in importance. It is the great, the mischievous, the dreadful imperfection of the administration of justice. To describe in how many different ways the provision made for the administration of justice in India is inadequate to its ends, would require the matter of volumes. There is hardly any mode in which an administration of justice can be defective, of which the greatest vices will not be found adhering to the judicial system of the British government in India. In the first place, there is not, by a vast deficiency, a sufficient number of judges; because, forsooth, the rulers in England grudge the expense. This itself is enough to strike, as with a pestilence, the whole administration of justice. The judges cannot accomplish the business as fast as it flows in; an arrear accumulates; and then delay—delay without limits, ensues. But when you have said delay, you have proclaimed a disease which corrupts the administration of justice to the heart, and which immediately and essentially disqualifies it for answering

a great proportion of its ends. In the next place, over a great part of the field of judicature there is no law to administer. The British government have never yet performed to their subjects the inestimable service of giving them a copy of their law; have never defined either their rights or their obligations; have left them to the loose and unsettled traditions of the country, which retains every thing in a state of incurable uncertainty, and places the people under the arbitrary will of those who on such occasions declare the law to be whatever they please. And in the last place, (for we shall go no farther in our enumeration,) the law, by complicated and artificial forms which are not serviceable to the administration of justice, but place in its way the most fatal obstructions, is rendered not only perplexing and unintelligible to the people, but so expensive, that it is altogether out of their power to seek the benefit of it The consequence is that the people are virtually outlawed; because, whenever justice is rendered too expensive, with regard to them the administration of law is the same as if it did not exist. Whatever protection they receive, is not received from law. In a country in which civilization is advanced, and knowledge and moral principle are high, the rights of those who are unable to afford the expense of an abominable system of law, will obtain some degree of protection from the influence of public feeling. In such a state of society, however, as that in India, there is no such protection and he who cannot afford the expense of law is truly a wretch. Yet not one in a thousand can afford the expense of law in India.—Connected with the delay, and complexity, and expense of the law is another evil, and that is its impurity. The law comes at last under the dominion of bribery. Mr. Tytler by no means insinuates that, in the administration of justice, his countrymen take bribes; and jealous of them as we are, we see no reason to impute to them this abominable crime. But the native agents of the courts take bribes, and that to an extraordinary extent; and so little are the Europeans, from the mass of business, and the obscurity and perplexity of the course of procedure, able to see through every thing, that these native agents become to a great degree the masters of the current of justice; and can effectually promote or obstruct the cause of almost every suitor in the court. The following are a few passages which we shall exhibit in evidence of what we have here advanced.

'Our civil courts are—from the small number of judicial servants—from the wide extent of jurisdiction—from a too great attention to forms and details—and from the delay in procuring evidence—very inadequate to afford redress to our numerous subjects.

'In all counties, justice, although the natural right of the sub-

ject, is a very dear commodity. But in Bengal, its price exceeds in most instances its value. The poor Bengalee will rather give up his little paternal property, his bit of lahraje (rent-free) land, than prosecute his cause in our civil courts. He will rather suffer the injury, if his house is robbed, than undergo *the delay and misery* of a criminal prosecution. Half, and more than half of the injuries committed, are thus concealed. The corruption of the native Aumilah—or officers of our courts—has become notorious; and the European character suffers, in the eyes of the natives—if not from the suspicion which it is the interest of the Aumilah to create, viz. of our partaking of their gains,—yet, at least, from our extreme supineness and apathy, which prevent our taking any measures for the suppression of an evil so destructive to all justice. The following passage, translated literally from the Travels of Aka Mahommed, a Persian of considerable rank and respectability, and a clever man, as it describes most exactly the state of almost every court of justice in India, ought surely to awaken us to a sense of our duty. Talking of the English, he says, " And although these persons do not themselves take bribes, and to the utmost of their power administer justice impartially; yet, from their neglect and carelessness, the poor subject must endure every kind of tyranny and oppression which the power of the Aumilah (viz. the Nazirs, Darogas, and others) inflicts on them. And, considering the wisdom and ability of these persons, it is very wonderful that they do not reflect and consider, how it is possible that their Dewans, Mooftees, Nazirs, Cutwalls, Darogas, Thannadars, Moonshees, Moota-Suddies, and others, who serve in the judicial line, while their allowances are only sufficient for their maintenance, can yet assume such rank and splendour; and notwithstanding their living in this style, how they have become possessed of great and extensive landed property. If they take no bribes, whence comes all this ! ! !"

' Venality has long ceased to be looked upon as a crime in Bengal. Where justice is bought and sold even among the most respectable of the pundits and moluvees of our courts, and where the Aumilah (the judicial officers) receive bribes with both hands, how can we expect that the lower orders should not be influenced by such an example! They are consequently ready on all occasions, to sell their words, their exertions, their reputation, and that of their families, to the highest bidder. Among the Brahmens, absolution from sins, and bonds of insurance, securing the possessor a place in heaven, are always to be purchased. But no where is this venality more conspicuous than in our Courts of Justice, where, in almost every cause that is tried, the witnesses (perhaps all from the villages) will range themselves on different sides, and give a plausible and consistent story, the one in direct opposition to the other. Members of one and the same family will contradict each other; and, though contrary to their own belief, they will, with the greatest obstinacy, persevere in maintaining any assertion which they may be paid to make.

' We have introduced too much formality into our courts. We have not only introduced the Mussulman law; but we have also set up

to our imitation English models in the constitution of our courts; and now we begin to be sensible that such latter changes have been for the worse. The arrears of business, all over Bengal, are a sufficient proof that this is the case.

'The next objection goes to the constitution of our courts; to the introduction, as Colonel Wilks very properly calls it, of the *forms of Westminster Hall* among our Indian subjects. And to this objection I should certainly be inclined to allow great weight. It is here that we have committed a fundamental error. And as it is evident that we have already introduced too much of English forms, so every addition in this respect only tends to make things worse.'

After describing the extraordinary imperfections of the administration of justice, as one of the leading causes of the prevalence of delinquency among the subjects of the British government in India, Mr. Tytler proceeds to the subject of police, and represents the vices and defects of the system of police, as the next of the great causes of that deplorable state of crime which distinguishes our dominions in India. We cannot pretend to enter into any details on the inefficiency of this department of government. The facts adduced by our Author prove that it is deplorably inadequate to the ends which it is destined to fulfil. About this, we believe, there is finally no doubt in any quarter. People of all descriptions, who know any thing about the country, deplore the inefficiency of the English system of police. The consequences may be easily conceived. As offenders rarely meet with any interruption or resistance in prosecuting their schemes of depredation, and are still more rarely detected, apprehended, and made to suffer for their crimes, there is the greatest encouragement to delinquency.

The last of the causes which we can stop to mention, is the defective management of the jails in India. On this head it may almost suffice to transcribe the title which our Author has prefixed to the chapter.

'Continuation of the Causes of Delinquency—Defective Management of Jails in India—where, instead of Improvement and Conviction, the Criminal meets with Encouragement, and the best Instruction from experienced Teachers in every Kind of Vice.'

We are pretty well acquainted at home, with the defective management of jails, and to what extent they operate as nurseries, and hot-beds of crime. So glaring and numerous are the abominations of our prisons in England that it is not easy for the prisons in India to go beyond them in defect. But as the principles of evil operate in India upon a people more prone to corruption, the effects produced are still more con-

spicuous, still more general, and still more malignant. For the particulars by which Mr. Tytler depicts the pestilential state of the prisons in India, we must refer our readers to his invaluable book. For our own parts, we must content ourselves with declaring generally, that if the reader will form to himself a conception of all the horrid evils which prevail in British prisons, and will conceive them carried to nearly their greatest possible excess, he will have a tolerably accurate notion of what we are informed by Mr. Tytler is the state of the jails in India. As far as we recollect, there is but one prison in the country, which he points out as an exception to the general rule.

Art. II. *On the Terms of Communion*, with a particular View to the Case of the Baptists and Pædobaptists. By Robert Hall, M.A. 8vo. pp. 198. price 5s. Button and Son. 1815.

THE old Papish dogma—'Out of the Church no salvation'—did not altogether originate in the bigotry of an intolerant superstition. Like many similar errors, it arose from the perversion of truth; and, when first promulgated, was probably intended to convey a meaning widely different from the naked position, as maintained by the Romish clergy, in reference to their own corrupt institute. There is a Church, out of whose enclosure there is no safety;—a sacred edifice, framed of living and intelligent materials, from the ruins of human nature, disconnected with which, no individual can be considered as answering the purpose of his being. Essentially invisible, and indefinite in its dimensions, it is not the less a reality; and how vague soever the meaning which is too generally annexed to the words, there is a "Holy Catholic "Church."

It is however admitted on all sides, that there is a sense in which the Church of Christ is visible upon earth, and it is rightly defined as denoting the whole body of the faithful. Any definition of the visible Church, which should exclude a portion of the undivisible body of true believers, would manifestly involve a contradiction. Christ is not divided. When we come, therefore, to appropriate the abstract term to any political institute, we must be understood as implying that that Church is a part only of the true Church; and as a part, it must be divested of all exclusive pretensions, capable of no superiority to other Churches, except in the character of its members, and in the more perfect correspondence of the visible form with its invisible antitype. Nothing could be more fatal to the pretensions of any Church, manifestly not comprising the whole body of the faithful, than its laying claim to an

exclusive character:—an exclusive Church cannot be a true Church.

In primitive times there could exist no difficulty in recognizing the Church of Christ under its collective form, and consequently no doubt would arise in the mind of a sincere convert as to the duty of communion with that Church. It has been one of the baneful effects of the unhappy divisions in the Christian commonwealth, occasioned by its alliance with secular polity, to involve this obvious and universal duty in perplexity, and to reduce the distinction between the Church and the world to a shadowy and uncertain boundary.

The policy of the Romish corrupters of Christianity led them to *secularize* every thing, to transmute the moral into the ritual, and to favour, as much as possible, that 'descent 'of the human mind from the spirit to the letter, from what 'is vital and intellectual to what is ritual and external in 'religion, (which) is the true source of idolatry and super-'stition.' For this purpose the outward services of the Church were invested with all that could excite the imagination, and yet hold it in captivity to the impressions of sense; their importance was zealously magnified, and an intrinsic efficacy ascribed to them independent of the character and disposition of the communicant. All those lofty abstractions which, more than either sensible objects or definite conceptions, fill and excite the mind, were incarcerated, by this system of refined idolatry, in forms of temporal splendour. As the chief of these, the Church militant was impiously transformed into an institution simply political, in which power held the place of apostolic credentials, official dignity was substituted for personal holiness, and a compulsory external uniformity for Christian communion and brotherhood. It was but a step further to identify a state of salvation with an adherence to the visible Church thus circumscribed, within which all shades of character were made to harmonize, and out of which all moral evidences of Christian faith and purity in the individual were disregarded. The rites of the Church acquired a strange transforming efficacy. Baptism, no longer the external sign of initiation, became the means and condition of admission into that Church to which the possibility of salvation was supposed to be limited. The Eucharist, from being a commemorative rite, was declared to be an actual participation of Christ, as well as a meritorious qualification for the blessings of redemption. Made at once a sacrament of dispensation and a test of character, it superseded every moral criterion; the most abandoned was as capable of perfect communion with the Romish Church, as the most

virtuous person. It was simply an external sign of a political relation with which the terms of salvation were impiously identified.

Although all ecclesiastical establishments rest upon the same basis, and proceed upon the same false principle of identifying the visible Church with a political institute, there is this essential difference between the Church of Rome and all reformed National Churches, that they have never pretended to limit the real Church of Christ, or the number of those actually in a salvable condition, to their own particular communion. They have all more or less maintained unscriptural and, we conceive, irrational notions with respect to the ordinances of the Church, both as to their nature and their efficacy; they all agree in restricting Christian communion to an external conformity to those ordinances, which is accepted without any relation to personal character; in taking no cognizance of any body of real Christians out of their own pale; and in imposing human inventions as the terms of communion with the visible Church. The general practice of ecclesiastical corporations in this respect has been supported by the assumption of a supposed power residing in each particular church, thus tacitly avowed to be a part only of the Christian community, to frame for itself a system of polity, which shall be binding on all persons within its geographical compass, on the ground of a propriety which the ministers of that particular church have in the population of the designated county or province. This conformity is peremptorily enjoined, and the charge of schism, and a sentence of virtual excommunication, are indiscriminately pronounced upon all who refuse compliance, irrespective of their personal or their aggregate character.

The subject of the present pamphlet is obviously of neither partial interest nor slight importance. It relates to the prevailing practice of perhaps, all the Churches, national or congregational, of Christendom. Its object is to ascertain and determine certain general principles comprehending almost every question of moment in ecclesiastical polity. Mr. Hall, in the Preface, thus states its design.

'The practice of incorporating private opinions and human inventions with the constitution of a church, and with the terms of communion, has long appeared to him (the Author) untenable in its principle, and pernicious in its effects. There is no position in the whole compass of theology, of the truth of which he feels a stronger persuasion, than that no man, or set of men, are entitled to proscribe, as an indispensible condition of communion, what the New Testament has not enjoined as a condition of salvation. To

establish this position, is the principal object of the following work; and though it is more immediately occupied in the discussion of a case of conduct which respects the Baptists and Pædo-baptists, that case is attempted to be decided entirely upon the principle now mentioned, and is no more than the application of it to a particular instance.'

To those who are unacquainted with the principles on which the *strict* Baptists ground their practice of excluding all other Christians from their communion, it may perhaps have appeared an anomalous instance of sectarian bigotry. We have nothing to do, in the present instance with the spirit or the sentiments of any individuals in whose minds this practice may have been connected with much illiberality in other respects. Singular as the conduct of the baptist churches may at first sight appear, they have proceeded on two assumptions long received as principles in the Christian world; namely, the right of every society to frame its own terms of communion and mode of government, and the necessity of baptism as an indispensible pre-requisite to admission to the eucharist.

With regard to the latter, it is obvious that how offensive soever it may sound to persons of opposite sentiments, the light in which such as received the baptismal rite when in their infancy, must be regarded by baptist Churches, is that of being unbaptized. Maintaining as they do, a conviction of the invalidity of infant baptism by sprinkling, it would involve a contradiction to their own sentiments, and even a dereliction of principle, to receive *as* baptized, those who in point of fact, they deem *not* to have been baptized. The anomaly consists in their allowing this objection to operate simply with regard to the celebration of the eucharist. Inconsistently tolerant, they have never presumed to doubt the right of persons they consider as unbaptized, to be received in all other respects as Christians. They have scrupled to follow out their opinions into their natural consequences, and, indeed, have not seemed to be aware of their application to other points. The result of this inconsistency has sometimes been of the nature of an embarrassing predicament.

Much confusion has arisen from inadequate or erroneous notions of Christian communion, the true idea of which, as Mr. Hall observes, is by no means confined to a joint participation of the Lord's supper.

'He who in the words of the Apostle's creed expresses his belief in the *communion of saints*, adverts to much more than is comprehended in one particular act. In an intelligent assent to

that article, is comprehended the total of that sympathy and affection, with all its natural expressions and effects, by which the followers of Christ are united, in consequence of their union with their head, and their joint share in the common salvation. The kiss of charity in the apostolic age, the right hand of fellowship, a share in the oblations of the church, a commendatory epistle attesting the exemplary character of the bearer, uniting in social prayer, the employment of the term brother or sister to denote spiritual consanguinity, were all considered in the purest ages as tokens of *communion;* a term which is never applied in the New Testament exclusively to the Lord's supper. When it is used in connection with that rite, it is employed not to denote the fellowship of Christians, but the spiritual participation of the body and blood of Christ.

'When we engage a Christian brother to present supplications to God in our behalf, it cannot be doubted that we have fellowship with him, not less real or spiritual than at the Lord's table. From these considerations it is natural to infer, that no scruple ought to be entertained respecting the lawfulness of uniting to commemorate our Saviour's death, with those with whom we feel ourselves at liberty to join in every other branch of religious worship. Where no attempt is made to obscure its import, or impair its simplicity, by the introduction of human ceremonies, but it is proposed to be celebrated in the manner which we apprehend to be perfectly consonant to the mind of Christ, it would seem less reasonable to refuse to co-operate in this branch of religion than in any other, because it is appointed to be a memorial of the greatest instance of love that was ever exhibited, as well as the principal pledge of Christian fraternity. It must appear surprising that the rite which of all others is most adapted to cement mutual attachment, and which is in a great measure appointed for that purpose, should be fixed upon as the line of demarcation, the impassable barrier, to separate and disjoin the followers of Christ. He who admits his fellow Christians to share in every other spiritual privilege, while he prohibits his approach to the Lord's table, entertains a view of that institution diametrically opposite to what has usually prevailed; he must consider it not so much in the light of a commemoration of his Saviour's death and passion, as a religious test, designed to ascertain and establish an agreement in points not fundamental. According to this notion of it, it is no longer a symbol of our common Christianity, it is the badge and criterion of a party, a mark of discrimination applied to distinguish the nicer shades of difference among Christians. How far either scripture or reason can be adduced in support of such a view of the subject, it will be the business of the following pages to inquire.' pp. 7—10.

It is melancholy to reflect that this is the light in which the positive institutions of Christianity have been almost universally regarded. They have been viewed as the *test*

instead of the *expression* of character; they have been made the *condition* instead of the *means* of Christian privileges; and the spiritual import which constituted the substance of the rite, being thus obscured or lost, they have either, as in the Romish Church, acquired the mystical character of religious incantations, or have sunk into unmeaning ceremonies, the outward signs of nothing but a relation to a political constitution.

The first part of the present work is devoted to the consideration of the leading arguments for Strict Communion, as adduced by the venerable Mr. Booth in his "Apology for "the Baptists." These consist of—1. 'The order of time in 'which Baptism and the Lord's Supper are supposed to have 'been instituted.' 2. 'The order of words in the Apostolic 'commission.' 3. 'Apostolical precedent, and the different sig-'nifications of the two institutions.' and 4. 'Our supposed op-'position to the universal suffrage of the Church.' In considering the first arguments, Mr. Hall has endeavoured to prove that Christian baptism, which is not to be identified with the baptism of John, the forerunner of our Lord, was instituted *subsequently* to the eucharist, and that the two rites have no relative dependence on each other; that without questioning the proper order in which the two institutions are to be observed, the omission of the first, from involuntary error, cannot cancel the obligation of the second, nor disqualify for the performance of a bounden duty; that as neither ignorance nor involuntary error on this subject could subsist among Christians during the personal ministry of the Apostles, a pretended convert who should then have refused compliance with the ordinance of baptism, as a term of communion, would have been guilty of rejecting the authority, and opposing the inspired testimony of the Apostles—a case wholly irrelative to the present controversy; and that therefore the apostolic precedent does not partake of the nature of a law. 'It necessarily arose 'out of existing circumstances.'

'The shew of conformity to apostolic precedent,' observes our Author, 'is with the advocates of strict communion and nothing more; the substance and reality are with us. Their conformity is to the letter, ours to the spirit; theirs circumstantial and incidental, ours radical and essential. In withholding the signs from those who are in possession of the thing signified, in refusing to communicate the symbols of the great sacrifice to those who are equally with themselves sprinkled by its blood, and sharers of its efficacy, in dividing the regenerate into two classes, believers and communicants, and confining the Church to the narrow limits of a sect, they have violated more maxims of antiquity, and receded further from the

example of the Apostles, than any class of Christians on record,' p. 65.

As this part of the Treatise relates almost entirely to the case of the Baptists and Pædo-baptists, we shall decline entering more particularly into its contents. Mr. Hall has evidently taken considerable pains to demonstrate, in the first section, that the baptism of John was an institute wholly different from that which originated in the express commission of our Saviour after his resurrection. In a 'Postscript,' he meets an objection which he anticipates, drawn from the baptisms performed by the disciples of our Lord during his personal ministry, and contends that, as they were contemporary with the baptism of repentance preached by John, they must have been identically the same ordinance, belonging to the same introductory or intermediate dispensation One of our Author's leading arguments, is drawn from the case of the disciples of Ephesus, recorded in the 19th of the Acts, whom he considers to have been evidently re-baptized; and he hazards in conclusion a conjecture, which is given, however, as his deliberate opinion, that as it appears 'the baptism of John did not su-'persede the Christian ordinance, they being perfectly dis-'tinct the apostles and the hundred and twenty disciples as-'sembled with them at the day of Pentecost, were, in the 'Christian sense of the term, not baptized at all.' The whole of this section demands to be read with particular attention. It may, perhaps, be thought, that the Author ought not to have pronounced so decidedly upon the interpretation of Acts xix. 5. contended for by some commentators as 'contrary to plain 'matter of fact,' since the passage must, after all, be considered of doubtful meaning, and the evidence of the contrary assertion rests altogether upon inference and reasoning. Our own opinion is perfectly coincident with Mr. Hall's, but we cannot agree with him in applying the terms—unquestionable, and plain matter of fact—to a controverted point. It is always safest to characterize our arguments by the precise degree of evidence on which they rest.

The fourth section of the first part, embraces questions of more general concern. It respects the 'supposed opposition 'of the Baptists to the universal suffrage of the Church' in admitting to their communion those whom they deem unbaptized. This singular charge,—singular and peculiarly infelicitous as coming 'from the members of a sect who,' Mr. Hall observes, 'upon a subject of much greater moment have presumed to 'relinquish the precedent, and arraign the practice of the 'whole Christian world'—is urged 'with much declamatory 'vehemence' by Mr. Booth in his Apology. 'It never was

'disputed,' he alleges, 'as far as I can learn, prior to the six-'teenth century, by orthodox or heterodox, by Papist or Pro-'testant, whether *unbaptized* believers should be admitted to 'the Lord's Table; they all agreeing in the contrary practice, 'however much they differed in matters of equal importance.' *Booth's Apology*, p. 34.

Mr. Hall begins his reply to these allegations, by remarking that

'The question of the necessary dependence of communion on baptism, being of no practical moment whatever, in any other circumstances than our own, it is not to be wondered at if it has never been subjected to scrutiny: since cases of conscience among which this inquiry may be classed, are rarely, if ever, investigated, until circumstances occur which render their discussion necessary.'

A more efficient refutation of the objection, however, is founded on a consideration of the extravagant notions that from a very early period prevailed in the Church with respect to the efficacy of baptism and its absolute necessity, in order to attain salvation.

'From an erroneous interpretation of the figurative language of a few passages in Scripture, in which the sign is identified with the thing signified, very similar to the mistake which afterwards led to transubstantiation, it was universally supposed that baptism was invariably accompanied with a supernatural effect, which totally changed the state and character of the candidate, and constituted him a child of God, and an heir of the kingdom of heaven. Hence it was almost constantly denoted by the terms *illumination*, *regeneration*, and others, expressive of the highest operations of the Spirit; and as it was believed to obtain the plenary remission of all past sins, it was often, in order to ensure that benefit, purposely deferred to the latest period of life.'

Mr. Hall adduces the example of the Emperor Constantine, as recorded by Eusebius, and cites passages from Justin Martyr, Theophilus the sixth Bishop of Antioch, and Tertullian, in illustration of this statement. 'That this is the doctrine of the 'Church of England,' he adds, 'is too evident to require to 'be insisted on.' The attempts of some pious members of the Establishment to give, in their Expositions of the Church Catechism, a different construction of the doctrine there explicitly asserted, serve but to shew the unhappy predicament in which they are involved, by subscribing *ex animo* to what they not only disapprove, but in the sense of the constructers of the Articles, disbelieve. Similar sentiments on this head pervade the creeds of most, if not of all, established churches.

'Ask a Roman Catholic, a Lutheran, or a member of the Church

of England, on what ground he rests the absolute necessity of the baptismal rite as a qualification for the eucharist; and each of them will concur in reminding you, that it is by this ordinance we become the children of God, and heirs of his kingdom. The Augsburgh Confession, to which all the Lutheran Churches are supposed to assent, and which was solemnly presented to Charles the Fifth at the imperial diet, as the authentic exhibition of their sentiments, expresses itself in the following terms:—"Concerning baptism, they (the followers of Luther) teach that it is *necessary to salvation*: that "by baptism is offered the grace of God; and that children are to "be baptized, who being presented to God by baptism, are received "into the grace of God. They condemn the Anabaptists, who dis-"approve of the baptism of children, and affirm that children are "*saved* without baptism." Some of the most learned divines of the Church of England have contended that baptism is not only regeneration but justification; and have made elaborate attempts to explode every other notion of that blessing.*

'Is it surprising then, that those who contend for baptism as essential to salvation, should consider it as an essential pre-requisite to communion?' pp. 82—4.

In the second part of the Treatise, our Author proceeds to consider the positive grounds on which the practice of mixed communion is justified. To this branch of the subject, the more important as well as more generally interesting of the two, he devotes six sections. In the first, the duty of free communion is urged, 'from the obligation of brotherly love.' The second establishes the practice 'on the express injunction of 'Scripture respecting the conduct to be maintained by sincere

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* See Waterland's Sermon on that subject. The Author in a Note (p. 82.) states his opinion that the practice of infant sprinkling was the almost necessary result of these unscriptural ideas respecting baptism, so prevalent throughout all parts of the Christian world at an early period. 'Who with such a conviction,' he asks, 'that pos-'sessed the common feelings of a parent, could fail to secure to his 'infant offspring such infinite benefits?' It is obvious, however, that the inference of a Pædobaptist from the same circumstance would have been different. He would have been disposed to consider the universal prevalence of the notion of the saving efficacy of baptism, as a presumption in favour of the primitive authority of infant baptism; for how is it possible, he would have argued, that the safety of an unbaptized infant could ever have become a question, unless the children of converts had been from the first included as the subjects of the Christian ordinance? How could such an abuse of infant baptism have arisen but from its having been the universal practice of the Church? We do not mean to determine on which side the weight of inference rests, but merely to shew what uncertainty attaches to presumptive reasonings.

'Christians who differ in their religious sentiments.' In the third, the Author argues that as Pædobaptists are a part of the true Church, their exclusion is unlawful. In the fourth, the propriety of exclusion considered as a punishment, is investigated. The fifth treats of the impossibility of reducing the practice to any general principle: and the sixth, of its impolicy. We should find it extremely difficult, in following our Author through these divisions of the subject, to confine our extracts within any proper limits, were it not for the persuasion that few of our readers will be content without possessing a copy of the whole of this masterly Treatise. We shall therefore confine our selection and our remarks, to those passages which have a bearing upon general principles.

The first section briefly but very impressively urges the general duty of cultivating 'a sincere and warm attachment to 'the members of Christ's body.' No command is more absolute, no duty is inculcated in the New Testament more frequently or with more force, than this. It was to form the principal characteristic by which the followers of our Lord were to be distinguished.

'In the last prayer our Saviour uttered, in which he expressly includes all who should hereafter believe, he earnestly entreats that they may be all one, even as he and his Father were one, that the world might be furnished with a convincing evidence of his mission. For some ages the object of that prayer was realized, in the harmony which prevailed amongst Christians, whose religion was a bond of union more strict and tender than the ties of consanguinity; and with the appellation of Brethren, they assumed all the sentiments of endearment that relation implied. To see men of the most contrary character and habits, the learned and the rude, the most polished and the most uncultivated, the inhabitants of countries alienated from each other by institutions the most repugnant, and by contests the most violent, forgetting their ancient animosity, and blending into one mass, at the command of a person whom they had never seen, and who had ceased to be an inhabitant of this world, was an astonishing spectacle. Such a sudden assimilation of the most discordant materials, such love issuing from hearts naturally selfish, and giving birth to a new race and progeny, could be ascribed to nothing but a Divine interposition: it was an experimental proof of the commencement of that kingdom of God, that celestial economy, by which the powers of the future world are imparted to the present.' pp. 91, 92.

Our Author contrasts with this, the opposite phenomenon of a sect of Christians coming to an open rupture and separation in point of communion with the whole Christian world, and asks 'if it be possible to reconcile such a conduct with the im-'port of our Saviour's prayer.'

'Nothing more abhorrent from the principles and maxims of the sacred oracles can be conceived, than the idea of a plurality of true churches, neither in actual communion with each other, nor in a capacity for such communion. Though this rending of the seamless garment of our Saviour, this schism in the members of his mystical body, is by far the greatest calamity which has befallen the Christian interest, and one of the most fatal effects of the great apostacy foretold by the sacred penman, we have been so long familiarized to it as to be scarcely sensible of its enormity, nor does it excite surprise or concern, in any degree proportioned to what would be felt by one who had contemplated the church in the first ages. To see Christian societies regarding each other with the jealousies of rival empires, each aiming to raise itself on the ruin of all others, making extravagant boasts of superior purity, generally in exact proportion to their departures from it, and scarcely deigning to acknowledge the possibility of obtaining salvation out of their pale, is the odious and disgusting spectacle which modern Christianity presents. The bond of charity, which unites the genuine followers of Christ in distinction from the world, is dissolved, and the very terms by which it was wont to be denoted, exclusively employed to express a predilection for a sect. The evils which result from this state of division are incalculable: it supplies infidels with their most plausible topics of invective; it hardens the consciences of the irreligious, weakens the hands of the good, impedes the efficacy of prayer, and is probably the principal obstruction to that ample effusion of the spirit which is essential to the renovation of the world.' pp. 3—5.

'However familiar the spectacle of Christian societies who have no fellowship or intercourse with each other has become, he who consults the New Testament will instantly perceive, that nothing more repugnant to the dictates of inspiration, or to the practice of the first and purest age, can be conceived. When we turn our eyes to the primitive times, we behold one Church of Christ, and one only, in which when new assemblies of Christians arose, they were considered not as multiplying, but diffusing it; not as destroying its unity, or impairing its harmony, but being fairly compacted together on the same foundation, as a mere accession to the beauty and grandeur of the whole. The spouse of Christ, like a prolific mother, exulted in her numerous offspring, who were all equally cherished in her bosom, and grew up at her side. As the necessity of departing from these maxims, or of appearing to depart from them at least, by forming separate societies, arose entirely from that spirit of ecclesiastical tyranny and superstition which was gradually developed, so a similar measure is justifiable as far as that necessity extends, and no farther. In the case of strict communion, it has no place whatever.' p. 125.

The point in which the reasonings of our Author are all designed to meet is this, that no body of men associating for Christian worship have a right to enact as terms of communion,

something more than is included in the terms of salvation. The question suggested by St. Paul—"is Christ divided?"—were otherwise utterly futile: 'what he considered as a solecism is 'reduced to practice, and established by law.'

The supposed right of every voluntary society to frame its own terms of communion and mode of polity, has been too hastily assumed in application to Christian Churches. The civil rights attaching to the individual, and the independence of all foreign control which belongs to every society, are wholly distinct questions from the moral right of a religious community, professing itself to be part of the visible Church, to frame for itself such regulations as shall have the effect of repelling the members of any true Church from its communion. No such independence can attach to a particular Church, so long as a part bears a necessary relation to the whole. What is schism but, as Mr. Hall defines it, 'a causeless or unnecessary 'separation from the Church of Christ, or any part of it; and 'that secession cannot urge the plea of necessity where no con-'currence in what is deemed evil, no approbation of error or 'superstition, is involved in communion.'

That every religious society is bound to preserve the purity as well as the unity of the spirit within its own communion, and for this purpose carefully to maintain a strict discipline in the admission, as well as in the government of its members, is readily conceded.

'He who contends,' says Mr. Hall, 'that no agreement in doctrine is essential to communion, must, if he understands himself, either mean to assert that Christianity contains no fundamental truths, or that it is not necessary that a member of a church should be a Christian. The first of these positions sets aside the necessity of faith altogether; the last is a contradiction in terms.' p. 141.

With a view of obtaining this agreement, articles have been framed, and in some dissenting societies, creeds have been established, which every candidate for admission has been expected to subscribe.

'Though these summaries of Christian doctrine frequently contain articles, which, admitting them to be true, are not fundamental, they were originally deemed such by their fabricators, or supposed at least to be accompanied with such a plenitude of evidence as no sincere inquirer could resist; and they are continued under the same persuasion.'

The inefficacy of such terms of communion, however, which we conceive to be fully established by experience, unauthorized as they are by Scripture rule or precedent, would go far towards proving their unlawfulness; since nothing but ne-

cessity could justify the exacting a conformity in points not fundamental and confessedly not necessary to salvation, as the condition of participation in the privileges of Christian communion. Their *inefficacy* as a test has been made too evident by the fact, that they have almost uniformly become the substitute for discipline, by superseding *moral qualifications*. Their *unlawfulness* is proved by the express injunction of the Apostle to tolerate a diversity of sentiment, on points not fundamental, arising among Christians.*

The attempt to decide what is doubtful by authority, to enforce a passive conformity by the exercise of a compulsory power, and thus 'to confound together the provinces of discipline and of 'argument,' is an unscriptural usurpation, not more contrary to the genius of the Gospel, than to rational views of the nature of the human mind. No such authority can attach to an uninspired mortal, nor to any body of men: and where this spirit of imposition exists, the character of the Church is no longer doubtful. The 'power to decree Rites or Ceremonies and 'authority in controversies of faith,' cannot reside in 'a con-'gregation of faithful men,' because they form a part only of 'the visible Church,'† and can have no laws, nor interests, nor duties, but such as are common to the whole. It cannot exist in the visible Catholic Church, because that Church, comprising the whole body of true believers, is incapable of exercising such a power. The only Church by which such an assumed power can be exercised, must be simply a political incorporation, and as such, an anti-Christian institute. A collective Church, neither a congregation nor yet the Church of Christ, is a mere figment, a total misapplication of the term. It is from this political institute that, as Dissenters, we conscientiously secede; and in this case, no less than in that of the Reformers in separating from the Roman hierarchy, the blame of schism, as

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* Vide page 105. of the present Treatise.

† Compare the XIXth and the XXth Articles of the Church of England, which, in this respect, appear to us contradictory. The famous clause in the latter Article is asserted to be a modern interpolation. 'It was not inserted by the Compilers in 1562: it was 'unknown to the convocation in 1571, not being in the book then 'ratified by Parliament, as Dr. Fuller acknowledges. In the *Syn-'tagma Confessionum* published at Geneva 1612, though all the 'other Articles are entire, the XXth begins with these words:— '*Ecclesiæ non licet quicquam constituere quod verbo Dei adversatur.* '(It is not lawful for the Church to ordain any thing repugnant to 'the word of God) *Heylin* says, that in 1634, latin copies of the 'Articles were printed at Oxford without it, and that he had 'such an edition printed in 1626, at the University Press.'

Mr. Hall observes, does not attach to the separatists, but 'to that spirit of imposition which renders such a measure 'necessary.'

'If communion with a Christian society cannot be had without a compliance with rites and usages which we deem idolatrous or superstitious, or without a surrender of that liberty in which we are commanded to stand fast, we must, as we value our allegiance, forego, however reluctantly, the advantages of such a union. Where purity and simplicity of worship are violated by the heterogeneous mixture of human inventions, we are not at liberty to comply with them for the sake of peace, because the first consideration in every act of worship is its correspondence with the revealed will of God, which will often justify us in declining the *external* communion of a church with which we cease not to cultivate a communion in spirit.'—'It is (thus) impossible for a Protestant Dissenter for example, without manifest inconsistency, to become a member of the Established Church.' pp. 5—6.

'We hope, therefore,' to borrow the words of Hooker, 'that 'to reform ourselves, if at any time we have done amiss, is 'not to sever ourselves from the Church we were of before. 'In the Church we were, and we are so still. The indis-'position of the Church of Rome (of the Church of Eng-'land) to reform herself, must be no stay unto us from per-'forming our duty to God; even as desire of retaining con-'formity with them, could be no excuse if we did not per-'form that duty. Notwithstanding, so far as lawfully we 'may, we have held and do hold fellowship with them. 'Touching those main parts of Christianity wherein they con-'stantly still persist, we gladly acknowledge them to be of 'the family of Jesus Christ: and our hearty prayer unto God 'Almighty is, that being conjoined so far forth with them, 'they may at the length (if it be his will), so yield to frame 'and reform themselves, that no distraction remain in any 'thing, but that we all may with one heart and one mouth 'glorify God the Father of our Lord and Saviour, whose 'Church we are.' *Eccles: Polity*, B. III. §. 1.

We think that Dissenters are imperiously called upon to make it appear very clearly that theirs is not 'a causeless 'and unnecessary separation' from the Episcopal Church. It is not because she is governed by bishops; it is not because she prescribes a liturgy and disallows of extemporary services; it is not now at least, on account of the surplice and the altar, although our forefathers well knew the consequence of confounding together ritual and moral holiness, and of attaching a superstitious sanctity to extrinsic signs;—but it is principally on account of her *Terms of Communion*, and because

the Church of England is a political institute, that they separate from it. It is not so much the right as the duty of Dissent for which they now contend.

Nor let it be forgotten, that though the secession of Protestant Dissenters from the Church of England may be considered, in one view, as voluntary, it originates in compulsion and violence. We do not merely allude to the act of that Church by which she ejected from her communion two thousand of her most pious and valuable ministers, but we ground our assertion on the general position, which must we think be admitted, that a virtual exclusion from any church, not only partakes of the nature of excommunication, but proceeds upon the same principle. Whatever may be the case with respect to the conduct of the Baptists towards their Pædobaptist brethren, it is certain that the exclusion of non-conformists from the Church of England is to be viewed in the light of a *punishment.*

'In the judgment of all religious communities,' observes Mr. Hall, 'and in every period of the church, excommunication *or exclusion* has been considered as a stigma, never to be inflicted but on men of ill lives, or on the abettors of heresy and schism; and though innumerable instances have occurred, in which the best of men have in fact been excluded, they were either accused of fundamental error, or adjudged, on account of their obstinate resistance to the authority of the church, to *have forfeited the privileges of Christians.* They were not excommunicated under the character of mistaken brethren, which is the light in which we profess to consider Pædobaptists, but as incurable heretics and schismatics. *The Puritans were expelled the Church of England on the same principle;* and although, at the Restoration, a vindictive spirit was unquestionably the chief motive to these disgraceful proceedings, yet the pretensions of ecclesiastical authority were carried so high in those unhappy times, as to furnish the pretext for considering them as contumacious contemners of the power, and disturbers of the peace of the church. In the whole course of ecclesiastical proceedings, no maxim was more fully recognised, than that the sword of excommunication cut asunder the ties of fraternity, and consigned the offender, unless he repented, to hopeless perdition.' pp. 85—6.

If any proof were necessary that the Church of England herself considered the exclusion of those who refuse compliance with her Terms of Communion in the light of a punishment, we need not refer to obsolete penalties, to political disqualifications still existing, and to the various modes of persecution and reproach which her alliance with the State enables her to exercise. The recent refusal, among many similar facts, of a parish minister to administer Christian burial to the

infant of a Dissenter, the recent cases of persecution for holding conventicles, the refusal on the part of the majority of the clergy to co-operate with Dissenters in the circulation of the Scriptures, the denial of the validity of the dissenting ministry, the very term *toleration*, as applied to a large proportion of the visible Church, conveying so disgraceful an implication in reference to the policy which originated it, these facts are more than sufficient to prove, that the exclusion of Dissenters is to be viewed in the light of both *ecclesiastical and political punishment*. We wish those pious and excellent members of the Establishment, who are so apt to complain of our hostility to the Church of England, our contentions for political rights, our attempts to *widen the breach* between different parts of the visible Church,—to bear this in mind, that no less than actual excommunication still rests upon Protestant Dissenters, and this for non-conformity to a *political institute* in matters wholly relating to the conscience, and in no wise fundamental.

We perceive that we must draw our remarks to a close; but there is one point more on which we must be allowed to say a few words. Uniformity in matters of religion, as the effect of human authority or human power, is not only an unlawful object, but it is entirely opposite to that *Unity* which constitutes one of the essential characteristics of the Church of Christ, as described in the New Testament, and which forms the basis of Christian communion. The vain hope of extending this uniformity forms one of the chief obstacles to that union of all true believers, which is so fervently to be desired, as the fulfilment of our Lord's last prayer. It operates thus by weakening the bonds of brotherhood between real Christians who differ only on points not fundamental, and by substituting a new connecting principle of an extrinsic and secular nature, which has the wondrous effect of harmonizing the most heterogeneous materials, and the most discordant moral elements in a strange and monstrous unity. It allies the profligate to the saint, the worldling and the Simonist to the evangelist and the apostle, blending all distinctions of character, not accidentally, but in an affiance stronger and more real in its operation, than that which unites the pious minister of the Establishment to his Dissenting brother. It is in fact a part of that 'descent 'of the human mind from the spirit to the letter, from what 'is vital and intellectual to what is ritual and external,' which has ever led to the corruption and debasement of Christianity. The national profanation of the Eucharist for political purposes, is one only of the enormous abuses charge-

able on this unhallowed system of Uniformity: but perhaps the most deplorable effect arising from it, is, that such a mere abstraction, a mere political figment, should render so many holy and excellent men blind to the true character of that anti-Christian institute which their piety and usefulness, more than perhaps any other circumstance, contribute to uphold.

We have nearly lost sight of our Author: it is Mr. Hall's fault—he generally succeeds in making both his hearers and his readers forget him. On reviewing what we have written, we find that we have really neglected to state what is our estimate of the merits of this Treatise, and of the talents of its Author. We have not even done Mr. Hall the justice of selecting the most eloquent and powerful passages, as, for instance, the remarks on excommunication, p. 138, the exquisite delineation of the conduct of Christ, p. 191. and, indeed, the whole of the last twelve pages. These, we are sure, will be detected and quoted and admired as they deserve. We confess we do feel it quite unnecessary to bestow upon such a writer as Mr. Hall those encomiums which might sound like unmeasured panegyric. To those who are acquainted with Mr. H. as a writer and as a preacher, and this includes, we apprehend, the whole of our readers, we need only express our deliberate opinion, that in the present work he has worthily employed his great talents We anticipate a few verbal corrections in the ensuing edition, which we shall not particularize. The whole Treatise bears the stamp of the mind from which it has emanated, and we earnestly hope that its efficacy will be more extensive, in introducing right notions of Christian Communion, than his most sanguine hopes anticipate. To sum up this article with the concluding paragraph of our Author's work,

'Might we indulge a hope that not only our denomination, but every other description of Christians, would act upon these principles we should hail the dawn of a brighter day, and consider it as a nearer approach to the ultimate triumph of the church, than the annals of time have yet recorded. In the accomplishment of our Saviour's prayer, we should behold a demonstration of the divinity of his mission, which the most impious could not resist; we should behold in the church a peaceful haven, inviting us to retire from the tossings and perils of this unquiet ocean, to a sacred inclosure, a sequestered spot, which the storms and tempests of the world were not permitted to invade.

"Intus aqua dulces, vivoque sedilia saxo;
Nympharum domus: hic fessas non vincula naves
Ulla tenent, unco non alligat anchora morsu."

VIRGIL.

'The genius of the gospel, let it once for all be remembered, is not ceremonial, but spiritual, consisting not in meats or drinks, or outward observances, but in the cultivation of such interior graces, as compose the essence of virtue, perfect the character, and purify the heart. These form the soul of religion; all the rest are but her terrestrial attire, which she will lay aside when she passes the threshold of eternity. When, therefore, the obligations of humility and love come into competition with a punctual observance of external rites, the genius of religion will easily determine to which we should incline: but when the question is not whether we shall attend to them ourselves, but whether we shall enforce them on others, the answer is still more ready. All attempts to urge men forward even in the right path, beyond the measure of their light, are impracticable in our situation, if they were lawful; and unlawful, if they were practicable. Augment their light, conciliate their affections, and they will follow of their own accord.' pp. 192, 193.

Art. III. *Ricardi Porsoni Adversaria.—Notæ et Emendationes in Poetas Græcos, quas ex Schedis MSS. Porsoni apud Coll. SS. Trin. Cant repositis, deprompserunt et ordinarunt, necnon Indicibus instruxerunt* J. H Monk, A.M. et C. J. Blomfield, A.M. Cant sumptibus Coll. SS. Trin 8vo. pp. xviii. 334. Lond. Mawman. 1812. Price 1l. 5s. Large Paper, 3l. 3s.

HE must have a mind very destitute of information, or very singularly constructed, who does not take a strong interest in the reliques which time has spared of the literature of antiquity. It would be difficult, perhaps impossible, to find an individual capable of reading them with readiness in their native form, who, after the utmost care to exclude prejudice and exaggeration, does not regard the principal of them as the most precious gems of human genius. But those productions have descended to modern times more or less disfigured by literal and verbal alterations, producing obscurity, inappropriateness, and often complete departure from the sense of the author. The preservation of writings, through a period of fifteen to five and twenty centuries, by a succession of transcripts, could not but produce this effect. We daily experience the extreme difficulty of preventing the intrusion of errata in printed works, though that mode of conveying compositions be so much more capable of easy accuracy than that of hand-writing The inevitable infirmities of the best transcribers, and the oscitancy, ignorance, and conceitedness of others, were causes of obvious and constant operation: though, happily, in proportion to their number from the multitude of hands, were the checks also multiplied to supply the means of correction.

The skill of applying all existing means for the removal of these defacements, and for restoring the original purity of a work, is the Art of Verbal Criticism: an art sometimes unduly exalted by too sanguine admirers, but more frequently insulted by ignorant flippancy. It was held in honour at the revival of letters, and continued to be honoured for two centuries following. Then came the day of Perrault and his disciples in France, and of the wits and witlings of King William and Queen Anne's reigns; whose furious endeavour for a time seemed triumphant, to sweep away all whom they denominated *word-catchers*, with the utmost virulence and folly and falsehood of ridicule. But the storm spent itself; and none of the oaks of the forest were uprooted by it. The name of Bentley rose and still rises to higher and higher admiration. The country of Gataker and Stanley produced a Dawes, a Taylor, a Markland, and a Tyrrwhitt; and finally a Porson, whose critical felicity at least equalled that of his most distinguished precursors,—happy, had his moral worth borne a similar relation to the temperance and purity with which the greater number of them were adorned!

In the conceptions of the uninformed and the inconsiderate, Verbal Criticism is an occupation fit only for the most dull and plodding intellects,—an anxious solicitude about letters and syllables, inflections and quantities, a tiresome endeavour to adjust the claims of minute variations, as useless in the result as it is perplexing in the toil. Little do they think what a universality and copiousness of knowledge, and what a philosophic habit of mind, are the indispensable prerequisites of critical eminence. Little are they aware, that the theory of language as the index of mind, the faith of history, the native forms of genius in eloquence and poetry, and even the INSPIRED RECORDS of heavenly truth, cannot be accurately brought to our conception, without the aid of that poring, patient, close-eyed criticism which they despise.

The qualities and attainments which are necessary for respectability and success in these disquisitions, are of no mean order. Profound and exquisite skill in language; a judgement at once sedate and quick; an intimate acquaintance with the laws of the mind, and the varied phenomena of thought, passion, and association; an accurate knowledge of ancient history, politics, arts, and manners;—these are some of the *præcognita disciplinarum* essential to the character of a real critic on the literary remains of antiquity.

When even the object has little intrinsic importance, the means employed in pursuing it are often of such utility, as to yield a rich return of the most extensive and important infor-

mation, in collateral and incidental ways. Malala's History is a work of small value: but it occasioned the Epistle of Bentley to Mill, a tract replete with interesting elucidations of classical and biblical passages. The opportunity of such digressions solaced that distinguished scholar in the performance of his otherwise irksome task: 'Dabitur itaque potestas et 'venia evagandi identidem longiuscule; dummodo ne plane 'ἔξω τῶν ἐλαιῶν, neque levibus de causis.' A similar remark might be made with respect to the same admirable man's controversy with Lord Orrery, to the Chariton of d'Orville, and to the Plutus of Hemsterhuis. The first of those works is, indeed, a code of principles, and a treasury of instructive examples.

It is only by legitimate criticism that the genuine text of the Sacred Writings has been ascertained, and guarded from the rust of superstitious ignorance on the one hand, and on the other from the rashness of innovation and hypothesis. To acquire the solid principles of this art, and to be well practised in their just and satisfactory exercise, the profane classics furnish the most advantageous means: and when those principles are thus acquired, with sound and temperate intelligence, the serious and accomplished scholar will apply them for the demonstration and preservation of purity in the text of Scripture.

Richard Porson was the glory of classical criticism in the present age. His information embraced, in a degree perhaps greater than could with truth be affirmed of any man since Salmasius, the *omne scibile* of Greek and Roman antiquity. His erudition was not more extensive than readily producible on every suitable demand. His sagacity, in penetrating to the depth of a difficulty, and in discovering or divining the most felicitous solution of it, would appear incredible had not its proofs been manifest. His wonderful skill in detecting the corruptions of ancient authors, and in restoring their genuine readings, was always exercised with the most admirable *sobriety* and *temperance*. No making holes, to mend them; no violent remedies; no eagerness to display his talents;—attached themselves to the critical character of Mr. Porson. To these excellencies, possessed in a degree unrivalled, we wish we could add that no symptoms had ever been betrayed of pride or irritability, and that his rare pre-eminence had been more actively employed to serve the best interests of learning and of mankind.

Here, indeed, lies the subject of our deep and unappeased regret. Who that believes in the authority of religion and the fact of a righteous accountableness, can think without fearful

trembling of SUCH talents, and *so* employed?—What he did was excellent, was admirable, was of the first water. His *Letters to Travis* have (in our humble opinion) set for ever at rest a prime question of Biblical Criticism. His four *Tragedies of Euripides* are among the finest instances of editorial criticism, and have made the path plain for others to follow with success and honour. His emendations of Æschylus, though obtained from him surreptitiously, and published under the serious disadvantage of having not a syllable of exposition to the asterisks and the obeli, are a truly invaluable collection. His early contributions to the Cambridge *Anabasis*, and to the last edition of *Toup's Emendationes*, have the stamp of his masterly hand. He wrote a few rapid articles for the Reviews of the day. He collated a manuscript of the Odyssey for the *Grenville Homer:* and his posthumous treasures, contained in loose papers and the margins of his books, were purchased by his College for a thousand guineas; but *his* scraps and hints are better than most men's finished volumes. Yet what are these to what he could have done, and ought to have done? Questions of philology, which he gratified himself by drily asking,* he could have treated in the most interesting and instructive manner, and so could have conferred unspeakable benefit on both tyros and advanced scholars. The great point mooted by Priestley and Horsley on which both sides and their partisans to this day qually claim the victory, and in which the former professed that his cross-examinings had made the fathers give evidence against themselves,—Mr. Porson, more effectually than any other man, could have *decided*. With less expenditure of time and toil than the laborious Griesbach, he could have poured a flood of light on the text of the New Testament. "These things he *ought* to have done; and yet not "have left the others undone."

—May this illustrious and melancholy example teach the possessors of rare and exquisite talents, the infinite importance of Christian principles, and the honour as well as obligation of consecrating their powers to purposes which will not imbitter the recollections of eternity!

The elegant volume on our table is the first communication to the public of Professor Porson's Remains. The Master and Fellows of Trinity had very properly selected Mr. Monk the Greek Professor, Mr. Blomfield, and Mr. Dobree, to collect, arrange, and publish this portion of their treasures.

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* See his Review of *Mr. Payne Knight on the Greek Alphabet;* Monthly Rev. N.S. Vol. xiii. Jan. 1794.

'Mr. Dobree was at first prevented by illness from taking a 'share in the work, and shortly after his recovery set out 'on a journey to Spain, leaving the execution of it to his 'two colleagues*.' These gentlemen found their task extremely tedious and difficult. Their materials, written in a most beautiful but very small hand, were dispersed through little note-books, loose sheets and fragments of paper, and the margins of between two and three hundred books. Notes and hints referring to the same passage, were found in numerous and distant positions: and these were to be brought together. Every thing was to be carefully transcribed, though at a severe expense of labour and eyesight; and the detached results thus obtained, ('quasi folia Sibyllina' say the learned and indefatigable editors,) were to be digested into a serviceable arrangement.

The first article in this extraordinary volume is the Professor's Inaugural Oration on his taking the Greek Chair in 1792. This was almost an extemporary production; it being certain, as the editors assure us, that it was composed within two days;—a space of time hardly sufficient for the mechanical labour of transcribing it. They justly denominate it—'suavitate, elegantia, et judicii subtilitate admirabilem.' The subject, which had been prescribed to him by the Vice-chancellor, at a very short notice, is the Poetical Character of Euripides. Besides the unaffected Latinity of this composition, which forms a striking contrast with the studied crabbedness of some of the German editors, we cannot too highly commend the taste, the discrimination, the independence of thought, with which it abounds; and the frequent passages *freighted*, as it were, with the riches of the most classical mind that ever lived, as a present to inform and attract youthful students.

Two or three short extracts will gratify our readers.

'At vero alia sunt, in quibus Euripides palmam a Sophocle auferre merito judicetur. Sermo ejus nativa simplicitate plurimum commendatur; quanquam non inficias iverim eum, dum verbis e medio sumptis perpetuo utitur, ad humile et abjectum dicendi genus propius nonnunquam accedere. Sophocles autem, dum vulgarem loquendi usum et formulas plebeias vitare studet, paulo proclivior est ad duras metaphoras, contortas verborum inversiones, et si qua sunt similia; quæ faciunt, ut obscurior quam par erat subinde evadat oratio. Cum Euripidem legimus, delectamur, et animi affectibus indulgemus: cum Sophoclem tractamus, severam profecto operam literis navare videmur. Chori denique Sophoclei,

* Cambridge Museum Criticum, Vol. i. p. 116.

licet Æschyleis longe intellectu faciliores, plurimum tamen obscuritatis habent.*' p. 10.

'—— Quod autem minus ampullarum et sesquipedalium verborum Euripides adhibet quam Sophocles, in eo, ut mihi videtur, facile excusari, imo defendi, potest. Certe propius, hoc modo, ad naturæ normam et veræ vitæ consuetudinem acceditur, Si cogitatione fingere possemus dicendi quoddam genus, ex utroque poeta æquabiliter fusum et conflatum; quod nihil ex Euripide humile, nihil ex Sophocle durum retineret; haberemus forte quod maxime ad perfectum Tragœdiæ stilum appropinquaret. Interea non diffiteor majorem me quidem voluptatem ex Euripidis nativa venustate et inaffectata simplicitate percipere, quam ex magis elaborata et artificiosa Sophoclis sedulitate. Hic fortasse meliores tragœdias scripsit: sed ille dulciora poemata. Hunc magis probare solemus, illum magis amare; hunc laudamus, illum legimus.'† pp 11—12.

Some critics have urged an objection against the manner of Euripides, from his often carrying on a dialogue, for a considerable space, in which each speaker has uniformly one line, not more nor less. To this charge of a tasteless and tiresome alternation, the Professor replies in a passage which we recommend to the young scholar as more precious than gold.

'Ea est Græcæ linguæ perspicuitas, ea multum in parvo dicendi facultas, ea particularum vis et claritas, ut, una earum apte in-

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* There are other respects, in which Euripides may be justly declared to have borne away the palm from Sophocles. His diction has the especial recommendation of unaffected simplicity; though I would not absolutely deny that, in his constant use of the language of common life, he sometimes sinks his style too low. On the other hand, Sophocles, in his anxiety to avoid ordinary expressions, and the phrases of the vulgar, is rather too prone to harsh metaphors, unnatural inversions, and other faults of that description; which occasionally render his style more obscure than is suitable to his matter. When we read Euripides, we are delighted, and we indulge the free flow of our affections: but when we take up Sophocles, we feel as if we had undertaken a task. The choruses also of Sophocles, though more easy to be understood than those of Æschylus, have still much obscurity.

† Euripides, in my opinion, is not merely to be excused, but is strictly defensible, for having used fewer pompous expressions and stately words than Sophocles. Certainly he thus comes closer to the dictates of nature and the practice of real life. If we were to conceive of a kind of style, composed by an equal and harmonious combination of the characteristic qualities of each of these poets; which should retain none of the homeliness of Euripides, and nothing of the harshness of Sophocles; we should perhaps have the nearest approach to the perfection of the Tragic style. I acknowledge, however, that I derive greater pleasure from the native beauty and unaffected simplicity of Euripides, than from the more laboured and artificial polishing of Sophocles. The latter wrote, it may be, better tragedies; but the former sweeter poems. The one has our constant approbation, the other has our love: we praise the one, but the other we read.

serta, simul ad id quod prior interlocutor dixerat, respondeatur, simul sententia utraque ita constringatur et copuletur, ut ex duabus una efficiatur. Sed, cum hujus effectus perceptio ex usu dituuron Græci sermonis, ex diligenti lectione, ex attenta meditatione pendeat; quid mirum, si homines indocti, cum primum Tragicos Græcos obiter et otiose inspiciunt, ad suam quisque linguam, ut fit, id quod Græcæ est proprium, revocent, et quod in suo sermone vere vitium esset, alieno sine causa affingant? Deinde, Tragici mira brevitate sententiam uno versu sæpe concludunt, quæ nonnisi per longas in quavis alia lingua ambages declarari posset. Ceterum illud, credo, omnes Græce scientes libenter mihi concesserint, si Tragœdiæ quæ superessent longe iis quas in manibus habemus inferiores essent; cum tamen veluti tabulæ e lugubri literarum naufragio enatarint, omni veneratione esse amplectendas, omni cura conservandas, omni diligentia pervolutandas. Nulla nobis ex antiquis monumentis restant, quorum assidua lectio junioribus majore studio sit commendanda; utpote quæ maxime ingenuam, maxime liberali homine dignam, voluptatem præbeant*.' p. 13.

We next meet with ten pages of *Observationes Variæ*, much after the manner of Dawes's *Miscellanea Critica*. The Professor proves that the enclitic γε is inadmissible immediately after such phrases as νὴ Δία, μὰ Δία, &c. A number of passages, overlooked before by very distinguished editors, he restores by applying the well known fact of the permutations of αι and ε. He produces some instances of conjectural emendations by modern critics, which would have been superseded had they known that the very same were really found in the Aldine or other early editions. And he produces a troop of witnesses to shew that Dawes and Valcke-

* Such is the perspicuity of the Greek language, such its capacity of expressing much in very few words, such the strength and the luminous effect of its particles, that the apt insertion of a single particle will both furnish a reply to the preceding speaker, and at the same time cause such a happy and unexpected coalescence of the latter speech into the former, that both make one clear sentence. But, since no one can have a perception of this effect without incessant practice in Greek, diligent reading, and attentive thought; it is no wonder that persons not so qualified, on carelessly and indolently looking into the Greek Tragedians, apply (as such persons always do) the idioms of the Greek to their own vernacular tongue, and absurdly conclude that what would be a fault in the latter is so in the former. It is also to be considered, that, the Tragedians, with admirable conciseness, often include a sentiment in a single verse, which could not be expressed, in any other language, without a long circuit of words. I am certain that every man who understands Greek will readily grant that, if the Tragedies which remain were far inferior to what we really have them, yet, being as it were the wrecks of the melancholy destruction of letters, they would be entitled to the utmost care of preservation, and the utmost diligence of perusal. There are none of the monuments of antiquity, whose constant and close study should be more recommended to young persons; as they afford a gratification the most manly, the most worthy of an elegant and accomplished mind.

naer were mistaken in their opinion that the Homeric ἠδέ in the sense of καί, was not also an Attic usage. The reference to Dawes is given "p. 282;" but it is 278 of Bishop Burgess's edition.

Then follow *Notæ et Emendationes in Athenæum*, extending to 106 pages. Athenæus was Porson's favourite author, to the restoration of whose text and of the innumerable fragments of lost authors which he preserves, our distinguished Grecian had devoted many of his best hours, through the principal part of his life. Such was his exquisite sensibility to all the proprieties and delicacies of Atticism, such his knowledge of the private manners and minutest antiquities of the Greeks, and such his metrical skill and fineness of ear, that he was above all other men qualified for elucidating this difficult and interesting author. 'Omnes criticos, qui in 'hoc campo decurrerunt, longe longeque superavit: quin et 'illud vere affirmari potest, non tot ex Athenæo corruptelas ab 'universa virorum doctorum gente sublatas esse, quot ab unius 'Porsoni manu sublata.' *Præf.* p. 13.

We next meet with 130 pages of *Notæ et Emendationes* on the Three Tragedians. Some of these only had been inserted by Mr. Blomfield and Mr. Monk in their recent editions of single Tragedies. The remarks on Euripides extend to all the Tragedies, except the four published by the Professor himself, and to which his *Curæ novissimæ* have been added in the republication since his death;—they include also the Fragments and the Rhesus.

These are succeeded by Notes and Emendations on Fragments of lost Tragedians, on Aristophanes and the Remains of Menander and other Comic writers, on Stobæus, and on a number of poets from Pindar to Gregory Nazianzen and Paulus Silentiarius.

To give any gleanings from this critical harvest would convey no just idea of its value, and could answer no other good purpose. It may surely be presumed that no person to whom they would be useful, will refrain from purchasing the book. The condensed expression of the Professor is such as to comprise in 284 close, but not crowded pages, so much matter as most Dutch and German editors would have spread out into several massy volumes. This consideration may reconcile the scholar *inops et laris et fundi*, to the price of this volume: though we cannot but say that the gentlemen of Trinity College ought to have had more consideration and kindness than to have surrendered this matter to the will of the bookseller, or to have demanded so high a price of copy-right as to render necessary this exorbitance.

The Germans have just reprinted the volume, avowedly on this very account.

LET IT BE RECORDED WITH EMOTIONS OF SHAME AND GRIEF, that, in this vast and rich collection of philology, not one line, not one passing hint, is bestowed upon the language or the sentiments of the NEW TESTAMENT!—It would have been no dishonour, in time or IN ETERNITY, to Mr. Porson, could he have said with an editor of Plato,—'Præsertim 'e Novi Fœderis stilo exempla apposuimus, sacrarum nempe, 'etiam cum aliud agere videamur, literarum haud prorsus im-'memores.' *(Nath. Forster, Ox. 1745)*

The Notes on Aristophanes which Mr. Porson's papers have furnished, are very considerable; so that the editors regard them as capable of furnishing occasion for a new edition. They have therefore been reserved. But we understand that it is now resolved, that they shall be published in a manner uniform with this volume of "Adversaria."

Besides the celebrated transcript of the Lexicon of Photius, there remain of Mr. Porson's manuscripts, Critical Observations on some of the Greek prose authors, on Hesychius and the other Lexicographers, and on some of the Latin classics. We have reason to hope that these fragments will be given to the world, under the editorial care of Professor Monk: and, surely, the resources of the University are competent to the publication of the Photius. Hermann has watched the market, and published it, as he could get it, and in a sad state truly.

The learned and diligent Editors deserve every praise for the manner in which they have published the "Adversaria." They have secured great correctness, and have added two excellent *Indices*. The typography is beautiful. The Greek types are from Porson's forms; the same as were first exhibited in Mr. Blomfield's *Prometheus Vinctus*. The large paper copies are sumptuous.

Art. IV. *Charlemagne; ou l'Eglise Delivrée.* Poeme Epique, en vingt-quatre Chants. Par Lucien Bonaparte, Membre de l'Institut de France, &c. &c. 2 Tomes, 4to. pp. xx. 784. Price 4l. 4s. Longman and Co. 1814.

Charlemagne; or the Church Delivered. An Epic Poem, in Twenty-four Books. By Lucien Bonaparte, of the Institute of France, &c. Translated by the Rev. S. Butler, D.D. and the Rev. Francis Hodgson, A.M. 2 Vols. 4to. pp. xl. 808. Price 4l. 4s. Longman and Co. 1815.

(Concluded from Page 240.)

AS we have already quoted sufficient of the original to give our readers an idea of the general purity and fluency of the Author's style, we shall present the remainder of our extracts in the dress into which it is put by Dr. Butler and Mr. Hodgson, whose translations are admirably faithful, and often highly poetical. Dr. Butler goes on in an even pace, though far from being either tame or weak: Mr. Hodgson has somewhat the advantage over him in animation and variety, but his style is more careless, and is disfigured by the continual recurrence of triplets. There is one word, both in the original and translations, to which we must object, though Mr. Walter Scott has chosen to enrich his poetry with it; we mean the epithet felon—'felon knights,' 'felon breath,' 'felon hands,' 'felon guilt,' &c. &c. It is a vile expression, and presents to the reader's imagination the very unpoetical figure of a man with a halter round his neck. Compared with this, 'miscreant bands,' 'miscreant deeds,' appear elegant and agreeable. The verbal failures are so few, and, in a long work like this, so excusable, that it would be invidious to point them out; they seem rather the result of weariness than of either carelessness or ignorance; but it would have only been charity to have added, among so many superfluous notes, one for the benefit of ignorant heretics, to save them the trouble of getting up to consult their dictionaries, respecting the meaning of such words as '*oriflamme*' and '*nimbus.*'

The second volume commences with the return of Charles from his attack upon the Saxons; the rebellion of Gaiffre of Aquitaine, and the obsequies of Roland, from whose funeral oration we shall present the following extract by Mr. Hodgson.

> 'When thus the priest.. "How frail is human bliss!
> "How brief the honours of a world like this!
> "Roland the terror of th' embattled plain,
> "Against whose sword war's ramparts rose in vain;

" Roland the pride of arms, the knightly flower,
" Whose countless labours, whose unequalled power,
" With fabulous renown have filled the earth,
" Falls in his prime! Where now his valorous worth,
" His conquering strength? the fame to Roland given,
" What is its weight before the King of Heaven?

" Light as the scattered blossom of the heath,
" That summer chases with her evening breath,
" The phrensied passions, and the power of man
" And crested pride, that triumphs for a span,
" Before eternal Justice disappear!
" Let transitory glory's bright career
" Our dazzled eyes and daring hearts mislead...
" In the great balance it is dust indeed!
" Virtue alone in heaven receives the crown,
" Denied to empty and unjust renown."' p. 21.

The fourteenth canto affords a picture of the miseries of war, which are always the same, whether it be justifiable or unjustifiable, and of the nominal grounds on which it may be undertaken; and we would recommend our readers to think seriously upon these, amid the general exultations with which our late victories have inspired all but the widows, the fatherless, and the childless, whom they have made.

" In Strasbourg's walls his host no refuge gains,
" Free is the Rhine from her insulting chains;
" Pity's last claim is silenced in my heart,
" And stern revenge is now my only part;
" Death shall devour the crowds, who dared advance
" To these polluted boundaries of France:
" Here shall their band its wretched fate fulfil;
" Thus shall I execute the Almighty will...
" No more, my friends! this barbarous nation spare,
" Baptism or death, Irmensul's soldiers share."

" BAPTISM OR DEATH!" At this tremendous sound
Brandish the Franks their glittering swords around;
And now Argentum's scattered dwellers come,
Quitting the woods, their miserable home,
To bend before their king: distrest, afraid,
Long from their native walls the troop had staid:
Infants and females, clothed in rags, are there,
The pale, the lost assembly of despair...
The soldiers are no more; their ruthless doom
Denies the very honour of a tomb.
Buried beneath the broken walls they lie,
Where countless orphans, with a plaintive cry,
Wander about the city of their birth...
They run distracted to each fallen hearth,

With doubtful eyes the unhappy ruin see,
And scarce discern, in fond anxiety,
Their native soil: through waves of drifted dust
Others behold in timorous distrust,
Or fancy they behold their much loved home,
And, calling on their sire, in tears around it roam.

The fifteenth canto is entirely taken up with 'The last 'combat of Wittikind,' and the consolatory thought of not having to take part in any more of his combats, enables us to support the result of this with becoming fortitude, though it seems Europe is under considerable obligations to this gentleman, as being the founder of the present race of the Bourbons and many other illustrious personages, some of whose descendants we have at this day the honour of pensioning.

The sixteenth canto returns to the Druids, who are thus poetically described in Dr. Butler's Translation.

'Gliding like spectres from their dark recess,
To Ormez' side the white-robed Druids press,
Their long loose garments glimmer on the sight,
Now dimly viewed, now lost in dusky night.
Clearer anon in opening space they seem,
Shewn by the cold moon's melancholy beam.
Such are the phantom shapes at evening tide
Which fancy scatters o'er the mountain's side,
And marks their floating forms, their waving shrouds,
Sink in the vales, or mingle with the clouds.'

The Virgin then appears to Wittikind, and exhorts him to be baptised. The next canto contains the camp of the Huns, and the engagement with them, and is the most spirited of any in the whole performance. The imagery is new, and the descriptions are vivid.

'Through the dark forest's shades tumultuous rise
The shock of shields, and loud approving cries.
They pass the troubled Rhine's impetuous tide,
They thread the tangled brakes on Fribourg's side;
And as the sun beneath the west declines,
They reach the wild Hercynia's waving pines:
There warlike Theudon's royal tent they found,
And ninefold rings of peopled cars around.
A camp that circled all the valley's space
Where dwelt fierce Attila's unconquered race.

'Walls they disdained; their tented cars supplied
A rampart, which the foes and storm defied.
The customs of their sires they still retained;
Their wives, their children, in their camps were trained.

Nine deep concentric lines of cars possest
The gathered plunder of the East and West,
The spoils from Europe and from Asia won,
Rome and Byzantium's tribute to the Hun.
These they ne'er quit, like Scythians as they roam,
And in their rings unite a camp and home.' p. 107.

The banquet is next described, and the reflections which it awakens in the mind of Armelia, who contrasts its savage magnificence with the softer elegancies of Charles's more refined court. Her regret is soon chased by sterner feelings.—

' Armelia views the gay, the gallant train,
And feels her sinking hopes revive again.
" Yes, then," she cries, " with heroes compassed round
" I seek my sire, for war and vengeance bound.
" Forced from the north, our sorrow 'twill assuage
" To leave the deep memorials of our rage.
" Since fly we must, let battles mark our path,
" Like some remorseless conqueror's in his wrath,
" Till one wide waste the ravaged land appears
" Drenched in man's blood, and bathed in woman's tears."

She spoke; her looks, her charms, her speech excite
New zeal and courage in each youthful knight.
'Twixt Ormez' hands they pledge their gloomy troth,
Rodmir and Theudon, and pronounce their oath.
The night in feasts and barbarous mirth is past,
And soon the trumpets hoarse resounding blast
Announces morn: the auxiliar troop proceeds,
Two thousand Huns, whom valiant Eric leads.
Eric and Rodmir with the dawning light
Quit the Huns' camp, and seek the distant fight.

' Theudon meanwhile towards Ausbourg bends his way
Which owns Bavaria's Duke, Tassillon's sway.
Prompt at his word the Huns their march prepare,
And each with rapid course directs his car.
With rival speed their circling ranks unbend,
Their wives and children with their warriors blend.
Through vast Hercynia's hills and woods profound,
The lash of thongs and roll of cars resound,
And as their discord gathers on the sky,
The trembling peasants from their hamlets fly.

' Thrice sunk the sun beneath the Western main,
Ere Veder's lake the hordes of Theudon gain.
There on the reedy shore he traced the round,
The mighty circuit of his car-girt mound.
Himself his tent upon the margin placed,
The gathering Huns around their sovereign haste;

Their ancient usage all precedence bars,
As each arrives they range their tented cars.
Nine times upon themselves their circles close,
While in the lawns their scattered steeds repose.' p. 114.

We could with pleasure quote the whole of this canto, but our limits command us to be brief. The spoils taken in the victory are classically described, and the canto ends with Tassillon, Duke of Bavaria, who had married a sister of Armelia, coming over to Charles. The next canto opens with one of those digressions from the subject to the poet himself, which, however they may be deemed a violation of epic rules, always interest the reader, and awaken that sympathy in his feelings, which prepares the mind for a stricter attention to the subsequent thoughts of the Author.

'What storm has swept the lyre since late I sung,
Its notes disordered, and its chords unstrung?
No more, alas, my generous ardour glows!
Mid Tusculum's loved hills and soft repose;
There as I strayed, the classic scene around
Breathed inspiration from its hallowed ground.
There, seen at distance from the verdant head,
Rome's mighty walls in wide expanse were spread;
There, as the dawn first streaked the redd'ning skies,
I loved to muse, and watch the day-star rise:
Then on the sacred dome of Christ would gaze,
When first it glittered in the orient rays.

'There if by war or slander's blast assailed,
My brighter genius sank, in darkness veil'd,
And left the horizon round involved in gloom,
I sought new guidance at the apostles' tomb.
And oft the august memorial I surveyed,
By Rome to Charles in grateful record paid,
His sculptured form; oft also at the knees
Of him who holds Saint Peter's mystic keys,
I felt a brighter inspiration shine,
Fed by the radiance of his looks divine.

'Prince, Pontiff, loved of heaven, O Clermont, say
What filial duties shall thy cares repay?
Even on the shores that skirt the Western main,
Still shall this heart its loyal faith maintain,
My precious freight confiding to the deep,
Children and wife, I left Frascati's steep,
And asked a short retreat, I sought no more,
But vainly sought it on a hostile shore.
Thence by refusal stern and harsh repelled,
O'er the wide watry waste my course I held,
In sufferings oft, and oft, in perils cast,
Till Malta's port received our ships at last.

'Here sad captivity's dull weight I find;
Nought pleases here, nought soothes my listless mind;
Nought here can bid my sickening heart rejoice,
Speak to my soul or animate my voice.
Run to my knees, my children, cherished wife,
Come, softest charm and solace of my life:
One look from thee shall all my peace restore;
Where beams thy smile the desert is no more.
Hence restless memory, hence repinings vain—
On Afric's rock I seize my lyre again.' p. 143.

Charles is now, from the remonstrance of Isolier, chief of Corsica, struck with remorse respecting his conduct to his nephews; and to him is given that fine sentiment, not only uttered, but acted up to, by John, King of France, who yielded himself a prisoner to the brave, the virtuous Black Prince:

'When treachery mid a faithless people springs,
The shrine of honour is the heart of kings.' p. 145.

The laudable self-complacency of Charles resolving to reinstate his nephews in their rights is thus illustrated:

'As one who long in bondage hard has lain,
And groan'd beneath the stern oppressor's chain,
Sudden, delivered from his hated lord,
Feels strength renewed, and life and joy restored.
Of long captivity he thinks no more,
And nature's self has charms unknown before:
Fair liberty enchants the smiling scene,
Paints a new world, and vales of brighter green:
Shakes from his breast the weary load of pain,
And kindles life's expiring torch again.

'Thus Charles, within himself content and calm,
Felt o'er his soul diffused a heavenly balm.
Unbent appeared his brows, his aspect bright,
And sparkled from his eyes a purer light.' p. 147.

Laurentia, however, has already had her sons crowned at Bordeaux, through the intrigues of Marsilius; but finding herself made the tool of his ambition, and the claims of her children likely to involve the kingdom in civil war, she is seized with horror and contrition, which, aided by a view of purgatory, through the intervention of the Virgin Mary, impel her to take flight with her children through the Landes of Bourdeaux, towards Spain; and to facilitate the execution of her intention, the Virgin Mary supplies her and the young ones with home-spun cloth garments, trimmed with stuff. The flight is, however, pleasingly and affectingly de-

scribed. Her weeping over her sleeping children, anticipating the dangers to which they may be exposed on their way; their awaking with her caresses, imagining it morning, beginning to repeat their usual prayers, and their eagerness to know why their mother has called them at that strange hour; are all well told. They quit the palace, pass through the silent streets, and reach the gate erected by their father Carloman himself, through which they must pass, in order to escape. Here they are repulsed by one of the guards, and ordered to wait till morning.

> 'Laurentia as he spoke her fears restrains,
> And 'neath the trophied arch her station gains.
> Here by a lofty column's base reclined
> She vents the sorrows of her anguished mind.
>
> '—"O pray, my children, in this hour of fear,
> "Pray, but in silence, lest the foe should hear."
> She spoke and close as at her side they knelt,
> By turns a mother's fond embrace they felt.
> Pressed to her heart the trembling orphans prayed,
> And sought with tears th' immortal Virgin's aid.' p. 185.

A troop of warriors, however, arrive at the gate: it is opened for them, and Laurentia supplicates to pass through at the same time.

> 'He stops, he wavers,—on her children smiles,
> With rude, yet kind caress, their fear beguiles;
> Vouchsafes his hand upon their heads to lay,
> And to the trembling mother opes the way.
> This Moor in Guadix' distant walls had left
> A wife and infant of his aid bereft.
> Laurentia's sons, their form, their youthful air,
> Call to his mind those objects of his care.
> The fancied likeness pleased him, and he felt
> His rugged breast with strange emotions melt.
> Thus righteous Heaven, by Gaiffre and a Moor,
> Decreed Laurentia's freedom to restore.' p. 187.

Her first thought on losing sight of the towers of Bourdeaux, is of gratitude and joy; her next, of the loneliness of her situation. Still trusting in Heaven she proceeds, and endeavours to strengthen her own faith, and encourage her children, by relating to them instances of the Divine love towards infants, and his care over the son of Hagar, in the desert, whilst tears of sympathy for an unhappy mother often interrupt her narration. The return of day increases her fears, by shewing her the extent of the sterile tract they have to traverse. The children, exhausted with thirst and fatigue,

sink beneath the sun's meridian ray, and Laurentia, sheltering them with her mantle, watches over their feverish slumbers in silent anguish. After a while they proceed, and find a ruined hermitage, burnt and destroyed by the Moors; but some fruit which the garden still contains, affords a temporary support; and after a few more hopes and disappointments, very naturally told, the Virgin considerately appears again, and directs them to the castle of Melaric, Lord of Sere, who receives them with due hospitality, having been a faithful subject to Carloman. His eagerness to avenge the injuries Laurentia has received, and his readiness to construe the slightest accidents into favourable omens, are well conceived and poetically described.

> ' Then towards a seat with royal tissues spread,
> His sovereign and her royal sons he led;
> And at their footstool hears his queen disclose
> The plots and daring treasons of her foes.
> Loudly he execrates the dark intrigue
> Of Gaiffre, Longin, and Almanzor's league.
> Instant the veteran from the donjon tower
> Would tear the banners of a traitor's power,
> But prudence checks what loyalty would dare;
> His sovereign's safety claims his chiefest care,
> For late in Gaiffre's name a Moorish band
> Have fill'd with terror all the neighbouring land.
>
> ' Now as the gathering shades of twilight fall,
> A deeper gloom o'erspreads the gothic hall.
> Bucklers, and swords, and spears, and casques, receive
> The dark and melancholy tints of eve.
> Through many a deep-drawn Pyrenean vale,
> Chill, loud and piercing, sounds the evening gale.
> Shook by the breeze, on helmets helmets dash,
> Shield rings on shield, on faulchions faulchions clash;
> In plaintive sounds their echoing murmurs rise,
> As when some warrior slain in darkness dies.
>
> " Heard ye," cries Melaric, " that auspicious sign,
> " Omen of good presaging aid divine?" ' p. 208.

In the next canto we have Rodmir and Armelia at the walls of Rome, much fighting, and some description of the ruins of Tusculum, over one of whose counts, of whom we never heard before, Lucien mourns bitterly, and seems at last only to console himself in the hope that his poetry will gain the hero that renown of which envious oblivion hath hitherto deprived him.

> ' Soldier of Christ, and worthy of the name,
> By ruthless foes o'erwhelmed, and robbed of fame,

Long hast thou slept—perchance my votive strains
Here raise a tomb to last o'er thy remains.' p. 245.

Next we have Charles on the banks of the Tiber, committing a vast deal of murder, and then raising the Cross among heaps of slain, all for the love of God. The next canto is still 'bubble bubble, toil and trouble,' and most persons will, while reading it, begin to be very anxious for peace on any terms. We have a truce in the twenty third canto, which enables us to get on to the twentyfourth and last, and this, perhaps because it is the last, appears more animated than its immediate predecessors. There is plot, and counterplot, marching, and countermarching: at last Charles is wounded, and it would have gone hard with him had not assistance arrived, at that timely moment, from heaven. His wounds are invisibly healed; a monstrous shield is extended, by a monstrous angel, over the city of Rome; Cyrus, Constantine, and Charlemagne, appear on it in letters of fire; and a voice from heaven informs him that victory is for him: the panic-stricken pagans take to their heels, the pope advances to bless the king, and the king very properly ascribes the victory to a higher power than his own valour.

'The monarch speaks; and, bending to the ground,
Adores his guardian God with awe profound.
"Son," said the pastor, "He whose secret mind
"Umpire of peace and war, controls mankind,
"By thee through earth has cast the guilty down,
"And to thy virtues grants a worthy crown."
He spoke; and suddenly to Heaven arise
Triumphant clamours, and redoubling cries,
"Glory to him, anointed of the Lord!
"Glory to Charlemagne!—his conquering sword
"Has saved the Church and Rome, and they proclaim,
"Augustus! Emperor! his lofty name."' p. 372.

We have now come to the conclusion of a task which we have endeavoured to discharge with impartiality; a task which has seemed tedious because it is long; and, for the same reason, censure may appear to predominate in our opinions, because it is more convenient to condemn dulness *en masse*, then to swell an article by the selection of beauties, which, though in so large a work they may not seem thickly scattered, yet occur so often as to lead us insensibly into very frequent quotation, and to regret that our limits will not allow us to quote yet more largely. A catholic will peruse the work with more pleasure than a protestant can receive from it, because what affects the one is revolting to the other;

and if Lucien himself should be disposed to dispute this opinion, we will only ask him what gratification he would derive from a poem which should celebrate what we call the Reformation, with our Defender of the Faith for its hero; Martin Luther's nuptials with a Nun by way of episode: the burning of Servetus for a picturesque incident, and the canonization of Bishop Latimer and Archbishop Cranmer to conclude the work.

Art. V. *Sketches of the History and Present State of the Russian Empire;* of the Progress of Civilization from the Foundation of the Monarchy to the Accession of the House of Romanof; (the present Reigning Family;) and particularly under the Sovereigns of that House; connected with Political and Personal Memoirs of the Imperial Court. By the Rev. William Anderson. 8vo. pp. 439. Price 12s. Gale and Co. 1815.

MR. ANDERSON'S task in the compilation of this work was one of very considerable labour. It was commenced, probably, at the time of the utmost heat and rapturous fury of our passion for the present inheritor of the power and honours of the 'House of Romanof;' and having been kept in hand till after the extinction of that passion, the work has appeared a little too late for that lively welcome, and that rapid run, which it might a few months earlier have experienced. The pace of our Author's composition unfortunately allowed time for the Congress of Vienna, for the peremptory assumption of Poland, and even for recollections, recalled by such procedure, of the previous voracity which had swallowed Swedish Finland, for which Sweden was to be abetted in indemnifying herself by an iniquitous invasion and appropriation of Norway. These circumstances, aggravated in their effect by the natural recoil of a feeling transported to a foolish excess, have reduced our opinions and estimates to a state in which no name is pronounced much more coldly than the recently extolled, and almost adored one of the present head of the Romanofs.

But this state of sentiment suggests, that though our Author has missed the benefit of the temporary gale, or rather hurricane, of popularity, which so lately drove in the direction of his subject, he still cannot be deemed so unfortunate as many of those who have sought to avail themselves of such occasional and transient advantages. Though complacency in the subject is undoubtedly the most favourable disposition for the purchase of books, it is not a little in an author's favour to have a subject which forces itself on the public mind with impressions of alarm. Russia is progressively and of late

most rapidly, disclosing itself to view in formidable magnitude. While the power of France was imminent in fearful pre-eminence over Europe, nothing else appeared to us alarming; the sinking of that lofty domination will restore to us the power of perceiving the dimensions of other objects; and among the first of them we shall be made to see, on the opposite side of Europe, this huge ambitious power portentously impending over it. We may have some feelings like those of the people in a ship, who, when congratulating themselves on having escaped by desperate efforts, and unhoped-for turns of wind or current, the rocks of a frowning coast, are suddenly, on the clearing of a mist, summoned to look up at the cliffs of an ice-island which is immediately menacing and almost overhanging them on the opposite quarter.—But how amazed we shall all be that there can be any danger to civilized Europe from a vast military despotism when exercised by *legitimate* monarchs!—

As thus we shall certainly be obliged to think, and probably to think a great deal and with much interest, about Russia, in the times approaching, we repeat that Mr. Anderson is not quite unfortunate in his subject, though the peculiarly favourable season and public feeling are gone by. We shall have but few words to employ respecting the manner in which he has performed the service, for a real service we think he has rendered to the public by this abridged view of the state and the history of the Russian Empire. He has compressed a large portion of information into a small space, and given it in plain, perspicuous, and tolerably correct language. He has not indeed had to labour through extensive and obscure researches, nor enjoyed the benefit of original documents. His materials are furnished to him in a few well known works, to which he habitually refers; but it is no inconsiderable task to draw forth the essence of several comparatively large works into a digested, continuous, and comprehensive representation in a small one. It is here performed in a manner which, we think, will deserve the thanks of the many readers who will wish to obtain, by a short effort, some general knowledge of Russia and its history. If there is a certain degree of stiffness and formality in the narration, if though brief it does not seem rapid, it appears to be often the consequence of a meritorious and not seldom successful effort, to compress several particulars of information into one sentence. To make the composition more free and easy, it must have been made more diffuse. If the style seem somewhat dry, an abridgement is not the place for embellishment, any more than it can properly be the place for discussion, and the illustration of ge-

neral principles, which our Author has in a great measure forborne.—It is probable that on the whole his reduced representation conveys the right notion of the series of characters and transactions forming the truly barbarian history of this monster of an empire. The historian of such a series has a great advantage, at the expense of human nature; a facility of delineation is afforded by the coarse prominent odiousness of the objects. This volume exhibits the Russian story as substantially a train of crimes; so substantially so, that it really appears no worse for the little half-savage virtue glimmering, most rarely and transiently, here and there; for those slight appearances are not enough to make the rest look darker by contrast. If, after all that has been elsewhere displayed in ancient and modern history, we could want any thing to complete our antipathy against vast empires, it would be found in beholding the most enormous empire, in extent, that ever spread over the face of the earth, growing to this bulk under such a series of barbarous and profligate monarchs and ministers as that which forms the essence and character of the Russian history. Even the seductive splendour which has invested the vices and the crimes in the ambitious progress of other great empires, has been denied to that of Russia, which has borne conspicuous and undisguised upon it the broadest, coarsest turpitude.

Mr. Anderson commences with the present state of the Russian Empire, viewed in all its circumstances, of extent, climate, mountains, rivers, mineral, vegetable, and animal productions; population, government, force, revenue, commerce, literature, religion, &c. This part is avowedly drawn from the work of Mr. Tooke. When the Russian dominions are stated to be three times the extent of the Roman Empire, it will be a consolation to smaller states to know that no inconsiderable portion of that space is occupied by snows, morasses, and deserts of eternal barrenness. And should any roving admirers of the beauty and magnificence of nature, be tempted to regret not being citizens of a state which could privilege them to traverse so large a proportion of the globe without exposing themselves beyond the limits of their own country, it may not be unpleasing information to them that

'The appearance of Russia is not so diversified as (that of) many other countries of less extent, it being remarkable for uniform plains of great magnitude, often sandy, barren, without even wood or water. Those plains are called Stepps, and are very numerous. All the northern and eastern parts of Siberia, including the vast spaces between the Kovyma, Lena, Yenisei, Ob, and Irtish, appear

indeed to form but one immense plain, although distinguished by different names.'

One of these distinct stepps is said to be 400 miles in length, and 300 in breadth, with scarcely a single elevation. The inhabitants are computed at about 37,000,000; a population inconceivably thin in comparison with that of France or of England. The Empire is stated, probably with considerable exaggeration, to include 'eighty distinct nations, different in cha-'racter, language, religion, government, manners, degrees of 'civilization, and modes of life.'

'The hunter and fisher, without property, clothed in skins, who live in pits and feed on raw flesh and unripe fruit, and the shepherds living in movable tents, supported by the produce of their flocks, ignorant of the use of money and the art of writing, are fellow-subjects with the industrious husbandman, and ingenious mechanic, with the owner of a thousand acres,* and the wealthy merchant. Here are tribes loose and unconnected, some bowing to paternal authority, others preserving a pure democracy; the adherents of monarchy in all its gradations, and of aristocracy in every form. Here is found religion in every shape, from the grossest impurities and absurdities of polytheism, to the sanctity of the Christian faith and practice. In short, Russia presents man in every variety of his physical condition, and under every modification of the social state and religious principle. Here may be seen at once what a succession of ages elsewhere exhibits, and the simultaneous view may correct the errors and prejudices into which detached portions of human history have betrayed philosophers.' p. 44.

There is a brief sketch of the formation of the Russian state, beginning with the first legendary glimmering of its history, so far back as the fifth century, and deduced rapidly through a succession of ugly names and ferocious wars, down to the election, in obedience to a pretended revelation from Heaven to a lying priest, of Michael Romanof, a youth of sixteen, on the 11th of June, 1613 His election suspended the turbulent polity which had in sixteen years indulged itself in five revolutions, and the destruction of five princes by a violent death. It seems Michael, whose good fortune took him completely by surprise, did not accept it without distressing emotions, excited by so many tragical recollections. His good courtiers set themselves to beguile away such feelings by a comical mode of supplying him with a wife. But they could not, with the lying priest at their head, effectually beguile the Russian people out

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* This would be thought a most insignificant domain by a rich Russian proprietor. *Rev.*

of their character, which resolutely evinced itself by a respectable proportion of its appropriate agency, in revolts, and anarchy, and sanguinary civil war, during the interval from Michael to Peter the Great, who was born in 1672. The reign of this monarch and that of the notorious Catherine, constitute, very properly, about half of this whole sketch of the Russian history. They effected nearly as much for the Empire, perhaps, as all the other monarchs put together. They are seen advancing in proud pre-eminence over all the imperial procession to the gate of death; while their colossal elevation serves to exhibit, in the more glaring magnitude, the depravities which they shared with the less distinguished personages in their illustrious line, the ambition, the cruelty, and the debauchery, which could so easily naturalize themselves in a despotic dynasty.

We cannot, to any good purpose, attempt any course of remarks on this sketch of history, or try to make an abstract of what is itself so much compressed. We had marked several passages for quotation, some of them relating to grave and horrid circumstances, and some of them repeating lively anecdotes. But as many of the facts are well known, and the book itself is of easy access, we shall content ourselves with transcribing the short account of the death of the Emperor Paul.

'The last of Catherine's favourites, Plato Zubof, was banished from the court in disgrace. In order to revenge this affront, and open again the path to distinction, he formed in his retirement the design of murdering the Emperor. He contrived by his intrigues to insinuate himself into the favour of Paul, and associated with himself several other noblemen *of rank*. Having taken their measures, the assassins proceeded to the palace on the evening of March 22nd. The emperor, who usually slept on a sofa, in an apartment next to that of the empress, having contrary to his custom kissed the members of his family very affectionately, visited the centinels at their posts, and then retired to rest. The guard being changed by officers who were in the conspiracy, the murderers penetrated with ease to the door of the emperor's apartment, where a hussar, whom it had been found impossible to remove, presenting his fusee, Zubof cut him down with his sabre. The murder of his faithful servant roused the unfortunate prince, who, springing from his sofa, when the conspirators entered the room, at first endeavoured to shelter himself behind chairs and tables, then assuming an air of authority, commanded them to surrender, as his prisoners. As they fiercely advanced toward him, he implored them to spare his life, offering to accept of any terms which they might propose. Finding supplication vain, he made a violent effort to reach the window, in which he cut his hand; and being drawn back he knocked down one of

the assailants with a chair. The empress, awakened by the noise, would have called for assistance, if a voice had not whispered to her to remain silent under pain of instant death. While the emperor made a desperate resistance, one of the conspirators brought him to the floor with a blow on the temples; when recovering a little, he again supplicated for life, another taking off his sash, threw it twice round the neck of the defenceless prince; and one end being held by himself, another given to Zubof, they strangled their sovereign. Having accomplished the horrid deed, the assassins retired without molestation to their respective homes.' p. 384.

Art. VI. *Discourses on Subjects chiefly Practical.* By David Paterson, Minister of the Associate Congregation in Alnwick, 12mo. pp. 287. Alnwick. 1814.

WE began the perusal of these "Discourses" with very favourable anticipations. We had augured well, both of the writer and of his work, from our previous knowledge of the character of his connexions, among whom he has the happy privilege of reckoning many ministers of no ordinary talents, men of education, and distinguished by their strict adherence to the grand peculiarities of the Gospel of Christ;—and also from the highly favourable critique which appeared in a respectable northern journal. Influenced by these considerations, we had promised ourselves, and had hoped to be able to promise our readers, a high degree of intellectual enjoyment from these pages. With regret we say that we have been considerably disappointed. Small has been the gratification which they have furnished us; indeed to the man of literature and of taste they will afford but little pleasure; to a Christian who seeks the Gospel, they will yield still less.

The object of the Author appears to have been to form a kind of union between Religion and Philosophy; a scheme very unlikely to succeed, and which, in the present case, has certainly failed. Philosophy is too proud, and has been too much accustomed to boast of her power to perfect mankind by her own speculations, to admit Religion to an equal share in the honour. And assuredly, Religion, though always humble, knows her importance too well to act the part of a mere handmaid to Philosophy. If such a union ever take place, Mr. Paterson, we suspect, is not exactly the person to be employed to frame the articles, and there is some reason to apprehend, that he is not perfectly acquainted with the interests and claims of either party. It would not, perhaps, be very difficult to detect some small slips in his philosophy: on this point, however, we shall leave him to answer to the Scottish metaphysicians. A man may be a respectable di-

vine, who is not a very exact technical philosopher; and, as it is far less discreditable for a preacher to blunder in metaphysics than in divinity, it is in regard to the last of these points only that we shall examine into the qualifications of Mr. Paterson.

The principal fault of this volume is the very great deficiency of evangelical truth—the want of that which 'is the power 'of God and the wisdom of God unto salvation,' and the absence of which can never be supplied by all the speculations of all the philosophers that have ever lived. What does it signify to a congregation of unlettered Christians, a congregation of people assembled to learn how they may live happily, and die in hope, to be told of *great moralists and dramatic poets*, of *Pope's Universal Prayer*, and *the Spectators;* to be referred to Dr. Reid for the knowledge of human nature, ,to Addison for the knowledge of human character, and to Pope for the knowledge of human life?—Why should such an audience be entertained with 'delightful 'paragraphs,' from Reid's "Essay on the Intellectual Powers;" and from the "Elements of the Philosophy of the Human Mind," to whose 'far famed author, the most accomplished philosopher 'in Europe,' this same author 'owes the little he knows of 'moral science?' If ordinary Christians could understand such things, how would they be the better for it? If they cannot understand them, what purpose is answered but that of displaying the profound erudition of the preacher?

We do not mean to say that there is absolutely nothing of the Gospel in these discourses. It can hardly be conceived that a person, who knows any thing of evangelical religion, would publish twelve Sermons, the number contained in this volume, and that it should be kept wholly out of view; but there is too little of it, and that little is neither so clear nor so decided as it ought to be; nor does it appear at all on some occasions where it ought not to have been neglected. It seems rather to have obtruded itself, than to have been made welcome, on some occasions when it appears, and to have been dismissed as speedily as possible to make way for what might be deemed more agreeable: in a word, there is something in the general strain of most of these Discourses, which cannot be easily explained, but which suggests the idea that they have passed through a mind not strongly tinctured with the Gospel.

Of these Sermons, two were preached at ordinations, the texts of which are, Is. 52. 7. and Eph. 4. 32. The leading subject of discourse in the one is, 'the good tidings alluded to;' and in the other, 'the motive by which the apostle enforces the 'virtues which he recommends.' From the account given of

'the good news,' no one could form any distinct conception of what the Gospel authorizes men to expect; and the peculiar Christian motive "Even as God for Christ's sake hath for-"given you," was never more scantily and coldly set forth.

There is one sermon which was preached immediately before, and another immediately after, the dispensation of the Lord's Supper; and if at any time, it is surely on these occasions, when he is about to commemorate the Saviour's death, or when he has just done it, that we may expect something indicating the warmth of the preacher's own heart, and that is calculated to warm the hearts of his hearers. The texts, Heb. 10. 2. and 1 Pet. 3. 8. do not certainly express any peculiar topic of the Gospel, nor does the Author seem disposed to wander out of his way to find it. If he thought himself bound to discuss these passages in the dry way that he has done, others might have been found more adapted to that solemn act.

The Author is perhaps prepared to defend these Discourses, by alleging the superior importance of practical preaching. 'That your professional labours,' he says, in his dedication to the Rev. Professor Lawson, 'have given a more practical, and, 'of consequence, a more useful turn to the general mode of 'preaching in our body, cannot be doubted.' The utility of practical preaching is sometimes urged not merely as a defence, we suspect, but to support a claim of positive praise for discourses which have little Christianity in them. Practice is, assuredly, the great end of religious instruction, and no sermon can be good if the practical utility of it is doubtful. But what gives Christian morality its superior excellence, unless it be the principles from which it flows, and the motives and helps which keep it in action? The precious truths of the Gospel are the great aliment of the moral Christian, and we do not lay any fault to the charge of Mr. P. on account of practical preaching, but for neglecting to draw his practice from sources which are purely and peculiarly Christian; for not making these practical sermons, such as no man could have made them who did not fully understand and heartily love "the Gospel of the "grace of God."

We must here add a few words on the subject of this dedication. It is generally understood, that a work is patronized by the person to whom it is presented in this manner, and that he approves of its contents. We have no doubt that this Dedication is meant as a compliment to the Author's preceptor, but we venture to say without any permission. From what we know of Dr. Lawson, by his writings, we feel quite confident that he would never have given his sanction to such a volume as this. He is most assuredly a practical writer, but a practical writer of a very

different class from Mr. P. Dr. L. has, on various occasions, received that commendation in our work which he deserves; and we think it due to him in the present instance, to say thus much, lest he, and the body to which he belongs, should be identified with this Author, and regarded as fairly represented in the mode of preaching which is here exemplified.

We cannot regard any of these sermons as deserving a particular analysis, and indeed we have no room to present extracts. Nor shall we make any remarks on the views taken of particular texts, and on the methods adopted for illustrating them; our objections, for we have objections, on these points, are not so great. But, that we may not be supposed to have noticed deficiencies only, we must take the liberty to advert to a few improper expressions. We are inclined to think that Mr. P's. views of Divine truth are, in general, sound; but he uses many phrases which are liable to abuse, and several which cannot be fairly explained in a sound sense. Having, at p. 149, spoken of the expectation of the wicked and of the hope of the hypocrite, he says,—

'The general goodness and absolute mercy of God can afford no hope of, and the merits of human obedience can procure no claim to, the happiness of heaven.' 'But the Saviour of the world,' he adds 'has established the immortality of the soul, the resurrection of the body, and the everlasting blessedness of both, *upon evidence the most conclusive and satisfactory.*'

To speak only of the 'conclusive and satisfactory evidence' which Christ had furnished, when talking of the foundation of hope, is to use exactly the language of Socinians. Christ has truly given us 'satisfactory evidence,' but this evidence is not the foundation of hope; it serves only to let us see where our hopes may safely rest.

A few lines below, in the same page, after having said that 'The buds of immortal pleasure must have already begun to 'make their appearance in the illuminated understanding 'and sanctified affections of renewed nature,' he goes on to say—'This is the only evidence of conversion, and the only 'foundation of hope.' That which is the *only* evidence of conversion, so far from being the *only* foundation of hope, is no foundation at all. If it be alleged that the Author meant nothing more than to represent what satisfies the Christian that his hope is genuine, it must be admitted that the language is not well chosen; and, besides, it does away the charge of error at the expense of a very unmeaning tautology.

'Christianity teaches, and the doctrine like every thing else in that Divine system is perfectly reasonable, that it is only by imi-

the virtues and resembling the character of the blessed, that we can expect to be received into their everlasting habitations, and participate in their immortal joys.' p. 258.

If the Bishop of Lincoln had used this expression, no one would have had any doubt about his meaning; Mr. P. perhaps, means differently, but there is no evidence in the context that he does so.

'Through the mediation of Christ Jesus, the prince of peace, 'terms of accommodation are offered; and the ministers of grace are not only messengers sent to announce these terms, but invested with diplomatic powers to treat with sinners concerning the proposed articles of adjustment.' p. 16.

We cannot say whether these plenipotentiaries, like the generality of their *diplomatic* brethren, are entrusted with a little power to modify their terms if they find the treaty not likely to proceed. It is said in the next page, however, that 'the terms upon which it [salvation] is accepted are honour-'able, advantageous and pleasant.' We know what may be urged to make such phraseology appear harmless, for this is the utmost that will be alleged, but we do not hesitate to affirm that, on no fair principle of interpretation, or according to the ordinary meaning of the language among those who most frequently use it, can it be defended. It is language which no sound and accurate divine would ever employ.

'A capacity of benevolent affection,' (p. 54) 'and the indul-'gence of amiable feeling,' are laid down as 'the only con-'clusive proof of regeneration, and the only satisfactory evi-'dence of christian character.' To say nothing of the strange phrase, 'a capacity of benevolent affection,' and of the inaccuracy of making a mere capacity for any virtue, evidence of character, it is plain that this proof of regeneration, if it include not the duties of piety, must be very *inconclusive;* and if Mr. P. meant to include these, he could scarcely have been more unfortunate in his language.

By his manner of introducing a quotation from Barrow, he seems to account almsgiving the best of the Christian's good works, and he expressly calls this—'charity in the strictest and 'most proper sense of the term.' Almsgiving is only an effect of charity, and how one of the effects should mean the cause, *in the strictest and most proper sense,* we shall not attempt to explain. The blunder is the more remarkable, because he himself observes, 'That the word which has been rendered 'charity, ought, in almost all instances, to have been trans-'lated love.' It would sound rather oddly, to say—almsdeeds, which are love in the strictest and most proper sense of the

term. The principles of ambition, fame, shame, and remorse, we are told, are in their turns to be wrought upon; honour, respectability, and applause,—degradation, disgrace, and misery, —may warrantably be adduced as arguments to love and good works. We confess we should like much better to hear a Christian preacher tell his audience, that their very best actions, so far as they are influenced by these motives, are reprehensible, and that, if ambition and vanity are their predominant motives, *their love* and *their good works* are an abomination to God. 'The Author of our religion,' we are told, 'delivered 'the doctrine of forgiveness as the peculiar, the sublimest, 'and the most exalted virtue in his divine morality.'—We had always thought, that the Author of our religion inculcated a still more 'sublime and exalted virtue, when he said "Love "your enemies, bless them that curse you, do good to them "that hate you, and pray for them which despitefully use you "and persecute you." 'Christians,' it is said 'may be pensive 'and mournful, but they can never be discontented and que- 'rulous.' Alas, for poor Jonah then! We can admit no person like him, it would seem, to be truly religious.

Several of these expressions will readily be admitted to be mere inaccuracies of language: we are willing to hope it is the case with all. We should have felt more disposed, however, to excuse such inaccuracies in some other writers, than in Mr. P. who seems anxious to be any thing but careless about his language. In truth, we suspect that he has been betrayed into the use of many phrases, of which he never considered the import, by a too great fondness for fashionable words and pretty turns of expression. Through the whole volume, the wish to be *fine* is much too apparent; scraps of poetry are constantly meeting the eye, which surely do not add much to the dignity of sermons, and his own language is frequently very far removed from the simplicity of prose. Faults of this kind we could specify in great abundance; we shall quote but a single example where we have only to throw part of a sentence into lines to make it tolerable verse.

> 'Where the blossoms and fruits of joy always smile,
> And the roses of pleasure perpetually blow.'

With some small alterations, the rest of the sentence would do equally well.

The strictures, which we have thought it our duty to make on this volume, may probably be deemed severe; but we can say truly that we have acted with the best intentions. We should be sorry to hurt Mr. P's. feelings, or his fame, but still more sorry to do any thing that might encourage him to publish other sermons like these; they can neither do much

good to the world nor advance his reputation with the judicious part of society. If he will study a more correct theological language, cultivate a purer taste in composition, be content to state plain things in a plain manner, and, instead of his metaphysics, infuse considerably more of the peculiarities of the Gospel into his discourses, we shall be happy to meet him again. We do not doubt that he will then write discourses as worthy of praise as these are of censure. His abilities are certainly respectable, and he has a happy talent in quoting the Scriptures. If, in his application of them, he seems to have been sometimes guided more by the sound than by the sense, it is not often the case; for the most part his quotations are very judiciously made. This talent of itself will always do much for a preacher, appropriate passages of Scripture, naturally introduced, will make an indifferent sermon agreeable, and an ordinary one appear excellent.

Art. VII. *Dissertation on the Dragon, Beast, and False Prophet, of the Apocalypse;* in which the Number 666 is satisfactorily explained. And also a full Illustration of Daniel's Vision of the Ram and He-Goat. By J. E. Clarke. 8vo. pp. 400. price 10s. 6d. Ogles and Co. 1814.

(Concluded from Page 298.)

MR. CLARKE, in his expositions of the Beasts, and of the "Little Horn" of Daniel's He-goat, discovers some originality of thinking; and though he may be mistaken, and we strongly suspect that he is, even in some main questions which he labours to demonstrate, yet there is much that makes his argument deserving of attention. We have first an exposition of the seventeenth chapter of the Apocalypse, respecting the Whore, and the Beast on which she rides. Our Author supposes the Wilderness of which John had a view, to represent the desolate state of the Church of Christ; the Woman doubtless signifying the Latin Church in her greatest splendour; and the "scarlet coloured Beast" on which she rides, exhibiting a striking emblem of the Latin empire. How exactly all that is here said of the Beast, and of the Woman who sits upon the Beast, agrees with the pride, the splendour, the cruelty, and the blasphemy of the Papal Church and Empire, is well and amply illustrated.

As the right understanding of the seventh and the eighth verses, is of great importance, the illustration of it deserves a more than ordinary attention. "The angel said unto me, "Wherefore didst thou marvel? I will tell thee the mystery

" of the woman, and of the beast that carrieth her, which " hath the seven heads and ten horns. The beast that thou " sawest, was, and is not; and shall ascend out of the bottom- " less pit, and go into perdition: and they that dwell on " the earth shall wonder, whose names were not written in " the book of life from the foundation of the world, when " they behold the beast that was, and is not, and yet is." Many different interpretations have been given of this abstruse passage. Mede says, 'The beast that had already 'been in the course of five of his heads, was not then in 'that state of sovereignty in which the whore should ride 'him; and yet was even then (in St. John's time) in pre- 'sent being in the sixth head, the Cæsars then reigning.' Dr. Johnson of Haliwood thus explains it: 'He was, be- 'fore John's day, in the imperial and other preceding heads 'of Roman government. He is not in John's day, in 'his public and visible character as the Papal and last 'head of Roman government: yet, in another sense, he 'then exactly existed. That spiritual pride, ambition, desire 'of pre-eminence—the essential qualities of the Papal con- 'stitution, were in the world, and had discovered many 'symptoms of their existence in the apostolic age.' Archdeacon Woodhouse's explanation is as follows: '*He was*, and

" *is not*" { *yet is present.* / *although he is.* } The form of speech is

'highly enigmatical. He *hath* existed; *doth not* exist; 'yet *doth* exist. These two last terms in their literal ac- 'ceptation are in direct contradiction to each other: and 'therefore, *literally* taken, cannot be true. Yet many pas- 'sages of Scripture have this character, and yet are found 'to contain true and important doctrine. Thus, a good 'Christian is said to be *dead*, while he *liveth*. His life is '*hid* with Christ in God. This expression, *literally in- 'terpreted*, cannot be true; but if one of the terms be taken 'in its spiritual sense, the meaning becomes plain and most 'important. The life of the beast is thus figuratively *dead;* 'his life is *hid*, he is not seen and acknowledged by the 'world as being *alive;* although in fact he lives and rules 'with the same tyrannical oppression as before.'

Mr. C. we believe differs from all others.

'The solution of the passage, (he says) is as follows: The beast is the Latin kingdom; (Ἡ Λατίνη Βασιλεία;) consequently the Beast *was*, that is, was in existence previously to the time of St. John, for Latinus was the first king of the Latins, and Numitor the last; *is not* now, because the Latin nation has ceased

long ago to be an independent power, and is now under the dominion of the Romans; but "shall ascend out of the bottomless "pit;" that is, the Latin kingdom, the Antichristian power, or that which ascendeth out of the abyss, or bottomless pit, is yet in futurity.—In [this] preceding part of the verse the Beast is considered in three states, as that which "was, and is not, and "shall ascend out of the bottomless pit;" here [in the latter part of it] a fourth is introduced, and "*yet is.*" This is added to shew that though the Latins were subjugated by the Romans; nevertheless the Romans themselves were Latins, for Romulus, the founder of their monarchy, was a Latin; consequently that denominated in John's days the Roman Empire, was, in reality, the Latin kingdom, for the very language of the Empire was Latin; and the Greek writers who lived in the time of the Roman Empire expressly tell us that those formerly called Latins are now denominated Romans. The meaning of the whole passage is, therefore, as follows: the corrupt part of mankind shall have in great admiration the Latin empire yet in futurity, which has already been, but is now extinct, the Romans having conquered it; and yet is still in being, for though the Latin nation has been subjugated, yet its conquerors are themselves Latins.'

The Author's explanation of the *seven heads*, though not new, is well supported. The seven mountains on which the Woman sitteth, (ver. 9.) have generally been considered as alluding to the seven hills upon which Rome originally stood; but he interprets the mountains in a figurative sense, agreeably to Chap. vi. 14. xvi. 20. Isa. ii. 2. &c. The mountains he therefore considers as seven great powers, and as they are heads of the Beast, they must be the *seven greatest eminences* of the Latin world. By these he understands the *seven Electorates* of the German Empire, at the time in which the Beast, and the Woman he carries, were in their highest state of Antichristian prosperity. The Electors in the thirteenth century, were, the Archbishops of Mentz, Cologne, and Triers; the Count Palatine of the Rhine, the Duke of Saxony, the Marquis of Brandenburgh, and the Duke of Bohemia.

But the heads of the Beast have a double signification: they are not only seven mountains, but seven *kings*, or supreme forms of government. These the Author supposes to be different from the seven heads of the Dragon, which monster was purely Roman. The first three heads refer to the forms of government among the Latins before their subjugation by the Romans; viz. that of kings, of dictators, and of prætors. This is that period of which the angel speaks, when he says, "The beast which thou sawest, was." The following three forms of government were—the Consular, the

Triumvirate, and the Imperial. This last subsisted in John's time; and, according to Mr. C., was the seventh head of the Dragon; but the seventh head of the Beast was in futurity when the Revelation was made to the Apostle. An end was put to the Imperial name in the year 476, A. D. by Odoacer; but as he and his successors took the title of king, the power still continued much the same; and this therefore cannot well be called a new form of government, being rather a continuation of the Imperial, or a renovation of the kingly authority. The new form of government under the Eastern emperors is set aside as not being independent; but the Carlovingian patriciate, agreeably to Mr. Faber's explanation, is accounted the seventh head. This was to remain a short space, (ver 10) which was actually the case, for it had lasted only about forty-five years, when the dignity of emperor was conferred on Charlemagne, A. D. 800. This is "The beast "that was, and is not, even he is an eighth, and is of the "seven, and goeth into perdition:"—(ver. 11.)

'That is to say, the Latin kingdom that has already been, but is now no longer in existence, shall immediately follow the dissolution of the seventh form of Latin government; and this dominion is called *an eighth*, because it succeeds to the seventh. Yet it is not an eighth *head* of the Beast, because the Beast has only seven heads, for to constitute a new head of the Beast the form of government must not only differ in nature, but also in name.' p. 227.

We have thus stated as concisely as possible Mr. C's. idea of the heads of this Beast.

As to the ten horns of the Beast, Mr. C. says 'They cannot 'be the same with those of the Dragon, as interpreters com-'monly conceive, because the powers represented by the 'Beast and Dragon are different.' Admitting his interpretation of the Dragon; viz. that it represents the religion of the *Heathen* Roman Empire, it may be as he affirms; but if both the Dragon and the Beast are symbols of the Roman Empire, under different characters, as is generally believed, then this can be no objection to their being considered as exactly the same. These ten horns, he says

'Must be found among the great states of Europe at the commencement of the Reformation. These were exactly ten; viz. France, Spain, England, Scotland, the Empire, Sweden, Denmark, Poland, Hungary, and Portugal.' p. 232.

The Germanic Empire, then, is the Beast, and its Electorates are its heads, and yet itself is *one* of the horns! We cannot clearly perceive the harmony of all this.

The way being thus prepared for the explanation of the thirteenth chapter, respecting the "ten horned Beast" which rises out of the *sea*, and of the "two horned Beast" which rises out of the *earth*,—the Author enters on his undertaking by observing that

'The angel's explanation contained in the 17th chapter, may be considered an interpretation of the one now under consideration, as well as of the woman sitting upon the seven headed and ten horned Beast.' p. 243.

He conceives this ten horned Beast, to be the identical Beast on which the Woman rode. The "name of blasphemy" upon the heads of this Beast (ver. 1.) and common to them all, he supposes to be no other than that which was also common to the whole Empire of Germany, or that well known one, SACRUM IMPERIUM ROMANUM. 'The SACRED (or HOLY) 'Roman empire.' The deadly wound which one of the heads of the Beast received, and which was healed, he supposes to signify the death wound which was given to the Imperial government when the Western Roman Empire was overturned by the northern Barbarians; and its healing, as having been effected by its revival in the year 800. A. D.

But our attention is called to the *second* Beast, which rose out of the *Earth*. This Earth is the Latin world, and the Beast is *another* LATIN empire, that is, *the spiritual Latin empire* or *the Romish hierarchy*. The opinions about the Image which this *second* Beast caused to be made to the *first*, have been very various. Lord Napeir and Mr. Whiston supposed the Empire of Germany to be the Image, because it is the image of the old Roman Empire. Vitringa supposes the Tribunal of the Inquisition to be the Image. Others think that the worshipping of images is referred to. Our Author's opinion is, that the Image of the Beast must designate a person who represents in himself the whole power of the Latin empire: therefore it cannot be the emperor, for he was only the chief of the German aristocracy. The Image of the Beast must be the supreme ruler of the Latin empire. This Image and representative of the Beast is the Pope.

But the main object to prepare the way for which the Author has been labouring through more than three-hundred pages, is the solution of the question—'To whom, or to what, 'are we to apply the number 666?' To the Q. E. D. we are fast approaching. We fear the reader is impatient to arrive at it, but he must bear a little. If the truth is to be found respecting this mysterious matter, it is worth some

trouble to obtain it; and the Author's industry and ingenuity lay claim to attention, and merit that justice be done to his argument.

'"He causeth all both small and great, rich and poor, free "and bond, to receive a mark in their right hand, or in their "foreheads." That the signification of the mark is to be ascertained by means of the name, is abundantly evident from Rev. xiv. 11. where it is said "They have no rest day nor night, who worship the Beast and his image, and whosoever receiveth the MARK of his NAME." The name of the Beast is the Latin empire; the mark of his name, therefore, must be his Latin worship. That this is the meaning of the mark is demonstrable from the circumstance that the two horned Beast, or false-prophet, causes all descriptions of persons to receive it; and it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks.' p. 329.

'"No man might buy or sell, save he that had the mark of "the Beast, or the number of his name." Bishop Newton supposes that the name of the Beast, and the number of his name, mean the same thing; but this opinion is totally irreconcilable with Rev. xv. 2. where St. John informs us that that he "saw as "it were a sea of glass mingled with fire, and them that had "gotten the victory over the Beast, and over his Image, and "over the number of his name stand upon the sea of glass, "having the harps of God." In this passage it is evident that the Beast, his Image, and the number of his name, are different, and therefore no two of them can mean the same thing. Hence that which is meant by "the name of the Beast," is entirely different from that intended by the *number of his name.* But how can this be, when it is expressly declared in the following verse, that the number of the Beast is 666; which number is declared to be that of his name? The solution of the whole mystery is as follows. Both Beasts have the same appellation,—that is to say, the names of the first and second Beasts, are equally Ἡ Λατίνη Βασιλεία, the Latin kingdom; therefore by the "name of the Beast" is meant the Latin kingdom; and by the "number of his name" is also meant the Latin kingdom. And as it has been already proved that the name of the Beast is perfectly distinct from the number of his name, it necessarily follows that one of the Beasts is designated by the "name of the Beast," and that the other is distinguished from it by "the number of his name." Hence only one of the Beasts is numbered; that which is not numbered, is termed "the name of the Beast;" and the numbered Latin empire is denominated "the number of his name;" i. e. as both Beasts have the same name, 666, the number contained in the name of the Beast, not counted, stands for the Latin kingdom which is numbered, agreeably to an ancient practice of representing names by the numbers contained in them. It is said, "Let

" him that hath a mind count the number of the Beast," not of *the Beasts;* consequently, though it is certain that the numbered Beast is the Latin empire; it is impossible, from the mere name, to say whether it is the Latin empire secular or spiritual. Hence the necessity of determining which of the two Beasts God has computed. That it is the second Beast which is numbered, is evident from three different passages in the Apocalypse, Chap. xiii. 17. xv. 2. xix. 20. But what adds the last degree of certainty to this question, is the passage in Chap xiii. 13. which immediately follows the one which is now under consideration, " Here is wisdom: let " him that hath a mind count the number of the Beast, for it is " the number of a man: and his number is six hundred three " score and six." Here is a key by which the sacred mystery can be alone unlocked; wherefore " let him that hath a mind " count the number of the Beast;"—let a kingdom be found out which contains the precise number, 666; for this must be infallibly the name of the Beast. Ἡ Λατίνη Βασιλεία—The Latin kingdom, has this number. But both Beasts are called by this name: which is, therefore, the one that is numbered? The text says, " The " number of the Beast"—" is the number of a man;" consequently the number of the Beast must be *a man;* that is to say, it must be represented elsewhere in the Revelation under this emblem, for in no other sense can *an empire* be denominated *a man;* therefore it is not the ten horned Beast, for that is uniformly styled *the Beast*, in every part of the Apocalypse, where there has been occasion to mention this power. It can, therefore, be no other than the two horned Beast, or Romish hierarchy, which is likewise named THE FALSE-PROPHET."

This finishing to Mr. C.'s Dissertation is certainly very ingenious, and well deserves the attention of those who have 'a mind' for this sort of studies; particularly as it respects the application of the number 666 to both Beasts, for so mysterious and involved do some of the enigmas in this Book appear to be, that it is not improbable that his ideas on this part of the subject may have some foundation; but his notion concerning the *false prophet* as the *man* to be numbered, seems more fanciful than just. This name which is to be numbered, must, one would think, be sought for in some proper name, and not in an appellative, and in one so pressed into the service.

When we reflect on the number and the talents of the men who have attempted to illustrate the visions of St John, and the great discordance of opinions, it would seem as if there must be something radically wrong, some fatal error, at the very foundation of all their systems of explanation, which is one great cause of the mistakes and confusion that appear to pervade them all. What this is, deserves to be maturely considered. Perhaps one of these great mistakes may

respect the very nature of the symbols. Whatever it be, we should be careful not to identify the fantastic errors and ingenious reveries of pious Commentators, with the awful predictions of the Spirit of God; so as to suffer ourselves to treat the subject with levity, or to withhold our serious attention from the Apocalyptic vision. Whatever degree of uncertainty or difficulty may attach to the schemes of different interpreters of prophecy, the predictions are in themselves no less infallibly certain, than the symbols employed are distinctly appropriate to their designed, though, at present, undeveloped import. Although the principal end of prophecy may relate to the period in which its accomplishment shall be consummated, it can scarcely be doubted that it is one design of these sublime records to awaken the humble, earnest, and devout anticipations of the Christian Church, while the events referred to are as yet among the secret things which belong to Him who rules futurity. The study of prophecy is powerfully calculated to counteract the prevailing tendency to confine our attention to second causes; and it will teach us to contemplate the wonderful transactions and changes in the political world, as part of an infinite plan, relating to the allwise purposes of Him whose counsel shall stand.

We had almost forgotten that there still remains another subject of discussion to which Mr. C. invites our attention, and which ought not to be passed over without notice; for, both his argument through the whole inquiry, and the conclusion which he draws, appear more satisfactory than on any other subject in the book. It is an explanation of Daniel's vision of the Ram and He-goat. His principal object is to prove that by the Little Horn which rose up out of one of the four kingdoms of the Greeks, is signified the Ottoman power, or the Turkish kingdom, which first rose up in Asia Minor, (A. D. 1300,) and which, though *little* in its commencement, yet "waxed exceedingly great towards the south, "and towards the east, and towards the pleasant land;" that is, towards the Morea, the empire of Trebizond, Palestine, Armenia, and Egypt. Thus "His power became "mighty, but not by his own power;" but by means of the military forces composed of captives, and of the tribute children of the conquered Christians, whom the Turks educated in the art of war from their childhood, and who became the main strength of the Othman empire, and the instrument by which the Othman sultans extended their conquests, while the native Turks gave themselves wholly to trade and merchandise, or to feeding cattle, their most ancient and natural vocation.

Our limits forbid our entering farther into this subject; we must content ourselves, therefore, with recommending it, and indeed the whole book, to the perusal of our readers, as worthy of their attention.

Art. VIII. *Armageddon.* A Poem; In Twelve Books. By the Rev. George Townsend, B.A. of Trinity College, Cambridge. The First Eight Books. 4to. pp. 32, 314. Price 1l. 11s. 6d. Hatchard. 1815.

WE fear that most readers will sit down to the perusal of this poem, considerably prejudiced against it. It cannot be but that praise so premature and so lavish, as that which Mr. Cumberland was injudicious enough to bestow upon it, must produce this effect. Praise is that one thing of which we are all desirous; and when it is so profusely squandered before it has been deserved, we all feel as if something were unjustly given away in which ourselves have some common right.

Of this prejudice reviewers must be supposed to be clear. We certainly did endeavour to divest ourselves of it, but we are sorry to say that the poem did not at all help us in our endeavours. So much extravagance with so little poetry we have seldom seen. Every thing here is 'boundless,' 'nameless,' 'measureless,' 'endless;' and every thing is vulgar, creeping, unaffecting. Nothing enough in nature to come home to our feelings: nothing sufficiently imaginative to lead our fancy captive. The Author calls 'spirits from the vasty deep,' but most assuredly they do not come at his call.

It is a common mistake to confound extravagance with imagination. To be grandiloquous—to talk 'all monstrous, all 'prodigious things, is easy;' but to bring them vividly, in their own light, before the 'mind's eye' of the poet and the reader, to make them things familiar to us, to make us forget reality in imagination, the book and the poet and ourselves in the subject, to bring us to that state that 'function

> 'Is smothered in surmise, and nothing is
> 'But what is not;'

—this is the difficulty, this is the poet's work: but of this we find nothing in Mr. Townsend.

We will take this opportunity of giving a few examples of those cold, unimpassioned monstrosities, which, with some readers, pass current for poetry, but which cost the manufacturer so little. Their impotence may be ascertained by comparing the effect produced by the description, and the effect that would be produced by the object described.

'First, came th' inferior tribes of Teraphim,
The fearful shapes, and unimagined forms
That haunt the restless murderer, when Affright,
Soul-harrowing, stalks around th' unquiet bed,
Points to the bleeding wounds, or wildly glares,
And, yelling, as the guilty slumberer starts
From the wild dream of horror, glides away.
Here towered the ghastly monster, that alarmed
The Lusian Wanderer, when his shattered bark
The stormy windings of the Cape explored;
Forth from the swelling deep, above the flood
Th' enormous phantom rose; with livid cheek,
And hair wide-floating on the sudden blast,
As his dark brow, and withered front declared
His inward torment, and appalling fires
Shot from his eye, as from some deepened cave:
And, loudly echoing o'er the watery waste,
His voice was heard, cursing the daring crew
That on the tempests of his reign encroached,
And, with the whirlwinds, mixed their human tones
To vex his solitude. There, too, were seen
The forms that roved amid the nodding groves
Of Arden, when the bold Rinaldo sped
His still, and lengthened way; a female shape,
Covered with ever-waking eyes, and armed
With snaky hair, whence a blue serpent curled
In rearing spires upon her marble neck;
Swift as an eagle darted on her prey,
Hurling the monster at the Hero's breast,
That piercing through the thick, and folded mail,
Shrunk cold and noisome on his beating heart;
Now o'er his pale face glistening, now his helm,
Now o'er his bending head, the Fury twines
Resistless; fast he flies, or stops, or writhes,
Kneels, runs, or stands, or howls aloud, or groans
In agony, still the dread monster chilled
His freezing bosom, till the stranger Knight
Wielded his massy club, and smote the fiend
And conquered, as disdain th' envenomed tongue
Of slanderous Envy.' pp. 138—140.

'Eternal Justice reared her awful form,
In all the majesty of terror enlarged,
Girt with the shadow of Death, gloomy as Hell,
Fierce as the wrath of God; her stature filled
The vale of Judgment, and the stormy realms
Of Armageddon shook beneath her tread,
As on the enemies of God she rushed,
Scattering her burning arrows round, with fire
And tempest on their heads; and reared on high
The vengeful splendour of her glittering spear,

Hurling its lightnings, and the second Death,
With fiery indignation to consume
Th' accursed; and instant from the left hand borne
By all th' insulting Demons, mid the storms
Of Hell begun, the Damned race arose;
Then cowering downwards, in the view of all
Created beings, banished from their God,
Cursed with the worm of conscience in their hearts,
To the dark world of woe beneath, they plunge!' pp. 42—3.

Here is an accumulation of all horrible words, but nothing like horror:—and what is the reason? Here is no imagination exerted on the part of the poet, none therefore excited on that of the reader;—nothing felt by the poet, nothing therefore by the reader.

We cannot, too, but notice the absurdity that perpetually, during the perusal of the poem, intrudes itself upon the mind; that things which *took* place at the consummation of all things, are being told us, and we are still in the body, still on this earth, which, according to the writer, *was* some time ago consumed. Our dull imaginations, with no greater stimulus than we receive from Mr. T., cannot go quite this length.

We must notice also the presuming profaneness of the writer. Speeches given as proceeding from the ***Everlasting Father***, or from the ***Messiah***, we will not justify even in Milton, and we are sure that Milton has no sincerer admirers. The speeches in Armageddon, ascribed to Him whom we should tremble even to name, are of the lowest description. '***Down***, *down*, 'ye cursed'—is an example that just occurs to us. Again, what revelation informed Mr. T. that the innumerable worlds, formed by the wisdom and power of God, are inhabited by responsible creatures, of whom none have fallen but the inhabitants of this Earth? Surely, these things are too solemn for the sport of verse.

There are a few things not ill imagined; none, as far as we have seen, not ill executed. One of the least so is the following; but it is diffuse, wordy, and in part vulgar.

'The golden sun from Europe's lovely plains
Declining, decked th' Atlantic's purple wave,
And shed upon Columbia's Western coast
The vernal dawn; when, on the downward side
Of the still globe, the silver Queen of Night
Arose in full-orbed lustre, and began
Her path majestic thro' the blue serene,
And threw her silver light o'er half the world,
With wealth, and pomp, and vanity, adorned,

The fading pageants of unpeopled states,
And mouldering empires: Oh! what fearful scenes
Of horror, thro' thy long continued course
Of twice three thousand years, hast thou beheld,
Pale sovereign of the night! thy peerless rays
Have played in transient softness, o'er the mass
Of dark and raging tempests, as they lashed
The sounding shores; have seen them vex the deep
With hurricane, and swallow in th' abyss
Of maddening waters potent fleets, that rode
In stately majesty above, and seemed
To conquer Ocean! thou hast tinged the surge
That closed the space of their descent, and howled
A louder roar, big with the dying shrieks
Of the wrecked mariners, who turn to thee
A sad farewell, despairing look and drown.
Thou, when gaunt Famine, Pestilence, and War,
Have swept with fevered wing the groaning lands,
The wealth of nations, and the pride of states,
Mid all the terrors of the thundering bolt,
And midnight lightnings, flashing thro' the clouds
Of heaven; amid the battle and the storm,
Thou, unconcerned, hast held thy stately course,
And, heedless of an agonizing world,
Poured thine expanded beams alike on all!
Now, doomed thyself to ruin! thou, pale moon!
Torn from thy monarch Earth, shalt leave thine orb,
And hurl thy broken fragments thro' the sky,
To rest upon the Comet's burning mass,
When, guided by the demon arm, it bends
Its flight resistless thro' the solar way.
Oh! thou hast risen on the last night of Earth,
That, hushed as midnight murderer approached,
And found tho' long foretold the human race
Yet slumbering o'er the plans of future days,
Unfit, and unprepared to meet their Judge
Eternal; all things in their wonted train
Continued; passion and debasing vice,
Pale guilt, and error, luxury and pride,
Bewildered still the millions of mankind;
Youth hoped continual spring, and roved at will
In fancy's gayest dream, o'er many a flower
Of future pleasure, and of lasting love,
Expecting cloudless suns, and spotless joys,
The Paradise of life: there manhood pined.' &c. pp. 11—13.

Art. IX. *An Index to the Anatomical, Medical, Chirurgical, and Phisiological Papers, contained in the Transactions of the Royal Society of London;* from the Commencement of that Work, to the End of the Year 1813. Chronologically and Alphabetically arranged. 4to. pp. 101. Price 10s. 6d. boards. Callow: R. Floyer: Longman and Co. London. 1814.

WE are induced to notice this work for the purpose of making it known to the numerous and respectable body of the medical profession, whose convenience and advantage must have been principally in the contemplation of the Author when he resolved on its publication; for we apprehend that no expectation, either of fame or of emolument, could have been a sufficient inducement to incur the risk of printing. This Index was originally drawn up for the Author's private use; but he naturally thought, that as time is to many persons of greater value than money, there might be some individuals, pursuing the same course of useful and laborious study, who would be glad to avail themselves of his industry, and to purchase at the price of a few shillings, what had cost him no inconsiderable degree of application to an irksome occupation.

The Royal Society was formed at an earlier period than any of our Medical Societies. Its extensive series of transactions contains a vast number of valuable communications on all the departments of science connected with medicine; and to possess the means of easy and direct reference, to so valuable a collection of papers, must be advantageous to every individual member of the medical profession, especially as the volumes themselves, from their number and costliness, are to be met with only in our public libraries, or in the extensive collections of a few opulent individuals.

Art. X. *An Enlarged Series of Extracts from the Diary, Meditations, and Letters of Mr. Joseph Williams, of Kidderminster:* with Notes Biographical and Explanatory. To which are annexed, some Original Letters from Ministers, &c. occasioned by his Death: and an Index. Embellished with a Portrait. By Benjamin Hanbury, a Descendant of the Author. 8vo. pp. xxiv, 512. Price 14s. C. Taylor, 1815.

THESE "Extracts" will make their readers acquainted with a man of no ordinary character; one who, in his day, though he occupied only a private station in it, was found among the most useful and laborious members of the Christian Church. The name and distinguished virtues of Mr.

oseph Williams, of Kidderminster, have long been known and highly appreciated. Many have derived instruction and consolation from the former selection from his Diary, made by the late Rev. B. Fawcett, pastor of that church of which Mr. W. was so bright an ornament. To the Editor of the present volume, we are indebted for a much larger selection, derived partly from letters preserved by his numerous correspondents, and partly from MSS. in short-hand, which have been carefully deciphered by an affectionate descendant. The additional matter thus obtained, is more than equal in quantity, while it is not inferior in merit, to the papers contained in the former edition; the arrangement is according to the order of time in which the letters, &c. were written; general titles are prefixed; and there are added in many cases, explanatory notes at the foot of the page, containing biographical notices of the persons to whom the letters were addressed, or whose names are incidentally introduced.

As many of our readers have not probably met with the selection formerly published, and as those who have may feel some degree of curiosity to know of what materials these additional Extracts are composed, we give the following passages as fair specimens of the whole. They are selected, not as superior, or even equal, in energy of thought and expression, to many others, scattered through the volume; but because they relate to subjects which lay nearest to the heart, and most frequently flowed from the pen of this truly devotional writer. The first relates to himself, the second, to his family, and the last, to the state of religion in his day.

'Pious Resolutions. *Lord's-day, March* 3, 1717. I observe this in myself, that I am very prone, if I can find any room for it, to alleviate my sins in my own mind, with respect to some circumstances that may attend them; which I judge to be a symptom of hypocrisy. Being very sensible that my lukewarmness in religion, and frequent compliance with divers temptations, are owing to my neglect of duty; and being also sensible, that I thereby offend God and wrong my own soul, I do resolve, by the grace of God, that I will, as often as may be, read at least two chapters in my Bible, in some retired place; and that, by the same grace assisting, I will not enter on my daily employment before I have bent my knees in secret prayer; and farther, that whatever the hurries of the day may be, I will endeavour, at the close of it, to consecrate half an hour for stated meditation and examination. Oh! what a monster of rebellion and ingratitude am I, so often atheistically to act, as if I believed not that the presence of God is over me, observing and writing down all my wretched actions in the "book of" his "remem-"brance." Yea, so estranged from duty am I, that I did not set myself at all, becomingly, to prepare for the Lord's supper till this

morning. 'Tis true, I had thoughts of setting myself about humiliation work on the over night, but did not spend any time in that necessary employment. Oh! degenerate, hardened creature! could I at one time have thought that I should now have dared to have approached the Lord's table in so unprepared a manner! This morning, indeed, directly after I rose, retiring into a back room, I walked about for a time, musing, and at last fell down on my knees to pray; and do humbly hope the Spirit of God did assist me, and humble my heart for sin. I could not begin to pray without an effusion of tears; I wish they were not forced; and do hope I was made to loath my sins and myself for them; but yet I have great reason to fear my hypocrisy. However, I have reason also to hope I have, in some measure, been "in the Spirit" on this day; and that the Lord was pleased to display his grace in breaking my heart for sin, both while hearing his word, and partaking of his supper. I hope I seriously devoted myself to him, and did unfeignedly repent that I have so often sinned against him: and do also hope, that the effects of this my humiliation will appear in my after life and conversation. O Lord God, assist me, I humbly pray thee, for Christ's sake. "When thou saidst—Seek ye my face; my heart said unto thee—Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation."' pp. 30—31.

Never was parent more uniformly and affectionately solicitous concerning the spiritual welfare of his children; and seldom has parental solicitude on this subject been more richly rewarded. The following letter to one of his daughters cannot fail to excite the sympathies, and may perhaps serve to stimulate the exertions of Christian parents.

'Dear Child, My heart's desire and prayer to God for you is, that you may be saved. Our blessed Saviour hath left it on record, that "in his days the kingdom of heaven suffered violence and the violent took it by force:" that is, persons were awakened by John the Baptist's preaching, and his own, to a serious concern about their salvation, and to see the necessity of repentance in order to salvation: and, elsewhere, our Lord tells his disciples, that "many shall seek to enter in at the strait gate, and shall not be able." From whence it is plain, that salvation is not to be obtained without much labour and diligence. I have blamed myself many a time for not saying more, and speaking oftener, to you on this head, in order to quicken you now, "in this your day," to "give diligence to make your calling and election sure." And I should have been glad to have heard from you oftener: but there is, I know, an unaccountable shyness in young persons to open their minds freely about matters relating to their souls, and their everlasting interest. I hope you "have chosen the good part." I see nothing blameable in your conduct, nor would I discourage

you, or excite needless fears in your mind: but yet, how it is betwixt God and your soul is best known to God and yourself. It is a matter of such vast importance, whether you be really converted, and savingly interested in Christ, or not, that you will, I doubt not, bear with me, when I tell you, that I cannot but be desirous of fuller satisfaction about this grand point; and the more so, because I cannot but fear thousands have deceived themselves by resting in a bare profession, and in "a name that they live," while they have been "dead in trespasses and sins." If your case be good, it will bear examination; and if it be otherwise, it is high time to use your utmost diligence, in order to make it better. I would, therefore, not only put you on a close and careful examination of yourself, as soon as you can get leisure for it; but would likewise gladly assist you therein, as well as I can. For this blessed purpose, I would propose two queries, to which, after a careful examination of yourself, I desire you would set down your answers in writing; as I suppose you can do that with greater ease and freedom than by speaking to me; and let me have your writing in a few days. I would ask you, therefore, and put you on asking yourself—

'Have you reason to hope, that you are really converted, and savingly interested in Christ?

'What are the grounds of your hope, or what evidences have you, that you are interested in Christ?

'The day is coming, when you will be judged by him that searcheth your heart. "If your heart condemn you" now, you may reasonably fear God will condemn you, "who is greater than your heart, and knoweth all things:" but "if," on an impartial examination of yourself, "your heart condemn you not, then have you confidence toward God." "If we would judge ourselves, we should not be judged," that is, we shall not be condemned. Therefore, be at pains about this great concern, chiefly for your own advantage; and in a subordinate degree for the satisfaction of your affectionate parent,

J. W.' pp. 183—5.

It would appear from several letters contained in this work, that many congregations among the Dissenters were at that time in a very declining state; that in many pulpits, the vital truths of Christianity were too much kept out of sight, and consequently little good was done; that some churches which had once flourished, had fallen rapidly into decay; and that Arian or Socinian sentiments gained ground. In such a state of things we cannot wonder that a holy and pious man, like Mr. Williams, should hail the dawn of a brighter day, by means of the zealous, though somewhat uncanonical labours of Messrs. Whitfield, Wesley, and others. In a letter to a relative, he thus describes his feelings on this subject.

'From April, 1742, when Mr. Bradshaw was laid aside, till March 1745, when Mr. Fawcett was given to us, sabbaths, which

used to be my most delicious seasons, were really, for the most part, burthensome to me. I mean those parts of the day which were spent in public worship. We were fed with chaff instead of wheat, and with much better reason than the children of Israel said of the manna, I was often saying—My soul loaths this light food. The apostle Paul, who well knew, saith, "Christ is all and in all;" but we did not have him even alluded to in most of the sermons of those three years. Blessed be God, who hath given us, in answer to a thousand fervent prayers, "a man after his own heart," by whom we are now "fed with knowledge and understanding;" while, alas! in most of the dissenting churches around us, the people are now perishing "for lack of knowledge." In this declining state of religion, it has been the joy of my heart to see the Lord choosing instruments out of the church of England (a church which has been more than eighty years sadly degenerated), and forming them for eminent usefulness; so that I think in my conscience the Lord hath brought home to himself, for seven years past, more souls by a few hands selected out of that church, than by the body of dissenters of all denominations. I hope nobody that knows my education and profession will suspect this sentiment to be the effect of prejudice, bigotry, or partiality. To me it is evident, and I behold it with joy, that God hath given an uncommon measure of the Spirit to Mr. Whitfield, whom I must name first, Messrs. Wesley, and many others, their "fellow-helpers" in the Lord. I am not insensible to their differences in opinion concerning some points, which I do not esteem to be fundamental articles of the Christian faith. God is certainly with both one and the others of them; they all hold the Head, they preach salvation by a crucified Jesus with one consent.' pp. 231, 232.

If such were the pious exultation of this good man at witnessing the first symptoms of that revival of religion in our country, which commenced in his day, and which has since produced such happy effects, what would have been his felicity, could he have witnessed scenes like those which daily present themselves to our notice; in which, not Calvinists and Arminians merely, but Churchmen and Dissenters, Lutherans and Catholics, men of piety belonging to every communion, and known by all the various names which distinguish the Christian world, are seen co-operating with cordial affection and hallowed zeal, in efforts to propagate Christian knowledge by the universal circulation of the holy Scriptures!

Art. XI. *The History of Little Henry and his Bearer*, 4th Edition 24mo. pp. 140. Price 2s. 6d. Wellington, Houlston and Son, 1815.

THIS is an admirable little memoir, written with the most affecting simplicity, and conveying in a form the most intelligible to the infant mind, the necessity and nature of conversion. The narrative we are assured is authentic, and it is made particularly interesting by local and picturesque allusions to the costume and scenery of India: we have seldom indeed, met with fictions which have taken so strong hold of the feelings, as the simple reality of little Henry's affectionate concern for his poor Bearer. It forms one of the best 'Tokens 'for Children' that we have yet seen, and we shall feel happy if our warm recommendation promote the sale of the work.

Art. XII. *Continuation of Early Lessons.* By Maria Edgeworth, 2 vols. 24mo. pp. 610. Price 6s. J. Johnson and Co. 1815.

THERE is no one who has written so well for children as Miss Edgeworth; no one of her works for them with which we have been so well pleased as this. So much juvenile information, such delightful exemplifications of the happiness arising from good tempers, well-regulated minds, continual employments, and orderly habits, and all conveyed in language so simple and so correct, so perfectly intelligible, yet so entirely free from vulgarity, will not easily be met with.

A little boy has to gather laburnum seeds for his father; he finds that he does not get on at all while alone; but when his friends help him, one gathering, another carrying them away, a third shelling them, the work is rapidly accomplished: the father comes to them and explains from this the use of a division of labour. The little boy has a garden house given him; he wants to thatch it, and he is taken to a farmer's where a barn is being thatched, and thatching is explained to him. In the same simple, and natural, and, what is more, entertaining manner, the nature of rewards and punishments is explained and exemplified to Frank. A good number of the most pleasing, yet by no means the most common facts in natural history are brought forward in Rosamond. Harry and Lucy is a beautiful little thing. By a variety of the most intelligible and pleasing experiments, the nature and use of the barometer and thermometer are explained to them. We

have found children very unwilling to lay down these volumes.

We must never finish with Miss E. without mentioning her unhappy inattention to religion. We are very sorry never to have notice given us of the children's saying their prayers on going to bed; sorry also to find that to Harry and Lucy, neither of them certainly younger than eight, the story of Joseph was new. It will be necessary for the parent to supply the omissions of the writer on this essential point.

Art. XIII. *A Visit to Paris in* 1814, being a Review of the Moral, Political, Intellectual, and Social Condition of the French Capital. By John Scott, Editor of the Champion, a Weekly Political and Literary Journal. Second Edition corrected, and with a new Preface referring to late Events, 8vo. pp. lxxvi, 344. Price 12s. Longman and Co. 1815.

MR. SCOTT considers the 'fondness for travelling' as a creditable characteristic of our countrymen. 'It shews a 'freedom and custom,' he says, 'as well as a power to think; '—a bold and independent disposition, careless of trifling 'embarrassments, and feeling certain of every where com- 'manding respect;—a constant and complete circulation of 'intelligence;—an active temper;—and, lastly, a very general 'command not only of comforts but of superfluities.' There is more plausibility than justness, we think, in this, as a general observation, but in no reference could it have been so inappropriate as in application to a 'Visit to Paris.' An undefinable curiosity, a passion for pleasure, that petty love of fame which prompts us to acquire something that may be displayed, fashion, that oracle of fools, and, lastly, in place of 'a very general command of superfluities,' the necessity of retrenching their establishments, and the hope of evading present inconvenience, if not of retrieving their fortunes,—these, rather, are the causes that have crowded the roads to Paris with British emigrants. The consequences of these vast emigrations, in the summer of 1814, were sensibly injurious to our home trade, since neither the number of foreign visiters, nor the amount of their expenditure, bore any proportion to them, of the nature of compensation. This was, however, a limited and a temporary evil, compared with the moral effects likely to result from this extensive commerce with the French capital: and we are highly indebted to the intelligent Author of the work before us, by far the best book that has been published on the subject of Paris, for placing in so clear a light the dangers to be apprehended from an assimilating intimacy

with the moral, political, intellectual, and social character of the Parisians.

We should conceive that the fact is sufficiently established by the concurrent testimony of all who have had opportunities of observation, that France has sunk into a dreadful state of moral deterioration. But indeed the evidences of this awful fact, and the circumstances which have produced it, are the matter of history, rather than of testimony. The French revolution was no less than a forcible dissolution of all the bonds that hold society together. Under the pretence of framing a constitution founded upon rights, the laws themselves, subordinated to a power underived from law, were virtually abrogated, and their moral influence ceased. All other descriptions of usurpation, which leave the laws inviolate, may take place without essentially changing the character of a people; but let their mysterious rule and guardianship be disturbed, and the ideas of duty, of security, and even of country, become vague and uncertain, and soon fade altogether from the mind. The very basis of political union is subverted, and the inveterate selfishness of the human heart is left to display itself in all its native enormity. The influence of religion, unhappily identified with the hierarchy, and disguised by an oppressive superstition, had declined with the degradation of the clergy, and terminated with their fall. All the principles of social adhesion being thus destroyed, nothing but the external force of power could bind, as by compression, the materials of society together.

That a people will always receive, in a great measure, their character from their governors, might perhaps be deemed a bold position, although there have been instances in which the institutions, the laws, the religion of a nation, have appeared to be permanently determined by the decisions of one central will; but it is certainly true, that a nation's character will correspond to the principles by which they are governed. A despotism, which governs by power, which employs no moral inducements, which takes no cognizance of moral worth, which consequently offers no stimulus to public virtue, must tend to demoralize a nation; and we need have no other fact than this, that Buonaparte was such a despot, to judge of the effects which have been produced by his reign. His system of police was an immense aggravation of the tendency of his mode of government. Nothing can be conceived more powerfully counteractive of the principles of social happiness and domestic comfort, than that system of universal *espionage* which he introduced in the place of the restraints of law, and the habits of suspicion, of distrust, and of sordidness which it engendered.

The individuals who composed this complicated magistracy, the whole establishment of mayors, *gens d'armes*, and informers, became so many positive media of corrupted character, transmitting the poison of despotism through all the veins of society. Add to this, that Buonaparte's was the worst species of despotism,—that of military power, the features of which were impressed on all the institutions which proceeded from it. The rulers and debasers of France were an army, and that army was a disciplined banditti, who lived upon conquest. Throughout that vast mass of moral infection, no animating principle of honour or affection disturbed the homogeneousness of its character. The whole was one exquisite piece of intellectual mechanism, worked by means of the worst passions of the mind, and directed with the simplicity of mechanical force at the pleasure of its proprietor. Whoever entered that infernal school, was presently divested of any native peculiarity of excellence, and sunk into a passive instrument of physical energy. It is the remains of this army which has been thrown back upon France, to sow the country with the seeds of anarchy and vice.

When we reflect on all the causes of deterioration that have been brought into action during the growth of the present generation of France, we are led to wonder that there should exist any remains of moral feeling or native principle among any individuals of any order of society. Instead of regarding them with implacable enmity, a benevolent mind must contemplate them with sympathy, as the victims rather than the agents of a frenzy which has exhausted the political system,—as the subjects of a series of awful experiments upon human nature. But all is not barren. It is not in the power of the worst government to prevent altogether the growth of those kindly feelings which are developed by the very laws of our nature, by the instincts of childhood the passions of youth, and which are perpetuated by the necessary relations of society. The most degrading superstition cannot entirely suppress the natural actings of conscience, or eradicate all sense of religion from the mind. After the plough and the harrow of desolation have passed over the soil, the principle of vegetation lurks beneath, and waits only for sunshine to call it forth.

'In journeying along the excellent roads, and through the delightful villages of Normandy, the Englishman, who finds himself in the midst of persons and things, of which he has scarcely yet learned to think but as surrounded with hostile images, will, if I may judge of others by myself, be struck with surprise, that, from these people, and from these scenes, he has been so long for-

bidden by mutual hatred, and actual violence. While the novelties which meet his view are sufficient to keep his faculties in a state of pleasant exercise, he is saluted with numerous similarities to his oldest and dearest acquaintanceships, that completely establish the doubted affinity of brotherhood, and set a stirring the kindest sympathies of his heart. He catches a glance of the domestic occupations of a peasant family, as he rapidly passes a cottage window; the aged labourer looks upward to his carriage with that rustic hardness of expression which is so well known to him; the rivulet glides as pleasantly through that valley as it does in England; the skies look cheerfully down upon him with their English faces; the servants come with an air of frankness to assist him to alight; he sees in the country towns the common occupations of trade all in motion, and presenting aspects with which he is very familiar. He says to himself,—can it be these people whose throats I have been wishing to cut, and who have been endeavouring to cut mine for the last twenty years? What has kept me from coming among them during all that time? Here are the roads, here are the accommodations, here are services for money, and smiles for nothing. This feeling, if I mistake not, cannot be called silly:—it shews, in fact, how unnatural is the state of war; how little the people have to do with it —that it is the work of an interested few to the misery and destruction of the many; that its objects are in general so vague and trifling, that they do not present themselves as substantial realities, involving true interests, but hide themselves in the obscurity of state mystery, or stand exposed, when closely looked at, as the mere delusions of state craft. I could scarcely help imagining, when enjoying myself in a country, with which England had so lately, and for so long a time, been in rancorous hostility, that it had been, during that time, enshrouded and rendered formidable by the vapours and storms of some surly enchanter, which being suddenly cleared away by "soft influences," a fair and serene face uncovered itself where we had before contemplated only darkness and mischief. This is among the first impressions caused by landing in France: but I do not say that some of a less agreeable kind may not result from further observation.' pp. 33—35.

We must transcribe a few of Mr. Scott's observations on his road to Paris.

'The general aspect of the country between the coast and the capital of France, especially that part of it nearest the former, gives the idea of a kingdom that has suffered; that has been reduced from what it was to what it is. It is apparent that something has happened to it, which has not only stopped improvement, but actually removed its condition downwards. Many of the Chateaus are in ruins; others are inhabited by the poor, whose children were to be seen playing in roofless and windowless summer-houses, standing in desolate gardens, which give an affecting token that calamity has befallen the original possessors. There is something infinitely more melancholy in the appearance of that land, the capacities of

which are superior to the state of its inhabitants, than of that where the people are evidently cramped and depressed by the deficiencies of nature, and in the general absence of means. It is more pitiable to see the human body falling away from its coverings, than incommoded by overgrowing them. France, in that part of it through which I travelled, is full of signs that disorganization and destruction have been at work. Neglected avenues, unemployed out-houses, unappropriated means of various kinds, all tend to shew that the population has been reduced in circumstances as well as in numbers. Large houses by the road side are almost deserted; and their few occupiers are of so mean and miserable a description, that it is evident they must have been thrown into their present places by some violence, that has removed the natural owners from their proper spheres, and filled their situations with those who are incompetent to discharge their functions towards society. The consequence is, a general appearance of impoverishment and unsuitableness. To judge from such hasty observation, as passing along the roads and through the towns would permit, I should certainly say that men were few in this part of the country of France; but although the fact is probable in itself, and affirmed on better authority than I can offer in its support, I do not wish to press my testimony as adding any thing to the evidence.' pp. 43—5.

'Yet, although the condition of the people seemed low, I had soon occasion to observe, that their spirits and manners are of a lighter, and, according to first appearances, of a more cordial quality than those of England. I had not travelled far before I was presented with the sight of one of those rustic dances, which almost inseparably connect themselves with our pleasantest ideas of continental scenery, inasmuch as they are a very favourite topic of description in the most graceful fables, and most interesting narratives, that have touched on continental customs. Perhaps the reality did not appear quite so swimmingly elegant, and elasticly joyous, as the fancy of the thing had been. In Sterne's account of the dancing grace after supper, the young men, if I recollect rightly, changed their sabots, or wooden shoes, for others more neat in their look, and more adapted to lively motion;—but on the road to Rouen they retained them. These gave a heavy prancing air to the steps of the lads; nor were the girls exactly the "creatures of the element," which in imagination trip on velvet verdure, with a gaiety that has nothing of the coarseness of mirth, and a tenderness that is purified from the grossness of sense. It was evident enough that the gallantry of these rural dancers was not a whit more sentimental than we find it in the inn yards of our great North road, when the passing coachmen pay their devoirs to the expectant chambermaids. Nevertheless, the village dance of France is a very agreeable addition to the other rural objects that salute the travelling stranger. The old folks sitting with an air of ruminating complacency by the side of the merry whirl, give a family look to the group; and the youthful couples, all animation, notwithstanding the utter absence of eatables and drinkables—(which

are absolutely necessary to even tolerable good humour when people meet in England)—and all activity, notwithstanding the heaviness of their wooden shoes, afford a very striking specimen of a nation, where the current of existence glides lightly on, taking a brisker turn from its impediments, catching sparkles from its shallowness, and throwing a dazzling effect around its deepest falls, at the bottom of which it collects again to rush onward in an undiminished, and even more ardent stream. Personal deprivations, of most kinds, are, probably, more numerous in France than in England; but it is certain that sorrow and suffering do not present themselves so frequently to casual observation in the former country as in the latter. The aggravations of a harsh spirit are more common here than there: the necessitous with us are perpetually quarrelling and tormenting among themselves. The husband spends his pittance in getting drunk, and then tumbles home to beat his wretched, and not very resigned wife and children: cries and altercation are always heard near the dwellings of our miserable; but the French poor are of a different temperament. Their minds do not swell and chafe under the influence of severe circumstances. This may be, and in my opinion is, because they want depth.' pp. 47—49.

But we must hasten to Paris, the great centre of attraction,—the crater of the volcano.

The first observation which occurs, and which our Author describes as 'the most extraordinary peculiarity of Paris,' is, that every thing is external and superficial, every thing is made subservient to *display*.

'Compared with the cities of most other countries, it is like a glass bee-hive compared with those that are made of straw. You see, without trouble, into all its hoards;—all its creatures perform all their operations, full in the face of all: what others consign to secrecy and silence, they throw open to day-light, and surround with the buzzing of fluttering swarms. Of the French, or, at least, of the French of the capital, it may be said, that the essence of their existence is *a consciousness of being observed*. People, in general, permit this only to take its place with various motives and feelings that check each other, and produce a mixed conduct,—in which a person lives a little for his forefathers, a little for himself, a little for his family, a little for his friends, a little for the public, and a little for posterity. But the Parisians, (for to them I confine my remarks, as they are the only specimen of the nation with which I am acquainted), live only for the bustle and notice of present society. Hence it is, that they have not a notion of retirement, even where they dress and sleep, but, at the expense of much convenience, receive company in their bed-rooms, which are furnished accordingly: hence the cleverest individuals are not happy, unless they mingle with the silliest in coteries: hence Paris is full of literary societies, libraries, institutes, museums, &c. hence every thing choice that it possesses is made a common exhibition of; and the multitude are invited to examine that which philosophers only can understand, and

admire that the beauties of which can be only appreciated by cultivated intellect, guided by refined taste.' pp 67—69.

We apprehend that this is but too generally characteristic of the Parisians; and what can be expected as the result, but that heartlessness which is the fruit of vanity, and that absence of fixed principle and genuine motive, which belongs to an artificial character? Nothing so effectually represses the growth of the affections, as habits of affectation, and a life of *spectacle*. 'Home is the only nurse of the heart, and home 'is disregarded in Paris.' The descent from insensibility to cruelty, is easy: it is only another modification of selfishness. Accordingly, the most frivolous of all people have seemed to touch the nearest on the extreme of barbarism, and the recollections suggested by Paris, are of a nature horribly discordant with the gaiety and the glitter of the present scene, 'the whirl and shew of French existence.'

'A living Author, speaking of Rome, says, that "he who delights to range in thought over the past, and to converse with the great of ancient times, will here find an inexhaustible fund of information in every street, and the memory of some noble achievement or illustrious person meeting him at every turn." The historical associations with the streets and buildings of Paris, in the mind of a stranger, are not of so agreeable a nature. To rake into the ashes of the past, merely to find something offensive, is not either a dignified or a humane occupation; but we may be permitted to descend among the foulest vestiges of disease and death, for the sake of deriving from them useful instruction and striking examples. It is due to truth,—and it seems to me absolutely required by present circumstances,—to state, that the impressions which Paris makes on the feelings of him who for the first time approaches its barriers, do not at all coincide with the favourite boasts of its people, nor support that splendid national character, which, notwithstanding all the acknowledged national faults, they persist in thinking the predominating distinction of France, in the eyes of an admiring world. In their capital, it is true, are collected all the trophies and commemorations of their arms,—the glory of which, as they fancy, strikes out with a lustre that obscures every thing but itself. In it are amassed the choicest treasures of art, that have been taken from their native and natural seats, to excite the wonder of crowds instead of the sensibility of a few,—and, like other exotics, to be the objects of formal care and magnificent accommodation, that ill repay them for what they have lost:—and in it are Palaces. Pillars, Sçavans, Theatres, Gardens, which a Parisian, who carries Lemonade on his back, will tell you renders Paris indisputably the Athens of Europe. But although a stranger knows he is arriving at all this, it is not any of it that is first suggested to him by what he sees and recollects of this famous place. Bloodshed, fickleness,

and falsehood, are the overpowering ideas that rise in his mind on this occasion, and, however indisposed he may be to illiberal impressions, he feels that he is entering *where nothing is secure, or can afford security.* This is the most horrible of all feelings; and Paris inspires it more than any other habitable spot on the globe.' pp. 71—73.

But Paris is 'nevertheless a most magnificent place.' Our Author describes the effect of the profusion of architectural decoration and statuary which the city presents to a *coup d'œil*, as being perfectly theatrical. 'It is there that an Englishman of taste and sensibility,' according to him, is in the best situation for feeling 'the novel impression which 'the sublime productions of sculpture occasion, when inter-'spersed throughout the public situations of a city.'

'It is now he begins to have a clearer notion, a more lively sense than he ever before experienced, of the effulgence of those ancient days, when the girls of Athens, carrying water on their heads in elegant vases, from the fountains to their homes, ascended magnificent flights of white marble steps, with the stupendous symmetry of the Parthenon rising before them, and saw there, and on every side, a vast and silent congregation of the forms of colossal and superhuman beauty fraught with the soul of poetry. Paris is still far from equalling Athens; but it gives an idea of what the glories of the latter were—and this is more than can be said for London.'

We subjoin a sensible comment, which our Author subsequently introduces, on the effect of all this splendour.

'Such is the burst of spectacle which salutes the English visitor to Paris from the Place Louis Quinze. It speaks to him as foreign a language, as that which he hears from the mouths of the persons who pass him in the streets. It speaks the language of a system which leaves the minute and inward parts of the machinery of society neglected, for the sake of giving size and splendour to its external ornaments; according to which all that is fine comes down to the people as a dispensation of authority, instead of growing up silently and naturally from the bosom of the community, as the fruit of their own independence, spirit, opulence, and ideas of comfort and propriety.' p. 102.

And the next paragraph informs us, that in this *Place Louis Quinze*, on the site of an elegant equestrian statue of the monarch whose name it bears, was erected the famous guillotin, by which fell the unfortunate Louis the Sixteenth, in the front of his own palace.

—'This spot, too, was the last which supported the living person of the Queen of France. The Elysian fields were crowded on the occasion of her murder, with an infernal mob, yet the Parisians say

they were never disgraced till the Cossacks bivouacked in them! On this spot was murdered the mistress of the sovereign by whom it was created. On this spot flowed the blood of France, in a continual and protracted torrent, to refresh the roots of the tree of liberty, the only fruit of which has been a bitter and poisonous Imperial tyranny. Such are the recollections of facts suggested by this place which a French historian describes as environned on all sides by agreeable objects, the glorious proofs of the national genius and taste of the French.'

Speaking of the *Palais Royal*, Mr. Scott informs us, that—

'The infamous Duke of Orleans, to whom the palace belonged, here expended his immense wealth in nursing, by means of the most horrible immoralities, the revolution, of which he himself was the victim. The scenes that were acted here at that time are not susceptible of description:—the almost unbounded revenues of this weak and wicked prince, were directed, at the suggestion of the most abominable wretches, to every purpose of human depravity, included within the opposite limits of sensual indulgence, and cold and cruel ambition. From hence issued out the ferocious mobs of prostitutes, poissardes, and blackguards, whose character and conduct form the history, for several years, of a nation calling itself great. The day at length came, when he who had never been but the creature of those whom he fancied he guided, was to perish by the storm he had assisted to raise. The Duke of Orleans was dragged to his death by the mobs who had been trained in his pay, and his last journey was marked by an incident truly French: those who had partaken of the debaucheries and crimes of the Palais Royal, stopped its owner, opposite to its well known gate, when he was on his way to the fatal machine that was to terminate his miseries and crimes! They wished to read in his haggard countenance the emotions caused by this sight, so pregnant with intolerable recollections;—they could not deny themselves the indulgence of this extra barbarity;—they would not be deprived of the right of exulting over the fall of guilt, in which they had deeply participated!—Are not these things, which were not done in a corner, which twenty-six millions of men saw perpetrated as their public acts, which powerfully influenced the thinking, the habits, and the interests of Europe,—and have, more than any other circumstances, contributed to form the character of the age,—are they not the public monuments of France, as much as the pillars which she has erected, or the pictures which she has stolen? She vaunts of her public places: the question is, what sentiments and recollections do they chiefly excite? It is these that are to form her glory,—for glory is an estimate of the mind.'. 149—151.

But in Paris all is contrast, broad contrast, disgusting or ludicrous, according to the nature of the object, but all adding, we suppose, 'to the interests of the scenery.' Elegant shop-signs invite you to examine a display of goods 'which a

'tradesman of Bond-street would blush to see in his window.' 'A priest arrayed in full canonicals, will stop in the street, and 'chatter and laugh for half an hour with a servant girl.' 'Over 'a miserable door, in a narrow dirty street of the Fauxbourg 'St. Germain, (the oldest part of Paris,) there is inscribed "Salon de la Litterature," &c. and we are told that Lectures 'on Botany, Pathology, Physiology, &c. are given within.' 'The beggar children ask for a sou,—"*en pitié de ma misère,*" '—and then they tumble head over heels.'

'A grand gateway would prepare the English visitor for the mansion of a family of rank, were it not that the court to which it leads, is filled with litter and dirt, that the doors are open and filthy, and the persons who appear around them, ill-dressed and in every way unsuitable. Has the house, then, been deserted by its original magnificence, and fallen, in a ruined state, into the possession of the needy, who herd in its dilapidated rooms? No, not so exactly; for a carriage waits to receive the inmate of the first floor,—a Marquis in an old coat, silk stockings, and a cross;—a cabriolet, (or one horse chaise) is in attendance for the occupier of a second,—a Colonel in a coloured waistcoat and a regimental coat;—from the third, a person walks down in non-descript attire, which, however, indicates him to belong mostly to the military class, although, perhaps, at that moment, neither his profession nor his rank could be very easily defined;—a milliner, with a band-box, trips from the fourth,—and some miserable dependant on the chances of the day, descends from the fifth.' pp. 85, 86.

'In France you have no security against the existence of an evil, in the possession of what is commonly and naturally opposed to it:—the French reconcile fineness with filth, politeness with coarseness, honor with falsehood.'—'A laced hat, clean shirt, dirty waistcoat, dress breeches, and worsted stockings, often meet on the same body at the same time.' 'There is no feeling for moral symmetry in the French: something unfinished, or irregular, or inconsistent, starts forth among their finest exhibitions.' p. 176.

'In a house which was let for two hundred and fifty pounds a year, the walls were ornamented with paintings on their plaster by tolerable French artists, but the passages and stairs were miserably dirty:—there were casts from the antique statues in the principal rooms, and elegant candelabras,—but the dining table was a deal one, and the legs were rickety: there were large mirrors interspersed through the apartments, but the garden at the back was a neglected heap of decayed vegetable litter:—the furniture was such altogether, as we see here hired by the evening for routes, but then there was a billiard table in the hall. There were no neat spare bed-rooms,—no snug breakfasting parlours,—three or four miserable holes with truckle beds were the only chambers for repose, after those of the master and mistress, which formed part of the suit of public rooms.' pp. 184, 185.

So much for contrasts!

But the most offensive and most infectious peculiarity of Paris, remains to be mentioned. Paris aspires to be the modern Athens:—it is rather the modern Paphos. The licentiousness of the court of Louis the Fifteenth, was not extinguished by all the blood of the reign of Terror, but in alliance with the most opposite passions it still continued to characterize the inhabitants of the luxurious capital. There is nothing in infidelity, which tends to check the excesses of the passions: on the contrary, the modern philosophy of the French has only taught them to transfer the plea for their indulgence from the pulse to the head, and to make the intellect and the heart parties to the licensed indulgence of sense. They have attained the art of uniting the gesture of modesty with the *sang-froid* of an anatomist, the refinement of external polish with the morals of a libertine. They sin by rule and by calculation, not through excess: they know what is good and what is evil, and they make their choice of the evil with all the deliberate coolness of knowledge.

Mr. Scott devotes a chapter to 'the French Females,' and his description is indeed disgusting, but by no means overcharged. It is impossible to travel far in France, without obtaining ocular demonstration of a degree of coarseness almost incredible, which the perverseness of vice has introduced. The French women reason *en philosophe*, and in their estimation abstractions are nothing. The 'purity that feels a stain,' is with them a chimera. As nothing exists in Paris but to be displayed, so it is understood that what is not displayed does not exist: 'The action itself,' says Mr. Scott, 'is only thought 'of importance: what is merely a matter of feeling, or is no-'thing more than a tendency, is but little regarded.' The most unbounded profligacy is ill concealed under a thin veil of decorum. Vice in Paris is not so odious as in London. It is better drest and better bred. It is not so shameless, because it observes, instead of opposing, the propriety of opinion. 'It 'assimilates itself more to the general manners, and lives on 'an easier and more communicable footing with all around it.'

'One effect,' says our Author 'of what I have been describing, is, that amidst this general profligacy, the grosser features of vice are not frequently seen. A woman who swerves from her sex's point of honour, in England, is aware that she has committed an unpardonable offence, and the coarseness of depravity ensues from the very consciousness of the enormity of her crime. But it is very different in France. A female there, who has committed adultery, regards herself, and is regarded by others, as not more culpable than if she were a little too extravagant, or too addicted to play, or rather fond of going from home. Her mind, therefore,

experiences little, if any alteration, in consequence of the violation of her person: it is but little, or rather not at all, worse than it was before. It must be admitted, that this is a better state of disposition and feeling than usually exists in union with a disregard of chastity in England, but how worthless is it as a general standard of the female heart,—and is it not infinitely better to meet with instances of gross depravity, as disgusting exceptions to the general purity, than to find purity no where, and every where a dissoluteness, insulting and confounding virtue by assuming the air of decency?' pp. 252, 253.

All accounts agree in representing the Parisian women as fascinating in their manners. Mr. Scott relates an anecdote of an old French clergyman, who had been during many years an emigrant in England, and returned to pay a *short visit* to Paris;—at the end of every sentence of sweeping condemnation which revolutionary manners drew from him, one exception was always made in these words:—'*mais, les femmes,—Ah, il faut* '*avouer qu'elles sont très seduisantes.*' This is, indeed, the testimony of a Frenchman, but it is to be acknowledged, that the *effect* of a woman's manners is often found to overpower the impression made by her character.

Mr. Scott considers the secret of this fascination as consisting 'in making the external woman exclusively display the pecu-'liarities of her sex; her looks, her turns, her whole manner 'of speaking and acting is sexual.' 'An air of triumphant 'weakness,' 'a conscious shortness of step, a soliciting bend 'of her form, balanced by a lively confidence in her eyes and 'smiles'—such is his portrait of the French belle.

The form which woman, in such circumstances, assumes, is that of a mere *figurante*—the heroine of a life long spectacle, —a being destitute of individual character, and distinguishable only from the rest of the species by its peculiar configuration, and the accidental determination of its habits. The highest purpose to which such a being is subservient, is the embellishment of the passing scene, or the production of sensual enjoyment; and the social influence of characters of this description, must be an enervating and baleful atmosphere. Where shall we seek for the moral elements from which the friend, the wife, the mother, are to be formed? In what circles shall we discover those qualities which endear the female character to an Englishman, rendering it susceptible of the loftiest heroism, and of the most devoted tenderness, or, in combination with the humblest talents, constituting the secret spring of individual and social happiness?—These qualities, we fear, are not indigenous to the French capital. Society in Paris, so far as we can understand, is not a simple aggregation of distinct individuals, but a chemical compound in which

every particle becomes changed, and contributes to form the quality of the whole. Individuality is lost, where, under the names of fashion, the public, or society, the world exerts a despotism over the best affections of the heart, and every dictate of virtue. Paris is, to its citizens, that world; the public is the keeper of their conscience, and the *Palais Royal* their home. Thus there is no sphere for the exercise of the virtues which peculiarly attach to women. To indemnify them for this, Mr. Scott informs us, that 'the chief business of society is left them to transact.'

'A tradesman entrusts the concerns of his shop to his wife,—a gentleman asks no guests to his house without her permission. There is every where an affectation of placing every thing at the discretion and disposal of the females;—but it is still evident that their empire is granted to their weakness, and they are thus taught to make a parade of their sexual peculiarities, that they may gain pampering and indulgence at the expense of their respectability.'

One more extract must finish this lamentable picture.

'After marriage, the wife, young and uninstructed in morals and duties, is at once emancipated from a state of severe restraint, and plunged into one of licentious liberty and unnatural power—of which a few of the features are, a luxurious Boudoir, full of couches and statues, separate bed rooms, a lover in every visiter, and the customs of society opposed to cruelty to lovers. It is needless to deduce consequences from these: their existence is sufficiently informing.'

Is there any thing more to be dreaded than the importation of manners and morals similar to those which are here described?—an importation, be it remembered, which no Custom-house regulations can prevent. Is any thing more to be deprecated than a needless exposure of our wives, and sisters, and daughters, to the contagion of such society?

We could have given more amusing extracts from the present volume, but we have preferred making a different use of our Author's Visit to Paris; and we may now with confidence refer our readers to the work itself for further information. Mr. Scott is no ordinary journalist. His remarks are those of a man accustomed to think more deeply, and to feel more justly, than most of our political speculators. A tone of intelligent patriotism pervades the work, which by no means diminishes its value in our estimation. The style is easy and varied, generally forcible without being affected, and sometimes highly animated. Our Author, however, does not scruple to avail himself of the license which so many writers of the present day arrogate to themselves, of coining words, when it

suits their convenience, which they trust may be made to pass, upon the credit of their eloquence, for 'the King's 'English.' Nothing, certainly, is easier than to add, in this way, to the labours of some future lexicographer, who shall not be over-nice about his authorities. It comports with the indolence of superficial writers, who study only *effect;* but a good writer will be very careful how he indulges his invention in this way. It looks like affectation, where it cannot be attributed to ignorance. On the whole, however, we are well pleased with Mr. Scott, and are glad that his work has already obtained so respectable a circulation.

There is one reflection which cannot fail to occur to a benevolent mind, on the contemplation of that extensive scene of moral devastation which France presents, and that is, what a vast field, and what urgent occasion, does such a state of things afford, for all the energies of Christian philanthropy! The general condition of the French people, in a religious point of view, can only be considered as verging on utter heathenism, and it is an infinitely momentous consideration, what sort of religion is likely to be introduced among them The Popish corruption of Christianity, were it possible to procure the adoption of more than its forms and ceremonies in a nation of unbelievers, would be utterly inefficient to work any beneficial change on the social character of the French. Its pageants, its indulgencies, and its temporal nature, might indeed blend easily with their love of pleasure and of display, and nothing more were necessary to secure the professed reception of its doctrines, than to render the belief in them fashionable. But such a religion would be worse than inefficacious;—nothing but the religion of *the Bible*,—nothing short of that internal conversion of the heart by which the half-human savage is at once civilized and evangelized, can rescue the character of this polished people from the degradation into which it has sunk. That Divine system of morals, to which woman was first indebted for her elevation in the scale of society, can only restore her to the dignity of virtue *Popery* can do nothing for France: *a hierarchy* can do nothing for France. It remains to be seen, and the interests of all Europe are involved in the issue, whether it will be permitted to England, by her Bibles and her moral influence, to follow up the achievements of her armies with nobler conquests; or whether the remains of Protestantism in France, after having survived the iron reign of an infidel despot, are to be extinguished by the mildest of Catholic Kings.

Art. XIV. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

A new edition of the complete Works of the Rev. Richard Cecil, is in the press.

Mr. Rusher of Reading is preparing a Catalogue of his Books, which besides a large collection in all the usual departments of Literature, will contain a distinct Class of upwards of a Thousand Articles, which come under the designation of "Eminent, Curious, and Rare." The Catalogue will be ready in a few weeks.

A new edition of Mr. Joseph King's "Interest Tables enlarged and improved," is nearly ready for publication, a work deservedly held in the highest estimation in the mercantile world.

The Rev. S. Cobbold, late Fellow of Gonville and Caius College, Cambridge, has in the press, "The importance of Religion, both to Society and to the Individual," a Sermon preached at the Assizes, held at Bury St. Edmunds, March 30, 1815. Also his Sermon at the Assizes held 31st July.

Walter Scott, Esq. has nearly ready for publication, in octavo, the Field of Waterloo, a Poem.

Paul's Letters to his Kinsfolks, being a series of letters from the continent, will soon appear in an octavo volume.

General Alex. Beatson, late Governor of St. Helena, has in the press, in a quarto volume, Tracts on various subjects relative to St. Helena, written during a residence of five years; illustrated by engravings.

John Connell, Esq. Procurator of the Church of Scotland, will soon publish in three octavo volumes, a Treatise on the Law of Scotland, with respect to Tithes and the Stipends of the Parochial Clergy.

The Rev. H. K. Bonney, Prebendary of Lincoln, has in the press, a Life of Jeremy Taylor, Bishop of Down, with an account of his writings.

The Rev. E. V. Bloomfield, of Emanuel College, Cambridge, is preparing a Greek and English Lexicon, under the patronage of the university.

Mr. Chitty will soon publish, in three royal octavo volumes, a comprehensive Treatise on the Practice of the Criminal Law.

Mr. J. A. Wishart, Surgeon in Edinburgh, has in the press, a Treatise on Cataract, in octavo.

Mr. James Wardrop will soon produce another volume of Essays on the Morbid Anatomy of the Eye, with numerous coloured engravings.

Mr. John Mackenzie is preparing for publication, Leisure Hours, or Speculations on various Subjects.

The Fourth Volume of the Transactions of the Highland Society of Scotland, will soon appear.

The Rev. P. Keith F.L.S. has in the press, a system of Physiological Botany, in two octavo volumes, with plates, drawn and engraved by Mr. Sowerby.

A System of Mechanical Philosophy, by the late Dr. John Robinson, with notes and illustrations, comprising the most recent discoveries in the physical sciences, is preparing for publication by Dr. David Brewster, in four octavo volumes, with plates.

Mrs. Bryan has in the press, a compendious Astronomical and Geographical Class Book, for the use of families and young persons.

The Rev. Robert Morehead will soon publish another volume of Discourses on the principles of Religious Belief.

The Rev. Arch. Alison has a second volume of Sermons nearly ready to appear.

The Rev. H. Batten will soon publish, a Report of a series of experiments in education; showing that children will learn as much in one year by the interrogative system, as in four years by the ordinary methods.

Mr. Donovan is printing his Essay on the Origin, Progress, and present State of Galvanism, which gained the prize of the Royal Irish Academy.

Mr. S. Rootsey has in the press, a Bristol Dispensatory; intended to ex-

tablish the nomenclature of Pharmacy on a permanent basis, and to explain the advantages of a new method of expressing the composition of Medicines.

The Antiquary, a Novel, in three volumes, by the Author of Waverly, will soon appear.

Mr. J. Cove has in the press, a Picture of Italy, including a complete guide to all the curiosities and antiquities of that country, illustrated by maps and other engravings.

Mr. Pontey, Author of the Forest Pruner's Assistant, is preparing a work on the Theory and Practice of Ornamental Gardening, which will form a quarto volume, with numerous plates and illustrations.

Biographical Memoirs of Dr. M. Stewart, Dr. J. Hutton, and Prof. J. Robison, read before the Royal Society of Edinburgh, with some additional Notes by Prof. J. Playfair, are printing in an octavo volume.

Professor Jameson will soon publish a second edition of his System of Mineralogy, in three volumes.

An edition of Messrs. Lewis and Clarke's Travels to the Source of the Missouri, and thence to the Pacific Ocean, will soon appear in three octavo volumes, illustrated by maps.

Mr. John Dunlop has a new edition nearly ready, of the History of Fiction, in three small octavo volumes.

Dr. Henry is printing a new edition of his Elements of Chemistry, with very considerable additions and improvements.

In a few days will be published, Conversations on the Duties, Advantages, Pleasures, and Sorrows of the Married State, intended as an accompaniment to the "Letters." By T. Ovington.

Mr. Pyne is preparing for the press, Annals of the Royal Residences of Windsor Castle, Hampton Court, Kew, Kensington, Buckingham House, St. James's, Frogmore and Carlton House, to be embellished by One Hundred coloured Engravings, fac-similies of Drawings by the first Artists, representing the Apartments, with their painted ceilings, pictures, and splendid furniture. The Letter Press will comprise the Architectural History of each building, and a description of the Pictures, Statues, furniture, and other decorations, with a notice of each valuable work of Art, its author, and biographical accounts of the illustrious or remarkable persons, whose portraits adorn the several apartments: also annals of the most interesting transactions appertaining to each Royal Mansion: forming together the domestic history of the same, from the time of Edward the Third, to the present period. The work will be published in twenty-four monthly numbers, Imperial Quarto, to form Three Volumes. Each number price *One Guinea*, will contain four coloured engravings at least, with copious letter press. Specimens of the Drawings to be seen at the publisher's, W. H. Pyne, 9, *Nassau Street, Soho*, who has obtained gracious permission to dedicate the first volume to her Majesty the Queen, the second to his Royal Highness the Prince Regent, and the third to his Royal Highness the Duke of York.

Mr. Edmund L. Swift, Barrister at Law, a lineal descendant of the Dean of St. Patrick, has in the press, Waterloo and other Poems.

Mr. Frere is preparing for publication, Observations on the pouring out of the fifth Apocalyptic Vial of Wrath upon the kingdom of France, together with a reply to Mr. Faber's late pamphlet.

The Rev. Francis Wrangham is about to publish his collected works consisting of Sermons, Dissertations, Essays, and Poems, to which will be added amongst other articles, a translation of *Milton's Defensio Secunda*.—He is also editing a new edition of the British Plutarch, with very considerable additions, and many new Lives; to be published in six volumes octavo.

Shortly will be published, Paris during the interesting Month of July, 1815; a Series of Letters, addressed to a Friend in London. By W. D. Fellowes, Esq. illustrated by Portraits of the Royal Family of France, *en-groupe*; a present likeness of Bonaparte, *en-vignette*; and other interesting Plates, in one Volume.

Nearly ready for the press, the Articles upon Sessions' Law, contained in Addington's Penal Statutes, Blackstone's Commentaries, Burn's and Williams's Justice, Const's and Nolan's Poor Laws, East's and Hankins' Pleas of the Crown, and Tomlins' Law Dictionary: alphabetically arranged. By the Rev. S. Clapham, M.A. Vicar of Christchurch.

In the course of the Winter will be published, A volume of Sermons: by Dr. Scott, late Rector of Simonburn.

Proposals have been issued for pub-

lishing by Subscription, a volume of Sermons on interesting subjects, with respect to the Faith and Practice of the Christian. By George Campbell, Minister of the Gospel, Stockbridge by Dunbar. To form an octavo volume, containing near 500 pages, price Nine Shillings boards; and a 12mo. edition on a good paper, which will contain about 400 pages, price Five Shillings. The work will go to press so soon as a sufficient number of subscribers is obtained.

The Rev. James Carlile, Minister of the Scots Church, Mary's Abbey, Dublin, is about to publish a second edition of his answer to the Rev. J. Ryan's Sermon, preached at the consecration of a Roman Catholic Bishop, in which the preacher maintains the doctrine of that Church, that Salvation is not to be obtained without her Pale, and for which he received the thanks of nine Roman Catholic Prelates.

In the press, and just ready for publication, a new edition of Religious Education, in a series of Family Conversations, wherein the Covenant Right of Infants, and the mode of Christian Baptism are very calmly and seriously considered: to which is added an Address to Parents who admit of Infant Baptism. Written for the use of the Author's Family. By the late J. Bowden, of Lower Tooting. Edited, with corrections and additions, by the Rev. B. Richings, A.M. Curate of Dunton, Leicestershire.

A Translation, in blank verse of Racine's sacred Drama, Athalie, printed in a neat duodecimo volume, will appear at the beinning of this month. The distinguished merit of the original work is well known, and it has recently obtained renewed popularity in France, from the resemblance of its characters and incidents to those of the present times.

A new edition of the much esteemed Sermons of Martin Luther, accompanied by a full length Portrait of that great Reformer, from the large German Print, is in forwardness, and may be expected in the course of the Month. One Volume, Octavo.

Memoirs of the Life and Writings of Matha Laurens Ramsey of Charleston, S. C. edited by David Ramsey, M. D. is reprinting from the Third American edition, and will appear in a few days.

The Rev. Joseph Fletcher proposes to publish by Subscription, in crown 8vo. price to Subscribers, seven Shillings in boards: Lectures on the Principles and Institutions of the Roman Catholic Religion.

Art. XV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of Captain James Wilson, containing an account of his enterprises and sufferings in India, his Conversion, Missionary Voyage, and triumphant Death. By John Griffin, 8vo. 5s. 6d.

EDUCATION.

The Elements of Arithmetic, edited for the use of Schools. By William Jacques, Private Teacher, 4s.

Dartmouth Parsonage, a Tale for Youth, second edition, 5s.

Utility; or, Sketches of Domestic Education. By the Author of Simple Pleasures, &c. in 12mo. 3s. 6d. bound.

The Conversations of Emily, abridged and freely translated from the French, in 18mo. 3s. 6d. half-bound, roan backs.

The Zoological Game; a set of Cards calculated to convey a Knowledge of the elements of that pleasing and important branch of Natural History, the Animated Creation, 8s.

Les Jeux de la Jeunesse; ou Nouvelle Methode à instruire les Enfans, en les amusant par la Representation des differens Jeux et Exercises du Corps auxquels ils se livrent; ornamented with wood cuts, foolscap 8vo. 2s. 6d. half-bound.

HISTORY.

A Narrative of Napoleon Bonaparte's Journey from Fontainbleau to Frejus in April 1814. By Count Truchses Waldburgh, Attendant Prussian Commissary. Translated from the German. 3s.

The Battle of Waterloo; containing the Accounts published by authority, and other relative Documents. Illustrated by a panoramic sketch of the

Field of Battle, and a Plan of the position and movements. By a near Observer, 7s. 6d. boards.

MATHEMATICS.

A new edition of a Philosophical and Mathematical Dictionary; containing an explanation of the Terms, and an account of the several Subjects comprised under the Heads Mathematics, Astronomy, and Philosophy, both Natural and Experimental; with a Historical Account of the Rise, Progress, and present State of these Sciences; also Memoirs of the Lives and Writings of the most eminent Authors, both ancient and modern, who by their Discoveries or Improvements have contributed to the advancement of them. By Charles Hutton, LL.D. 2 vols. 4to. 6l. 6s. boards.

MISCELLANEOUS.

Remains of the late John Tweddell, Fellow of Trinity College, Cambridge; being a selection of his Letters, written from various parts of the Continent, together with a Republication of his Prolusiones Juveniles; to which is subjoined an Appendix, containing some account of the Author's Journal, MSS. Collections, Drawings, &c. and of their extraordinary Disappearance. Prefixed is a brief Biographical Memoir, by the Editor, the Rev. Robert Tweddell, A.M. Illustrated by Plates, Maps, &c. 4to. 3l. 3s. boards.

The Lancasterian and Dr. Bell's plans of Education improved, in which the excellencies are united, and evils avoided. By W. Masely, author of the memoir on the importance and practicability of translating the Scriptures into the Chinese Language, and circulating them in that vast empire, 1s.

An Old Smoaker's reasons for breaking his Pipe, humbly submitted to the consideration of his younger brethren in the Christian Ministry: second edition with additions, 3d.

A Treatise on Dry Rot, with methods of prevention and cure. By A. Bowden, of the Navy Office. Dedicated by permission to the Right Honourable Lord Melville, 8s.

Edinburgh Fugitive Pieces; with Letters, containing a comparative View of the mode of Living, Arts, Commerce, Literature, Manners, &c. of Edinburgh, at different periods. By the late William Creech, Esq. F.R.S. &c. Edinburgh. To which is prefixed an Account of his Life, 8vo. 12s. boards.

A Reply, "Point by Point," to the Special Report of the Directors of the African Institution. By Robert Thorpe, Esq. LL.D. 8vo. 4s.

A Catalogue of the extensive and valuable Collection of Books, on Sale at the Classical Library, 30, Soho-square, belonging to the late Mr. Lunn —every Article being marked at reduced price; to which is prefixed a prefatory Address by Dr. Parr. 3s.

A Catalogue of an extensive Collection of Books in Anatomy, Surgery, Medicine, Midwifery, and Chemistry, &c. New and Second Hand, including a valuable Assortment of Medical Works recently imported from the Continent, Sold by John Anderson, 40, West Smithfield, London, to which is added a complete list of the Lectures delivered in London, with their Term, Hours of attendance, &c., together with Tables of the pay of the Medical Department of the Army, Navy, and East India Company's Service.

T. Keys's Catalogue of New and Second hand Books. Part I. including a curious and rare Collection in various Languages on most Subjects of Literature in Folio and Quarto.—Divinity. Controversial Writings, Medicine, Chemistry, Botany, Agriculture, &c. octavo & infra. Also a List of recent importations from Germany, Italy, and France, chiefly of Grammars, Dictionaries, Classics, &c.

MEDICINE AND CHIRURGERY.

Facts and Observations on Liver Complaints, and Bilious Disorders in general. By John Faiththorn, second edition enlarged, 7s. boards.

A Treatise on Forensic Medicine; or, Medical Jurisprudence. By O. W. Bartley, M.D. Bristol, 12mo. 4s. boards.

Reports of the Pestilential Disorder of Andalusia, which appeared at Cadiz in the years 1800, 1804, 1810, and 1813; with a detailed Account of that fatal Epidemic as it prevailed at Gibraltar, during the Autumnal Months of 1804; also Observations on the Remitting and Intermitting Fever, made in the Military Hospitals at Colchester, after the return of the troops from the Expedition to Zealand in 1809. By Sir James Fellowes, M.D. Fellow of Caius and Gonville College, Cambridge; Fellow of the Royal College of Physicians in London, and of the Royal Society of Edinburgh; Physician to the Forces, and late Inspector of Military Hospitals in the Peninsula, 8vo. 15s.

Commentaries on some of the most important Diseases of Children.—Part the First, containing Observations on the Mortality of Children—on Diet—Dentition—Convulsive Affections—Inflammation of the Brain—Hydrocephalus internus—and Epilepsy. By John Clarke, Esq. M.D. &c. &c. &c. royal 8vo. 10s. 6d. boards.

Elements of Pathology. By Dr. Parry, of Bath, 8vo. 14s.

NATURAL HISTORY.

Elements of Conchology, according to the Linnæan System. Illustrated by 28 plates drawn from Nature. By the Rev. E. J. Burrow, A.M F.L.S. &c. 8vo. 16s. boards.—Royal, with proofs, and the rare Shells coloured, 1l. 11s. 6d.

PHILOLOGY.

Illustrations of English Philology. By Charles Richardson, Esq. Consisting of—1. A Critical Examination of Dr. Johnson's Dictionary.—2. Remarks on Mr. Dugald Stewart's Essay 'On the Tendency of some late Philological Speculations.' 4to. 1l. 5s. boards.

POETRY.

Ode on the Victory of Waterloo. By Elizabeth Cobbold. Price 1s. 6d.

A Selection of Poems designed chiefly for Schools. By Joseph Cottle, 2nd Edition. Price 5s. bound.

POLITICS.

Considerations sur une Année de l'histoire de France. Par M. de F. 8vo. Price 5s.

A Letter to John Bennett, of Pythouse, in the County of Wilts, Esq. showing the Impractibability of commuting Tithes in the Manner proposed in his Essay published by the Bath Agricultural Society. By an Experienced Land Agent. Price 1s.

THEOLOGY.

Some Remarks on the Unitarian Method of Interpreting the Scriptures, as lately exhibited in a Publication, under the assumed Title of an Improved Version of the New Testament; to which are added, Considerations on the Manner in which the Gospel should be preached, to be rendered effectual to its intended Purpose. Partly delivered in a Charge, in June, 1815; and the Whole with Notes, respectfully addressed to the Younger Clergy. By the Rev. Charles Daubeny, Archdeacon of Sarum, Price 2s.

Remarkable Sermons, By Rachael Baker. Delivered during Sleep, with Devotional Exercises, and Remarks by Dr. Mitchill and others. 12mo. Price 4s. 6d. boards,

Strictures of Eternal Import and Universal Concern. By the Author of the Temple of Truth, &c. 12mo. Price 3s. 6d. boards.

Discourses, Doctrinal and Practical; partly occasional; chiefly common; delivered in different Country Churches. By the Rev. John Morley. 8vo. Price 10s. 6d. boards.

The Report of the Gospel Ministry; a Sermon preached at Beckenham, Kent. By G. C. Gorham, A. M. Fellow of Queen's College, Cambridge. Price 1s. 6d.

Sermons on the most Important Subjects. By the late Rev. J. Andrews, LL.B. Vicar of Marden, Kent, Chaplain to his Grace the Duke of Dorset, and Author of "The Scripture Doctrine of Divine Grace." Price 9s. boards. Second Edition.

A Guide to the Reading and Study of the Holy Scriptures, with an Illustrative Supplement. By Augustus Hermen Franck, translated by William Jaques. Price 5s. 6d. Second Edition.

On Terms of Communion, with a particular View to the Case of the Baptists and Pædobaptists. By Robert Hall, M.A. Price 5s. Second Edition.

Expository Discourses on the Apocalypse, interspersed with Practical Reflections. By the late A. Fuller, 8vo. Price 10s. 6d.

TRAVELS.

A Classical Tour through Italy. By the Rev. John Chetwode Eustace. The Third Edition, revised and enlarged, and illustrated by a Map of Italy, ten Plans of Churches, and an Index. 4 vols. 8vo. Price 3l. boards.

Travels through Poland, Austria, Bavaria, Saxony, and the Tyrol, in the Years 1807 and 1808. By Baron D'Uklanski. 12mo. Price 5s. 6d. boards.

THE

ECLECTIC REVIEW,

FOR NOVEMBER, 1815.

Art. I. 1. *Considerations sur une Année de l'Histoire de France.* Par M. de F——. 8vo. pp. 168. Price 5s. Dulau and Co. 1815.

Considerations relative to a Year of the History of France. By M. de F——. &c.

2. *Letter to the Right Honourable Lord Erskine, on the present Situation of France and Europe;* accompanied by Official and Original Documents. Second Edition, 8vo. pp. 128. Murray, 1815.

3. *Carpe Diem;* or the True Policy of Europe, at the present Juncture, with regard to France. 8vo. pp. 44. Price 1s. 6d. Stockdale, 1815.

THE restless concern which every individual in this country takes in the administration of public affairs, and in every thing that comes under the name of politics, forms no insignificant feature in our national character. It results from that sense of individual importance, and that right of opinion, which attach to the subjects of a free government, and which make men something more than the mere cultivators or occupiers of the soil;—

> 'While e'en the peasant boasts these rights to scan,
> 'And learns to venerate himself as man.'

How much soever some persons may despise, and others affect to dread, the operation of this feeling in the great mass of the community, it is certainly an indication of a prevailing degree of intelligence and moral activity; superior, we apprehend, to what is to be found pervading the several classes in other countries. Far from being connected with a spirit of insubordination, it is but a practical illustration of all that we profess to admire in the theory of our political constitution. Nor could there be a much more fatal symptom of the state of public feel-

ing, than the declension of this general interest in public affairs, and a consequent indifference of opinion. It would evince either a deterioration of character, amounting to a disregard of all social relations, or the desperate stillness, preceding some convulsive change. The most violent opinions on political subjects, are, we conceive, less to be dreaded, than a public without opinions, and, consequently, so much the more at the mercy of the impulses of feeling. While men are thinking, or, which comes nearly to the same thing, while they are talking of what others have thought about, their minds are for the time occupied, and there is less danger of their being hurried on to precipitate action. Wherever the greater part of the community are accustomed to think on public affairs, there is scarcely any possibility of a sudden or violent revolution taking place; because the progress of opinion, unlike the infection of sympathy, is necessarily slow: a mental process, however hasty or imperfect, must take place in each separate individual, before he is fitted to become an agent in such a change; and even then, he will be very different from a mere instrument, which retains its determined shape, and is steady to the purpose of its assigned use. He that pauses to think, begins to calculate; and in this state of mind he is liable to the operation of all those mixed and opposing motives which tend to weaken resolve, and which render decision the most arduous part of daring actions.

It is in this way, that we should account for the striking difference observable between the revolutionary changes in English history and the seemingly parallel circumstances which have taken place in other countries. In England, they have been uniformly effected by opinion, conducted upon principle, with an avowed *deference* to laws recognised by both the contending parties, and with a view to determinate objects. They have not been the blind work of feeling, acting with the impetuosity of instinct, but the measured result of thought. The natural effect of the love and possession of civil liberty, has been to strengthen an attachment to the laws, from which that very liberty is derived, and to whose authority the ultimate appeal is always made. In these laws the spirit of Britain seemed to speak; in them the abstractions for which the people fought were imbodied: these were their monarch and their country, and a tyrant was an alien.

According to the theory of the British Constitution, the public voice, or, in other words, prevailing opinion, is the sovereign, and the monarch himself is but its minister; not, strictly speaking, the public will, which is an uncertain and unintelligent faculty, but the mind of the nation, shaping, as in a mould, the characters of its representatives, and, through this medium, making itself slowly but irresistibly obeyed. Public opinion, in England, expressed, not so much by occasional communications

of the 'sense of the nation,' as by a gradual establishment of certain truths and principles, partakes of the nature, and acts with the force of law; and the most violent infringement of the spirit of the constitution, would be committed by the executive authority that should oppose the letter of the law to its dictates. In fact, the most beneficial and the most brilliant acts in the annals of our legislative history, have been distinctly achieved by the people, whose voice has availed in spite of all that was vicious in their institutions, or corrupt in their government. All that those who are interested in the welfare of their country, have to do, is, to deposite with the public the materials of opinion, and to communicate those rational views of the ends of government, and the purposes of the social economy, which may, after diffusing themselves through the community, at length extend to the source of authority itself.

It is deeply to be regretted, that the channels of information and influence on political subjects, should be so generally under the control of mercenary or party writers; and that persons who ought not to wear the livery of any party, should make their *right* of opinion serve them instead of the *reason* of their opinions. On no other subjects, perhaps, do men of intelligence satisfy themselves with information equally imperfect, or with notions equally crude; and chiefly, we suppose, because, where the passions are strongly excited, men are always the most impatient of the exercise of judgement. The vehemence of opinion is often, in these cases, only a vent of the feelings. The abuse of ministers, or that of demagogues and Jacobins, in which many love to indulge themselves, is at the bottom nothing more than a harmless effort of the mind to relieve itself of a certain portion of what may be called *bilious* fear or uneasiness:—thought is innocent of the outrage.

The worst evil to be apprehended from these superficial habits, is, lest the exercise of the most sacred rights of Englishmen should sink into disuse or degradation, from being thus associated with the factious spirit of party, and the ascendency of intelligent opinion over the more corrupt principles that are always at work in the state, should be weakened by a growing indifference in the better part of the community to political discussions, in consequence of the incompetent manner in which they are generally maintained.

What is the reason that subjects which, as interwoven with history, are considered with dispassionate and earnest attention, as vitally connected with our social welfare, should seem to lose their dignity and importance, when presented to us in the form of the politics of the day? How is it that we suffer ourselves to forget, that the familiar transactions recorded in to-day's news-

paper, will be the very materials of future history, and that the affairs of the present moment, which we so hastily dismiss, will be investigated by posterity, as the remote causes of a complicated series of events affecting the happiness of thousands? Why should those principles, by the aid of which we pursue the mazes of history,—the belief in an over-ruling Providence, a reference to a moral estimate in our appreciation of actions and characters, and a benevolent regard for the highest interests of the human race,—all seem to forsake us, when we enter upon any question of modern politics? No agency beyond that of the immediate actors, unless the vague idea of chance supposes a higher agency,—no morality but that of expediency, are then to be recognised; the success of measures, then, is to be estimated by their execution rather than their consequences, and taxes, and subsidies, and parties, and all the dirty machinery of government, take the place in our minds of nobler considerations. It is an evil, and a great evil, be it chargeable on what cause soever it may, that on political subjects, of all temporal affairs, persons will not feel as men and think as Christians, but will feel by party and think by proxy.

The first of the pamphlets at the head of this article, whatever be the name or motives of its Author, is certainly superior in ability and depth of thought, to the ordinary productions of the day, and deserves to be read with more than ordinary attention. M. de F. writes like a very intelligent man, and what is more, like an honest man. He appears to be equally sensible of the relation which history bears to politics, and of that which subsists between policy and morality. He manifests, too, a rational admiration of the English Constitution, and a competent acquaintance with English history; and if we add to all this, that he is a *royalist*, we hope we shall not cancel his claims on the attention of those of our readers, should there be any such, who think the salvation of France is altogether vested in its Jacobinical leaders.

The Author commences his work with some prefatory remarks on the respective advantages and disadvantages of a contemporary survey, and an historical retrospect of great transactions, the details and causes of which lie most open to the inspection of the near observer, but the grand result—the whole in all its relations, is best appreciated when thrown into the perspective of the past. Contemporary observers may see more easily, and err more easily: posterity is able to discern less, but to judge better, of what it knows. To this general rule, however, he considers there are some exceptions; in the case, for instance, of revolutions which crowd into a few years the elements of ages, and which being originated, developed, and consummated in the course of a life, fall under the judicial cognizance of the generation which has witnessed them.

'But who,' he adds, 'will dare say—"These events are finished." Every one is apt to deceive himself here. He that is fatigued with his journey, is glad to think he is near its end. Add to this, that there is in our mind a repugnance to the idea of incompleteness: men are unwilling to leave the solution of the problem to their heirs; they wish to be the surviving witnesses of expiring revolutions. Hence proceeds that puerile hastiness which leads them to mistake every interval of tranquillity for a permanent cure. Multiplied instances of this have occurred in France; at one time only this opinion became for a moment specious; but from the first, the eye of an observer might have detected evidences, that this hour of real repose was not yet come.'

M. de F. devotes his first chapter, to a comparison of the state of England at the restoration of Charles the Second, and also of France at the accession of Henry the Fourth, with that of France at the restoration of Louis the Eighteenth. Between the former of the supposed parallels and the return of Louis, he shews there is no other than the most superficial resemblance. When Charles the Second ascended the throne of England, only eleven years had elapsed since his father's death.

'Not only were the same generation living, but they had not passed through that *grande mortalis ævi spatium* which transforms men by conducting infancy to maturity, and maturity to old age. Whoever had not been the enemy of Charles the First, still remained as the friend of Charles the Second. Nor had any change taken place in the bases *(bases)* of the state, in its constitution, or in its administration. The empire of religion had been strengthened rather than diminished. A gloomy and terrible fanaticism had distorted it to the extent of rendering it the moving principle of the revolution. This basis of all government remained then but too solid; it was necessary only to retrench and polish it.

'The magistracy, the civil laws, the rights and the duties of citizens, remained unshaken.

'In short, the minds of men had not been agitated by any great change but that of the reigning monarch. They had not incurred, first the necessity, and then the habit, of bending to a new yoke; still less had they from long habit become reconciled to it. In the Constitution the same charter still existed, and the work of *John-Sans-Terre*, had undergone no greater alteration under Cromwell than under Henry the Eighth: violated, indeed, in practice, modified in some of its parts, its principles were still respected; and if they slumbered for a time, it was only to awaken at a future day, to triumph over oppression. We behold the same House of Peers, the same House of Commons, the same executive power, in fact, though in violent and illegitimate hands; and notwithstanding this, the independence of Parliament, which even in those times of captivity amounted to opposition, silent as it has since been under kings from whom it had nothing to fear, displayed itself with vigour under a usurper, from whom it had every thing to apprehend.

'In the administration, this same usurper had, by a firm and pacific government, consolidated all the bases which formed the pillars of the monarchy: he had extinguished or repressed civil contentions, had re-united England in one body, under one law; had curbed that very fanaticism which had served him for a ladder, created the naval power of his country, augmented its riches, established its tranquillity, and raised its ascendency. Elizabeth had not achieved more. This man wanted nothing but a less degree of crime, and a greater degree of right. In short, he seemed to have laboured for the sole purpose of restoring to Charles the Second, a deposite improved by his cares.'

It is unnecessary to pursue the parallel, or rather the contrast. In every particular, the situation of France at the return of Louis the Eighteenth, the circumstances of his recall, and the character of the people over whom he returned to exercise the office of king, are so utterly different from the position of affairs at the restoration of Charles the Second, as to receive from this negative description their most forceful illustration.

The Author proceeds, however, in the second chapter, to consider the actual situation of France at the era of the Restoration in 1814. He inquires, What fundamental principles or elements of the State remained in France?—distinguishing what he denominates *bases de l'état*, from its varying constitutions, which, he observes, only serve as a code to the bodies which compose the state. 'Perfect as these may be,' he adds, 'they have never lasted, and none can ever last, so long as 'they rest only upon themselves, or rather so long as politicians 'persist in mistaking the *rules* of the State for its basis, and 'its form for the foundation.'

'There remained in France no property, no body corporate, no institution, no ancient opinion, nothing that had root; consequently no fundamental principle.—But no: one remained, and that, alas! was of the basest description. It was found in a necessity of dependence on the part of the people, the natural result of a tiresome abuse of liberty, succeeded by long habitude to slavery;—a negative element which sustained the usurper only as the absence of resistance, but which failed the legitimate sovereign, as positive weakness.

'We understand by the *fundamental principles* of the State, the bodies or orders of which it is composed, invested with property, rights, and influence, sustained by their ancient guardian principles, all guarantees, and interested guarantees, of the stability of the State, of its religion, and of public virtue.

'We understand by the *constitution*, the contract which binds these orders together in mutual union, and connects them with the sovereign and with the people.'

The eight sections of this chapter comprise a separate examination of the state of France, in reference to the great bodies of the State, and the Constitution; Religion and the Clergy; pub-

lic morals and the national character; the administration; the magistracy; finances; the army; and, lastly, the individual who singly supplied the place of all the materials of the State, and filled up the void with himself—Buonaparte. Under each of these heads we meet with many general observations which discover a deeply reflective mind, and a considerable knowledge of human character. The whole chapter consists of a train of reflections, rather than a chain of reasoning, and its assertions must be viewed principally as an appeal to notorious facts. The picture which he draws of the internal state of France, is sufficiently gloomy, but we have not detected any misrepresentations that betray the partisan, nor any of those exaggerations of false eloquence, which bespeak the hireling. With regard to the nobility of France, he introduces a remark which, indeed, is sufficiently established to be received as an axiom with respect to a monarchical government, that 'Wheresoever there do not 'exist in the State intermediate orders, interested in maintaining their station between the king and the people, and consequently in preserving both in their relative situations, and 'wheresoever they do not combine with their interests the power 'of sustaining them, the barriers of the constitution are taken 'away.' In a note the Author observes—

'It would not perhaps be unworthy the attention of history, to examine the process by which the nobility were annihilated in France. Three distinct stages are plainly discernible. Richelieu deprived them of power, Louis the Fourteenth, of opulence, the philosophers and themselves, of influence. Power, opulence, and influence, constitute the entire existence of the nobility. They retained neither at the end of the eighteenth century. A century and a half had accomplished this vast destruction; and, which is still more strange, of these three one only had been wrested from them by force, they had lost the two others through vanity: for they took as much pride in sacrificing their respectability under Louis the Fifteenth and Louis the Sixteenth, as in squandering their fortunes under Louis the Fourteenth.'

The remarks upon the religion of the State, are those of a politician, but they are liberal, and, to a certain extent, just. 'The moment,' says our Author, 'that irreligion became the fashion,' [the moment, he means, that the fashion of irreligion became general,] 'France was lost.' He uses irreligion in its most proper and definite sense, not as referring to any particular system of doctrines, for what would be styled irreligion by the dominant party in a state, might be, in fact, the reformation of religion: schisms and religious dissentions, how much soever to be deprecated in other respects, instead of destroying all religion, have a tendency to fortify and increase the cause of the advocates of each particular mode of belief.—But the Author intends

by irreligion, the contemning of all religious doctrines. This might, he conceives, prevail among the higher classes, without any immediate danger of a subversion of social order, because the barriers of honour, of decorum, of education, the propriety of example, and all the human virtues of Cato and Epictetus, might still operate, for a time at least, as sufficient restraints. The danger would be considerably increased, however, when the infection had extended to the middle classes. But on its reaching the people at large, it would become immediate, and would be infinitely aggravated by their number. The actions of the mob would partake of the freedom of their opinions, and as soon as they began to act and reason together, the reign of general licentiousness would begin.

Such is actually the state of France at the present moment. Not only is the edifice of religion, according to our Author, to be rebuilt, but the very soil for its foundation, is to be created; nor are there any materials remaining for the erection. We shall transcribe the remainder of the section, as suggesting a variety of important considerations relative to the religious state of France. Our readers will bear in mind, that by the terms *religion*, and the *ministers of religion*, as here used, something very different from the instructions and institutions of the Protestant religion, is to be understood. The Author, we presume, is a Roman Catholic; but, whatever be his own particular sentiments, the only religious establishment which is likely to be invested with dignity and power and influence in France, is that of the Popish hierarchy.

'Religion cannot be taught or inculcated without ministers. Where are those ministers? A few have survived, laden with years and with misfortunes; each the heir of several flocks, threatened with a speedy abandonment. Zeal has perished; talent is no more to be found; for every man of intellect exercises all his ingenuity in scepticism. The schools of religion are in ruins, and nothing but the fear of the camp has peopled the seminaries.

'The ministers of religion exercise no influence, destitute of respectability. Where is this respectability? They receive wages from the State, and alms from their people. Where shall we find the man sufficiently a Christian now-a-days, to embrace, by choice, a profession which would render his life toilsome to himself, without its being profitable to others?

'Respectability, in our days, attaches only to outward splendour, to station, to power, and to property; to every thing that fascinates the eye, or bows the mind in subjection.

'The foundation of all these things is, in fact, money. It comes, therefore, to this—no religion without a priesthood, no priesthood without influence, and no influence without money.

'Thus, to erect the most holy edifice, it becomes necessary to descend to the basest materials, and to bring down Divine things to the

level of humanity, we must have recourse to human methods; for we live no longer in the times in which religion, in the ardour of her youth, subdued, with a cross of wood, a nation young and ardent. All that now tends to her destruction, then constituted her prosperity. Obstacles only conduced to her purity, misfortunes to her dignity; and she was endowed by poverty and by persecution.

'But a religion which has grown old with a corrupted nation, is not revived in the same way as it was at first introduced. The better sort of people return, it may be, to the faith of their forefathers; some from a sense of propriety, others by the force of reason, a few even by conviction: but with a people who listen only to persuasion, with a people whose habits are formed and abandoned with equal facility, religion, as she has been the last to depart, will be the last to return.

'One circumstance alone might have saved religion in France,—had the character of a devotee been united to that of the despot, such a man would have formed a generation of monks, instead of a generation of soldiers; and would have found treasures to endow them with: but Buonaparte was only a fatalist.' pp. 16—18.

Here M. de F. leaves the subject of religion: he does not attempt to suggest any plan for its revival. He is either not aware of any other expedient than that of re-establishing the Romish clergy in rank and influence, or he is conscious that it is a subject beyond the sphere of the politician. We remark, however, with pleasure, that he makes no reference to any supposed rights on the part of that clergy to a local jurisdiction, or any inherent authority, but considers the ecclesiastical body simply as the ministers of religion, to whom rank, power, and wealth, are intrusted for a specific purpose, and as the means of a beneficial influence in respect to that religion itself.

We confess that we are unable to supply our Author's deficiency, by suggesting any *political* expedient for reviving religion in France. We have always been led to consider the duties of government, as being limited to the objects of government; and these objects, as relating solely to the social condition and secular interests of its subjects. Mankind have been apt to expect too much from governments; they have expected them to confer that which must spring up from the bosom of the people, and to create that which is the gift of Heaven; and they have been ready to lay the blame on the expedients employed, when the mistake has originated in the chimerical nature of the object. It is the duty of governments, some will maintain,—it is of course then the duty of Louis the Eighteenth,—to provide for the religious instruction of their people. If this be granted, as a duty binding upon political rulers, it becomes a political object, and must be sought in the adoption of political expedients. Of these, the most approved, and every way the most convenient, is the establishment of a political order, the erection of a hierarchy,

upon whom the government may exclusively devolve its responsibility and consequent right of providing for the interests of religion. An order of clergy thus constituted, becomes as distinct a body as the nobility itself, though differing in respect of its succession, as being personal, not hereditary; and it must be supposed naturally to view with jealousy any apparent invasion of its prerogatives. Allowing religion to be one of the objects of government, we see no way of preventing the Church from thus becoming one of the orders of the State; and the very terms imply the exclusion of all pretensions not originating in the same authority. Thus, then, Christianity becomes identified with the office and the character of the national clergy. So long as these are associated with respect and influence, or upheld with dignity, so long as a Bossuet, a Massillon, and a Fenelon, survive to shed the lustre of their learning or their piety on the hierarchy, the political ends of the establishment, at least, will be answered: religion will be outwardly professed, and nominally reverenced. Let the hierarchy be subverted, and the artificial form of religion, being destitute of the principle of life, will moulder into dust.

Are we, on this account, to be told, that ecclesiastical establishments are the support of real religion? Let not the answer be given in the spirit of party controversy: it is a practical question, involving the essential interests of Christianity. What *did* the hierarchy effect for religion in France? It perpetuated the form, while it sapped the vital principle, concealing the ruin that it caused, till, at a touch, the splendid semblance crumbled away. What *can* a hierarchy effect for France? It can reconquer the realm to the papal see; it can fence it round against the innovations of Truth; it can prevent the growth of opinion, and the operations of holy zeal; it can restrict the sacred office of the ministry to secular men; to men 'not sufficiently Christians to 'embrace, by choice, a profession toilsome to themselves, un-'profitable to others.' It can confer upon them a means of influence independent on character. But *real religion*—what can a government effect for this? It can do much. It can abstain from opposing its revival; it can tolerate its existence; it can withhold from it its injurious premiums, and its fatal patronage; it can leave it to the unassisted development of that Divine Agency, by which Christianity first established itself in hostile and heathen nations, eluding, from its spiritual nature, the sword of the oppressor, and the grasp of power, and refusing to mingle with the more corrupt elements of society. Its universal character and its heavenly origin, were then most distinctly manifested; and it approved itself alike to those who embraced, and to those who rejected it, as a thing "not of this "world."

But to return to our Author and the state of France: The third section of this chapter treats of 'Public Morals, and the National Character,' as they existed at the return of Louis the Eighteenth; and we must indulge ourselves with making the following extracts from the striking observations which it contains.

'One solitary principle survived in France,—the principle of self-love, of *individualism*, a universal selfishness, the natural production of times which had destroyed all the bonds of society.

'The love of our neighbour can have no existence, where there remains no religion to constitute it a precept.

'The ties of family are no longer felt, when the family scarcely includes a father and his children.

'The *esprit de corps* ceases, when there remain no longer any orders in the state.

'The love of our country, and public spirit, which is rational patriotism, expire when our country becomes guilty, worthless, or ruinous. Scarcely, in the general state of exhaustion, is even that spirit of party then to be found, which is public spirit dividing itself,—a country within a country.'

Here our Author introduces a eulogy on the public spirit which animates this country, and which he contrasts with the disorganized state of France. To the progressive operation of this principle he ascribes all 'the wonders of our empire,' the creation of our fleets, our armies, and our leaders, the deliverance of Europe, and the conquest of Asia. This he considers to be the cement of our social union, the source of our strength and energy; and, in short, 'the only true and solid 'basis of our character and conduct, as it is of our credit and 'riches.'

The succeeding remarks throw considerable light on the French character. We will make no apology for the length of our extracts, as the original is not at present accessible, we apprehend, to a large proportion of our readers.

'In self-love originate two passions, or two propensities, which determine, with a few exceptions, the object of all our thoughts, and form the moving principle of all our actions. The one is vanity—we call it vanity, not pride; a noble and superior vice, which assumes the form of virtue, and which, from the more enlarged views, and more elevated sentiments that it inspires, is found combining itself with true patriotism for the sake of glory, attaching itself to virtue, for the sake of reputation, thus producing effects of a purer nature than their origin.

'The other passion is the love of dissipation: we use this term in distinction from the love of pleasure, for pleasure may be select: it may be pure, legitimate, founded on noble principles, and productive of the fairest results. But dissipation is the choice of all that is frivolous and dangerous in pleasure.

'From vanity proceeds ambition;—not that legitimate, and even necessary ambition, which gives impulse to the springs of government, cherishes that impulse, gives birth to arts and sciences, to talents and achievements;—an *hierarchical* ambition, by means of which, with a few illustrious exceptions, each individual, according to his rank and his abilities, pursues the relative end which he is fitted to attain; so that all may aspire after much, and accomplish much, without subverting the social order:—but that exclusive ambition which is the natural result of times in which self is every thing, and there is no room for the consideration of others; an ambition which terminates neither at this point, nor at that object, but never; which exhibits alike to all the capital prize in the lottery, and seduces individual vanity by giving up an indefinite every thing to his hopes. It is not enough that the ambition of each should grasp at every thing; its aspirings must admit of neither delay nor degree. It is not enough that it climbs to the heavens; it would dart there on the wings of lightning, and attain the end of human life before half of its course should be fulfilled; thus counteracting the plan of Divine wisdom, which has in all cases placed the end at the period of life in which the strength requisite to pursuit fails us, as if to prevent, by this slow consummation, the satisfaction of ambition during the period of desire, lest, still desiring, it should lose itself beyond its lawful confines.

'Such had become the character of ambition in France. Hence, as its natural result, sprang young magistrates, young advocates, young generals, young ministers. Hence, nothing but rapid enterprises, dazzling and immature; hence, none but vast conceptions, developed, executed, and blasted, in less time than it formerly cost to frame them. Hence, those nefarious fortunes, taken by storm in three years of cunning and audacity, instead of those hard and solid fortunes, the laborious fruits of an honourable course of life-long exertions. Hence, that military spirit which signalized itself, no longer by discipline, by honour, by severity, but by licentiousness and an unbridled lust of wealth and power. Hence, that frenzied eagerness to mingle in public life, which seduced one from his plough, another from his counter, all from their hereditary station, to expose them on the theatre of the world.

'In short, a conquest had become the universal model, and thenceforth the object of every one became a conquest.

'From this desire of equalling all above us, and surpassing all on our own level, resulted a state of habitual effort beyond the limits of our faculties,—in the lower classes, habits of luxury, neither comfortable nor solid, but glittering and unsubstantial; not the result of comfort, but the shew of riches, and the precursor of indigence: in short, in every one, and every where, an aim without measure, an ardour in pursuit unbridled, a vanity which raises self to the highest point, and erects all preference into a favour; every where a spirit of equality with superiors, of domineering towards inferiors, of open warfare with equals; these are the principles which caused the revolution, and which have survived it, then indeed active and

now inert, but still alive, and ready to be called into action, as the future allies of every foe to peace.

'Let us now add to this picture, as existing in the minds of the same individuals, agitated with the most turbulent and ferocious sentiments, a lawless passion for dissipation, which deprives man of the possession of himself, isolates him from his own home, poisons all the springs of natural enjoyment, unfits him for active life, and annihilates all those ties which restrain and discipline the mind, and we shall have a complete view of the moral character of the French. And, as if they were not sufficiently degraded by the operation of these two actuating causes, as if Heaven designed to level them with every thing low and grovelling, while it thus transformed their active principles, such as elevation of mind, and the love of pleasure, into vanity and dissipation, it changed also the passive principles, such as moderation and the love of peace, into lassitude and servility.' pp. 20—24.

It is not in reference to the French character only, that these remarks are forcibly just and highly instructive. In proportion as similar causes are at work in this country, the national character is being undermined; nor can we, perhaps, sufficiently estimate the value of that counteractive influence which, happily for us, the lower orders have extensively received, from the distribution of the Scriptures and the progress of education. It is not possible to say what an amount of evil has been prevented by these silent but most efficient means. Let it never be forgotten, that our national character, so far as it is distinguished from that of other countries, by virtuous habits, by a love of home and of freedom, by sobriety and moral cultivation, is not the wild produce of our soil, nor simply the effect of our institutions: the difference is to be traced to the possession of a purer faith, in a word, to the religion of the Bible. It is to that partial infusion of the principles of the Gospel into the mass of society, which has been effected by the rival exertions of its enfranchised ministers, that we owe, under Providence, our national freedom, and whatsoever may deserve the name of national virtue. The human character is essentially the same in every soil. The principles which seemed to be at once the cause and the produce of the French Revolution, are not chargeable on any simple series of circumstances; nor is it short of ridiculous to attribute the moral deterioration of France altogether to recent political events. These were but the exciting causes of the moral elements which had been secretly fostered in the darkness of preceding ages. Buonaparte, with all his hierarchy of evil agents, could but consummate the work in which a corrupt court, a degrading superstition, with *seventy thousand priests living in professed celibacy*, and a licentious nobility, had for a century been busily engaged. Nor can we conceive of any thing in his despotic government

more actively hostile to the formation of domestic and moral habits in the great body of the people, than such a loathsome system of complicated vice and superstition as was overthrown by the French Revolution. Let us never lose sight of the real nature of Popery—the heaviest curse, after all, which Providence can inflict upon a people. Is Protestantism less to be valued in France, than in our own country? Are the French Protestants to be viewed as a mere sect, an unimportant minority, a provincial confederacy, for whom a slight degree of solicitude only is requisite? Or are we to extend to the only men in that country who know any thing of the realities of religion, the unsocial contempt with which Dissenters from the religion of the State in England, are so extensively regarded by political men?

Where are the heart and the voice of England? Have the heart-sickening events of the past twenty years blunted her sense of right, and plunged her into the apathy of exhausted feeling? Has she no longer any voice but that of faction or interest? Are her commercial instincts, and her newly acquired passion for military glory, the only actuating principles whose impulse she now obeys? So it should seem; and while this is the case, it is in vain for us to expect that governments will display a moral sensibility, and an active attention to the highest interests of mankind, which, contrasted with the indifference of the nation, would wear the appearance of romantic virtue. We cannot expect that our rulers should thus anticipate the authoritative voice of enlightened opinion.

We shall resume the subject, and close our account of the pamphlets affixed to this article, in the next Number.

Art. II. *An Historical Account of the Episcopal See, and Cathedral Church, of Sarum, or Salisbury:* comprising Biographical Notices of the Bishops; the History of the Establishment, from the earliest Period; and a Description of the Monuments. Illustrated with Engravings. By William Dodsworth. pp. 240. Price, royal 4to. 3*l.* 13*s.* 6*d.* imperial 4to. proof impressions, 6*l.* 6*s.* Cadell and Davies; Murray; and Wilkie. 1814.

OUR Cathedrals present themselves to a reflective and enlightened observer, with two sets of associations—those by which they infuse a pleasing solemnity as antiquities, and admiration as works of art, and those by which they excite disgust, as the monuments of a dreadful superstition. Each spectator must adjust for himself, as he can, the balance of these opposing sentiments; or he may endeavour to give such a complete predominance to one of them, as to rid himself of this confusion of feeling.

But this latter would not seem likely to be a thing of easy

accomplishment. How is he to expel, or cause to be absorbed, any one of the elements which are working in this confusion? It is true that these edifices possess but a second-rate power of the solemn influences of antiquity. Could they be viewed beside the temples and pyramids of Egypt, or the relics of the tower of Babylon, the awful gloom of ages would vanish from their walls. And even some objects actually in the vicinity of Salisbury Cathedral, Stonehenge, and the surrounding tumuli, would, to a man of deep-toned and imaginative mind, impart a much stronger sentiment of the past than that venerable and magnificent structure. Still, whoever looks reflectively on the majestic walls and towers of these fabrics, blackened with time, as if emblematic of the dark ages in which they were built, observes the corrosion of seasons and storms without, and then within contemplates that aspect expressive of remoteness of time, beheld by a light which even itself seems as if growing old, will feel himself carried over an immense interval, into the company of a race to whose perseverance and gravity the present generation bear little resemblance. In its course back to present times, the imagination has obscure glimpses of a succession of generations since those who planned and built the edifice sunk unrecorded into the dust

The vast dimensions, the comprehensive, commanding conception, the wonderful inventiveness and combination, the magnificence, the beautiful and finely-proportioned forms of which the structure is composed, the strength united with lightness, the indefatigable finishing, in short, the astonishing display of skill and power—the mighty impression of these coincides with and aggravates that made by the venerable antiquity of the structures.

Thus rich are these edifices in interesting and attractive characteristics and associations, which no man that should not strongly feel, can be allowed to make the slightest pretension to taste, imagination, or deep reflection. But, on the other hand, if this pleasing order of sentiments can exclusively occupy his mind, he must be destitute of something much more important than taste and imagination. He cannot muse long without recollecting the intellectual and religious state of the times in which these magnificent piles were raised, the principle of the zeal which created them, and the objects to which they were subservient for several ages. They remain monuments of the astonishing despotism of that Superstition from which they sprang. They towered up to beauty and majesty *when*, and *because*, the human mind was on all sides prostrate in the dust; and they served as a kind of fortresses to give augmented power to those detestable delusions which had effected, and which perpetuated, that degradation. Could there have been

a completely enlightened man to contemplate them in their earlier periods, he would have been compelled to regard them as raised to over-arch and consecrate as it were funnels from the nether world, while he perceived they were pouring out, without remission, a baleful effluvium of priestcraft, lying wonders and legends, delusive doctrine, perverted morality, with all their appropriate abominations, including, after reform had begun to be heard of, the most rancorous spirit of persecution. Equally detestable in their curses and their benedictions, they could emit mandates of extermination against the faithful advocates of truth, and could complete and adorn their shrines by granting indulgences in sin to contributors. There was so little of any thing belonging to the genuine worship of God in these splendid fanes, there were so many other avowed objects of adoration, and what was addressed to the Almighty was so inseparably mixed with corrupt notions and superstitious rites, that these edifices could scarcely be regarded as any thing better than the temples of paganism. Indeed, they must have appeared in a light of even far deeper condemnation, in that it was, while possessed of the oracles of the true religion, and in dreadful depravation, prostitution, and mockery of that religion, that these establishments maintained and enforced their paganism.

How far is this mighty force of revolting association counteracted, or modified, by the consideration of benefits rendered to the cause of religion and human improvement, by the kind and spirit of the religious services performed within these splendid structures since the Reformation? And are they *now* in the process of redeeming themselves by signal and increasing utility?

There should be, somewhere, taken into the account, the vast expense of keeping these fabrics in repair, an expense likely to increase with the future progress of time, according to the natural ratio of the infirmity and decay incident to old age.

It must be left, as we said before, to each man of taste and reflection, to harmonise in his own mind, as he may, the discordant associations, and qualify and compromise his feelings down to what he may judge the most reasonable state. But, in the mean time, there can be no manner of doubt as to the desirableness of having accurate and elegant delineations made from these splendid monuments of the skill and superstition of past ages, together with competent historical and descriptive notices. They remain representative of much that deserves to be known in the character of those ages; the most distinguished of them may be regarded as the finest works of architectural art existing in our country, with the exception of one modern edifice, St. Paul's; they are in a style strikingly distinguished

from all other forms of building, and which, by the contemptible effect of modern imitations, appears no longer to belong to the world; and they will never be attempted to be restored when they shall be sunk in ruin. It might be added, that they are by their form peculiarly adapted to produce a striking effect in graphic representation.

Under the influence of these considerations there is no doubt, we presume, of the favourable reception and adequate reward of intelligent industry recently and at present employed in the illustration of our English Cathedral antiquities. Even if the subjects were but little interesting, some of the illustrative works would be highly attractive to the curious, as examples of the wonderful power of the pencil and the graver. We have already had occasion to speak very strongly in praise of Mr. Storer's work, now in progress. Mr. Britton's work, projected on a large scale, has commenced, and affords every assurance of proceeding, in the highest style of elegance. Some of the very best efforts of the art are confidently looked for in Mr. Wild's Lincoln Cathedral, now preparing And we believe that Mr. Dodsworth will not have heard any complaints of disappointed expectation from the persons who have obtained possession of his book. There will be a unanimous testimony to its being a work of very great excellence in its department.

The plates are twenty-one; all, except two, on so large a scale as to leave, in the royal quarto size, a margin but barely sufficient for appearance. This has allowed the artists, in several of the plates, to be minute without refining to the utmost tenuity of stroke. They are from drawings by Mr. Nash; and are engraved by G. Cooke, Mitan, Woolnoth, Skelton, &c. &c. in a manner, for the most part, both elaborate and spirited. We should deem the points of view well selected; and persons who have had the opportunity of comparing on the spot some of the representations with the reality, testify to the accurate faithfulness of the delineation. About a third part of the number may be employed on details and monuments; the rest consist of several general views of the edifice, and a number of views of distinct parts or aspects exterior and interior; and they constitute a beautiful series of exhibitions, in point both of subjects and execution. Great simplicity of purpose, if we may so express it, is obvious in the delineations. All excess is avoided; there is nothing over-decorative in the manner of marking the minute ornaments; and there is great sobriety in the management of the light and shade.

Mr. Dodsworth's portion of the work is not to be considered as a mere accompaniment to the plates. It would be a very respectable performance independently of them. It is the result of patient and extensive research, prosecuted, it seems, with pe-

culiar advantages of access to the records of the establisment. It contains a variety of curious information; and is composed in a sensible and unaffected style, remarkably free from the prolixity, uncouthness, and pomp, peculiarly incident to the devotees of ecclesiastical antiquity. If we were to make any exception to the general praise of unaffectedness of manner, it would be the little singularity of writing the adjective form of proper names with a small initial letter; as roman, british, english, french, scotch, danish, &c. Being evidently not accidental, but intentional, it has rather too much the cast of a little whim.

The first third part of the book is a biographical catalogue of sixty-four bishops, beginning with Aldhelm, made bishop of Sherborne in 705, and ending with Dr. Fisher, who was translated from Exeter to Salisbury in 1807. As little more than the names of some of these could be obtained, and as the nature of the plan very properly forbade much enlargement on the history of any of them, it was absolutely impossible to render this a very interesting portion of the work, at least to general readers. Nevertheless, there are some spirited and entertaining sketches; particularly the history of Roger, who obtained the see in 1102, and enjoyed almost unlimited favour and power in the reign of Henry I. and the beginning of the reign of Stephen. His character and career, his talents, ambition, unbounded prosperity, and his decline and fall, present a most remarkable parallel to Cardinal Wolsey; with some advantages in favour of the latter in point of consistent fidelity to his patron; though, indeed, this advantage in the comparison is somewhat modified by the consideration, that Wolsey's public life not outlasting that of his royal patron, there was nothing to tempt him to that tergiversation into which Roger fell, and ruined himself, in the question who should be the successor to Henry I. The commencement of his splendid fortunes, which deeply affected the interests of the whole country, was one of those things which it would seem as if a shower of rain, or the passing of a carriage, or the fluttering of a fine butterfly, might have prevented. For what might not have prevented a prince and a soldier from going to church, while on a march?

'His birth and parentage are unknown; but his origin must have been obscure, for he first occurs to notice as the priest of a petty church in the suburbs of Caen, in Normandy. While he filled this station, Prince Henry, brother to William Rufus, who was on a military expedition, accidentally entered his church to hear mass. Appreciating the devotion of soldiers, Roger performed the service with such celerity, that the prince, half jesting, desired him to follow the camp, as a proper chaplain for the army.' p. 20.

The political commotions in the time of Stephen were excellent *weather* for the ecclesiastics.

'The clergy availed themselves of the different changes of government, since the conquest, and particularly of the recent confusion, to extend their own power and immunities, not only to the detriment of the crown, but to the injury of civil society. Their pretensions had been countenanced by the popes, who were anxious to liberate them from the restraints of temporal government, that their spiritual obedience might be rendered more complete. Their usurpations, at first silent and gradual, were now become rapid and alarming. Not satisfied with abusing the powers of their office, they claimed an exemption from the civil jurisdiction for the most criminal offences. The clerical character became a protection for every species of licentiousness; and the history of the short period since the commencement of this reign, displays a black catalogue of their enormities, including extortion, theft, robbery, rapes, and even murder.' p. 29.

In the memoir of Dr. Duppa, the forty-seventh in the series of bishops, it is related that his loyalty led him to 'share the 'fortunes and lighten the sorrows of his royal master,' that is, Charles I It is added,

'He attended him during his imprisonment in the Isle of Wight, and is said to have assisted in the composition of the *Eikon Basilike*, or Portraiture of that prince in his sufferings.' p. 68.

What assistance is it said that he gave? Our Author cannot mean, we presume, to contest the peremptory claims loudly advanced by that most liberal of all prelates, Dr. Gauden, to the honour of fabricating that piece of authorship.

The same memoir contains a passage relating to what Mr. D. elsewhere denominates by the obsolete phrase, the 'Great Re-'bellion.'

'The spirit of inquiry which had been called forth by the Reformation, and the general and rapid diffusion of knowledge, which had followed the invention of printing, produced a stupendous effect on the characters and opinions of men. Various causes, which it would be tedious to recapitulate, contributed to rouse the latent principle into action, and to excite an ardent zeal for change and supposed improvement, in church and state. By a progression which appears natural and invariable in all human affairs, this zeal produced on the one hand the wildest fanaticism, and on the other the most extravagant licentiousness; and then terminated in the establishment of a tyranny which crushed alike all sects and all parties.' p. 67.

This we should deem a remarkable example of that obscurity, that occultation of meaning, into which even sensible men are liable to fall, and indeed deserve to fall, when they are resolved, either from subjection to party, or ambition of appearing philosophic, to view a matter in some other light than that in which it most palpably and broadly presents itself.

The Second Part of the book, constituting one-third of it,

possesses the main interest of the work. It is an Historical Account of the Cathedral. It begins by stating that the 'episcopal 'see was successively established in Wilton, Old Sarum, and 'Salisbury.' Of Old Sarum the history is briefly traced down to the time when Osmund, afterwards St. Osmund, founded or completed there a cathedral, dedicated it to the Virgin, endowed it with lands, and formed there an establishment proportionate to the rank of the see. The Charter of Foundation is dated April, 1091. The dedication took place in April, 1092. Being a zealous friend to learning, 'he laboured to form a library; and 'set the example to his clergy, in transcribing, illuminating, and 'binding manuscripts with his own hands.' His character, it seems, was an exception to the general one of his class.

'In a dissolute age, Osmund was distinguished by exemplary piety and purity of morals. Rigid towards himself, he was no less severe towards the failings of others. He gave rules for true and holy life, and diligently watched over the discipline of his church and diocese. He died Dec. 3, 1099, and was buried at Old Sarum; but his bones were afterwards removed, and deposited in the new cathedral. The general veneration inspired by his character and virtues, is proved by the miracles which the superstition of a subsequent age attributed to his intercession. He was, accordingly, canonized by Pope Calixtus, in 1457, and his feast was celebrated on the anniversary of his decease.'

There is a particular enumeration of the revenues, privileges, and exemptions, conferred or confirmed by several successive monarchs. The recital of a grant by King John will display powers and faculties in the English language, of which its ordinary talkers, readers, and writers, have no notion.

'He granted the members sak, and sok, toll, and theam, infangthef and outfangthef, in all their burghs, lands, and revenues. He exempted them from danegeld, hidage, and caruage; from aids, pleas, complaints, and citations; from the shire and hundred duties; from fines levied on account of murder and robbery; from aids to the sheriffs, foresters, and bailiffs; from the guard and works of castles; from warpenny, gaverpenny, thengpenny, hangwyte, flemenswyte, leerwyte, bloodwyte, fechtwyte, brickbreck, and fremenfret; from forestal, hamsock, herefar, and frankpledge.'

All these elegant terms are concisely expounded; but the glossary would make too long an extract, and we hope to amuse or edify our readers more by some other quotations. We merely remark, in passing, that the privileges of the clergy were as wide as the English language, when expanded even into all its dialects and jargons.

But all the royal favours proved insufficient to defend the ecclesiastics of the establishment from interference and vexation.

Old Sarum was a royal fortress, the church stood within its walls, and the licentious soldiers of the garrison frequently obstructed the religious offices, and insulted the performers. The bleakness of the situation too contributed to strengthen the motives for a removal.

'Peter of Blois, a writer of the times, describes the place itself as "barren, dry, and solitary, exposed to the rage of the winds; and the church, as a captive on the hill, where it was built like the ark of God shut up in the profane house of Baal." He has embodied, both in prose and verse, the general wish for removing to a more eligible situation. "Let us, in God's name, descend into the level. There are rich champaign fields and fertile vallies, abounding in the fruits of the earth, and profusely watered with the living stream. There is a seat for the virgin patroness of our church, to which the whole world cannot produce a parallel."

'The citizens are supposed to have commenced their migration to this spot during the reign of Richard the First. Herbert Pauper, or Poor, attempted to remove the establishment, but various difficulties thwarted the design; and its execution was reserved for his brother and successor, Richard, who was translated from Chichester to Sarum in 1217.'

The narration of the process of this removal, by William de Wanda, a contemporary and officer of the church, is a curious document. In 1219 a wooden chapel was raised; most zealous preparations were made for the grand permanent structure; in May, 1220, the foundation was laid with very great pomp; and in 1225 some part of the building was so far advanced as to admit the performance of religious service, though it was not completed and dedicated till more than thirty years after that period. The measures of finance testify to the genuineness of the zeal of the ecclesiastics, for they made very large and repeated sacrifices of their emoluments to the object.

One circumstance in the history cannot fail to excite very considerable surprise; namely, that there should be no account of the planning, and the strictly architectural progress, of a work which offers so prodigious a display of art and mechanical skill. It really excites a degree of wonder that there should have been no record of the deliberations of artists; of the principle of the choice among a variety, as there doubtless must have been, of plans; of the models most kept in view for partial imition; or of any remarkable difficulties experienced and overcome in the execution. But it almost excites indignation that a chronicler should not have thought it worth while to mention, very expressly, the *men* whose genius created the magnificent and complicated plan, and directed, professionally, the immense labours. It is impossible to survey the edifice itself, or to look at the engraved representations of it in this book, without being

struck with the consideration—what a quantity of superior and, in some respects, highly cultivated *mind* must have been expended upon it; and expended, not merely in a single great act, but with such a prolongation and series of exertions as to have furnished competent subjects for a very considerable and curious history; and that hardly even the names of the persons who made *this* costly contribution to the work should have been brought down to us, gives a low idea of the sense and gratitude of the lazy priests who would not take the trouble to make the slightest record of men, whose grand performances were progressively towering up in their sight, or had just completed their lofty arches over their heads.

The expenses of prosecuting the work, which probably far surpassed all introductory calculation, compelled, in succession, a number of great efforts on the part of the ecclesiastics of the establishment, and of strong appeals to the public liberality and superstition. Among the expedients of persuasion, the protestant reader will not fail to have his attention strongly attracted by the following, which will serve to warrant some of our reflections two or three pages back.

'In 1224 an *indulgence* of forty days was granted by the Archbishop of Canterbury, to such as should give their aid "to the new and wonderful structure of the church of Sarum, which now begins to rise, and cannot be completed with the same grandeur without the assistance of the faithful."' p. 134.

We very much wish that Mr. D. had given this grant at length, as also one or two of those to which he records recourse to have been had, at subsequent periods, for augmenting the revenues of the institution.

'Besides many indulgences to those who should pray at the tombs of Earl William Longspee, Bishops Longspee, de la Corner, Simon de Gandavo, and Mortival, the following were granted to such as should visit the church and perform their devotions there:—In 1271, of fifty days, by William, bishop of Bath and Wells. In 1272, of forty days, by the bishop of St. Asaph. In 1279, of forty days, by Robert, bishop of Bath and Wells. In 1287, of forty days, by William, bishop of Landaff.' p. 136.

The Chapter Books have recorded the whole ceremonial, and each change of the ceremonial, of 'inthroning the bishop, and 'installing the dean and other members.' But it should seem that a search into still obscurer authorities, prompted by the discovery of an inexplicable monument in the cathedral, was necessary to bring to light one of the customs of this venerable institution,—the annual election, by the singing boys, of one of their number to sustain the name and formalities of a bishop

from St. Nicholas's Day to the night of Innocent's Day. During this interval, he bore not only the title but the 'state of a bishop, 'was pontifically habited, carried a pastoral staff, and wore a 'mitre, frequently surpassing in richness those of real prelates. 'His fellow choristers likewise assumed the style of canons or 'prebendaries. On the eve of Innocent's Day they performed 'the same service, except the mass, as was performed by the 'bishop himself, with the other members of the church. They 'went in procession, through the west door, to the altar of the 'Holy Trinity, habited in copes, with lighted tapers, and took 'precedence of the dean and canons residentiary.' And this foolery was, in those days of institution and prescription, deemed of importance enough for the full formalities of a detailed regulation in the statutes of Bishop Mortival.

But why should the particular day of St. Nicholas be always the commencing term of the lad's episcopate? Never fear but there shall be a good reason for this too.

'St. Nicholas was anciently considered as the patron of children. In the Golden Legend we are told, that "his father and mother, when he was born, made him a Christian, and called him Nicholas, that is, a man's name; but he kept the name of a child, for he chose to keep virtues, meekness, and simplicity, and without malice. While he lay in his cradle he fasted Wednesdays and Fridays; those days he would suck but once in the day, and therewith was well pleased. Thus he lived all his life in virtue, with his child's name. And therefore children worship him before all other saints." '

By the beginning of the fourteenth century a very considerable and flourishing city had grown around the cathedral establishment, a city created in the first instance by the vast expenditure in raising the edifice. Its progressive augmentation could not be permitted, by the spirit of the age, to be unaccompanied with a proportional enlargement of the appurtenances of the church. From the roots, as it were, of the grand establishment, extending in all directions, there sprouted up at various distances minor and dependent institutions; and churches, convents, and schools, consecrated the several parts and precincts of the city.

During this prosperous era the idea could not have failed to occur, sometimes, among episcopal and monastic musings, what an excellent and a suitable thing it would be to have among the solemnities and the attractions of so magnificent a fane, and so spiritual a city, some personage of the holy Roman Calendar, who had some connexion with the place, by a recorded residence there during his mortal term, or by substantial holy relics of him preserved there. But it was not till far in the fifteenth century that this great reinforcement was obtained to the superstitions of

the place, though St. Osmund was, to be sure, a very good friend to them even before his canonization.

'Every religious establishment was eager to possess some relic of peculiar sanctity, or to hold forth to popular adoration some celestial patron, to whom its interests and its welfare were peculiarly dear. This was the case with regard to the church of Salisbury. At an early period one of those accidental occurrences which in ignorant times, readily obtained the appellation of miraculous, awakened the devotion of the multitude to Bishop Gandavo. But his reputation was soon eclipsed by that of Osmund, the founder of the church, whose merits and virtues certainly entitled him to all the veneration which man can bestow on his fellow-creature. The impression rapidly spread. Credulity, ignorance, accident, and perhaps imposture, multiplied the proofs of his supposed sanctity: his tomb was crowded with votaries, and loaded with the offerings of their gratitude or devotion. Such circumstances induced the members of the establishment to solicit his admission into the calendar.' p. 156.

This application to the holy Roman court was sustained by pleas which ought to have prevented all delay. The mysterious virtues hovering round the tomb of the bishop were evinced in many phenomena, from the still existing record of which our Author has confined himself to make a very small selection.

'Galfridus Parlemit, an old man, stated, that one Jordan, a servant of William de Wilton, vicar of the church, had his face distorted from one side to the ear on the other, so that he could scarcely speak. Praying and watching at the tomb of Osmund, there fell something putrid from his ear, and his face was restored. The same deponent, with several others, declared that Simon, a pilgrim, came to the house of one Sampson, at Old Sarum, where he fell sick. He continued bed-ridden for a time, when Sampson, unable to support him, caused him to be conveyed to the gate of the castle Here one of the canons saw him, and ordered a shed to be constructed to shelter him. After some time he declared he had seen a vision of Osmund, who had commanded him to cause himself to be carried to his tomb. He was accordingly carried thither, and on praying recovered.

'John Mareys, chaplain of Durrington, stated, that one Robert Clark stabbed one John Leyde in the breast with a long dagger. He fell, apparently dead; but, on being carried to the tomb of Osmund, he was, by prayer, brought to life. Several persons belonging to Laverstock, also appeared to testify, that in 1409, at the Feast of St. Mark, Christian, daughter of Robert Cerle, of that place, was sitting by while the men of the village played at coits. One Richard Carpnt throwing the coit, it struck her on the hinder part of the head, with such force that it remained fixed. The man fled to the church for sanctuary, and the girl was transported to the tomb of the blessed Osmund. By prayer they obtained the extraction of the mass of iron, and she lived six years afterwards.'

Powerfully as these facts enforced the application at Rome, it was nevertheless accompanied with other arguments of still more convincing quality; but arguments distinguished by this remarkable and most perverse circumstance, that the more decisive they were the more they delayed the actual decision For though money was the infallible persuasive, each remitted supply of it seemed to raise difficulties in proportion to the satisfaction with which it was received; insomuch, that this negotiation, in which the applicants were as liberal as they were zealous, was protracted to the length of about forty years. The English agent at the holy court, while earnestly urging the matter to a conclusion, expressed, in writing to his employers, his indignation at the mercenary management which he had to encounter. At length, the sinner that held the Power of the Keys was auspicious; and the cleric and lay people of Salisbury had a regular, titled, commissioned representative in heaven,—whose bones, the while, became worth more on earth by a thousand a year. This great event took place in 1456.

Next to this, the most memorable circumstance in the history of the cathedral is the building of the tower and spire, an addition not contemplated at the original erection. The date of this performance the drouish ecclesiastics did not think it worth while, it should seem, to record; but our Author assigns the work to the space of time between the commencement and nearly the middle of the fourteenth century. As little did they care to celebrate the daring genius that could design, and the consummate skill that could execute, this stupendous work. Only the name of Richard de Farleigh occurs in such a manner in an old agreement for doing something or other to the cathedral as to justify, our Author thinks, a '*presumption* that, if 'he did not originally design, he at least executed a considerable 'part of this wonderful addition to the building.'

It is not easy to find language of admiration, or even amazement, too strong for this prodigious feat of art. 'The original 'finish of the edifice was a lanthern, rising eight feet above the 'roof. The wall in this part is only two feet thick, built with hewn 'stone, without andwithin, but filled in the middle with flints and 'rubble.' And this sort of little truncated tower, or slight effort to commence a tower, rests upon four pillars, which a man walking on the floor, at the transept, might slightly look at, or touch, without any impression of an extraordinary *responsibility*—shall we call it?—in those stones. To think of raising, on this comparatively slight fabric, upon which it had not probably been intended to place one additional stone, a structure of nearly *three hundred feet high*, might have seemed a project most truly belonging to that illustrious vocation of building *castles in the air*. But to see this actually accomplished, and

notwithstanding the ignorance and barbarism of the age, and with a superlative elegance of the superincumbent structure, and with a solidity of construction which has defied the powers of elements and time for a length of nearly half a thousand years,—is almost enough to make us forgive, for a moment, the pretensions of popery to the working of miracles.

Mr. Dodsworth's analysis, as we may call it, of this vast work, the illustration of the daring and compass of mind displayed, of the perfect perception of the dangers, of the inexhaustible resources of invention, of the multiplied and partly concealed contrivances for security, and of the combined co-operative effect of those various expedients,—is a highly interesting part of the book; of which, however, we do not feel it practicable to give any abstract. One of the most palpable difficulties was, to raise the octagonal spire on the square top of the tower. The management for overcoming it is distinctly described.

A principal feeling of dissatisfaction in reading this whole account, is at the quantity of iron-work employed both internally and superficially. A considerable part of it indeed has been subsequently added in the way of remedy; but also a certain proportion was employed originally by the builder. In wishing the interminable duration of so magnificent a work, it is unavoidable to regret that it should in any degree depend on so perishable a material.

But other dissatisfied feelings will be apt to haunt the reader, in pursuing the history to the end,—feelings arising at the view of the vast expense required for the preservation of a very fine and a rather useless thing. The admirably graceful lightness of the structure involves an essential defect of solidity. It was not very long after the building of the tower and spire that the parts supporting this enormous mass gave very ominous signs of shrinking and danger, and great expenses were incurred to obviate the evil. And again, and again, at intervals, incipient ruin has become apparent in different parts, and new expenses have been demanded to stop it. Almost recently, a sum, immense for such an object, was expended to put the place in that state of repair and elegance in which it is now so advantageously beheld. But all this will be of temporary effect. The fabric cannot be dismissed from anxiety; it demands a systematic vigilance of inspection, and it will require a continuance or succession of serious expenses as long as it stands. Now this is a very ungracious light for a political economist, or a mere general philanthropist, to contemplate so much magnificence in. Supposing the idol Bel, celebrated in the Apocrypha, to have been a very fine statue, as fine as the Apollo Belvidere, a heathen, who united taste with some other very useful gifts of mind, might have felt all manner of admiration of the beauty of the said

Bel—but, to think of his unsatiable eating! So this beautiful edifice; the driest friend of economy, and the most benevolent almoner to the poor, might have taste enough to wish a fine structure to stand as long as the world,—if it would, like the Egyptian pyramids and temples, stand from century to century, requiring no cost to prop it up; but if they see this edifice consuming, through its tendency to decay, large sums expended from time to time to preserve it, and with a certainty that they will continue to be required, and perhaps at shorter intervals in process of time, they will be forced upon the idea of the good that might be done by the application of such a cost to other objects,—for instance, the erection of plain places for a worship cleared from pomp and superstition.

Our Author relates the results of several surveys, and the process of several repairs, especially a very careful examination by Sir Christopher Wren, and a repairing, and we might almost say a ransacking, under the direction of Mr. Wyatt, in which the digging up and removal of episcopal and lordly and knightly bones, the demolition of old chapels, and the violation of saintly shrines, was carried on at a formidable rate. There is no doubt that these notices, served and enforced on the venerable dead to quit their places, and these numerous demolitions of what time and superstition had added to the structure, have restored it to a state much nearer its original one; but as many of these accretions had acquired a great degree of that character to the imagination which all venerable antiquity bears, we should have thought taste would have been nearly as much offended one way as pleased another by these demolitions, and especially by the composition of fragments of dilapidated monuments into other monuments, of which therefore the apparent antiquity will be in one sense spurious.

Several of those grand pillars which sustain that enormous weight of the tower and spire have sunk some inches, one of them five; in consequence of which the spire has swerved a little from the perpendicular, $24\frac{1}{2}$ inches south, and $16\frac{1}{4}$ west; but there did not, in Mr. Wyatt's examination, appear to have been any increase of this fault since Sir C. Wren's time; nor does Mr. Wyatt apprehend any mischief from it. The top of the spire is within some diminutive trifle of four hundred feet from the ground. To this highest point superstition had found its way:

'In 1762 the old vane, of inch board strengthened with iron, was replaced by a new vane of copper. This circumstance would scarcely have deserved notice, had it not led to a discovery which much exercised curiosity. The workmen found a cavity on the south side of the cap-stone, in which was concealed a round leaden box, with a loose cover, measuring $5\frac{1}{2}$ inches in diameter, and weighing five pounds. It contained a neat wooden box, with a hole or opening on the side,

in which was found a piece of silk, or fine linen, so much decayed as to resemble tinder. This was supposed to be some relic of the Virgin Mary, and perhaps deposited there when the spire was finished, with the hope of averting any fatal accident.'

The Third Part consists chiefly of an enumeration of the monuments in the Cathedral, accompanied with brief historical or legendary notices of the persons, some of which are amusing.

An Appendix presents a curious 'Register and Inventory of 'the Jewels and Riches' (including various relics) 'belonging 'to the Cathedral Church of Sarum, made by Master Thomas 'Robertson, Treasurer to the same Church, in the year 1536.'

Art. III. *Memoires sur la Guerre des Français en Espagne.* Par M. de Rocca, Officier de Hussards, &c. pp. 426. Price 9s. 6d. London. Murray. 1815.

Memoirs of the French War in Spain. By M. de Rocca, Officer of Hussars, &c.

THE French are admirable narrators; they generally contrive to put forward the most interesting points of their story, and either to conceal or to embellish the less attractive details. Unhappily, however, this dexterity in seizing and representing the agreeable, is not always attended by an equal aptitude for the detection and representation of the severely true; they too often lose sight of the maxim of their admirable countryman—

'Rien n'est beau que le vrai.'

Moreover, they are more clever in finishing up details than in giving breadth and force to masses: they elaborate parts excellently, but are less happy in bringing out a powerful and commanding whole. Something of this kind has been suggested to us by the perusal of M. de Rocca's book. It is extremely interesting, well written, and, we dare say, sufficiently accurate; and yet, we are gratified by the taste and feeling displayed in particular groups, rather than by the vigour of its general conception and execution; and we cannot help now and then whispering to ourselves, that although the events may certainly have happened just as they are described, yet, that it is also possible, that they may have gained something of freshness and raciness from the eloquence of the historian.

M. de R. has, in this amusing volume, given a general view of the War in Spain, until the evacuation of Portugal by Massena: of course, he describes much that he had not the opportunity of witnessing; and discusses sometimes, as it seems to us, rather absurdly, the merit of operations with which he appears very imperfectly acquainted. For instance, after a tolerably fair account of the battle of Talavera, we learn that Sir Arthur Wellesley escaped, only by a single day, the necessity of

falling, with his whole army and that of his allies, into the hands of the French. In order to arrive at this awful crisis, we are led by M. de Rocca through a most alarming file of *ifs*—*if* King Joseph—*if* Marshal Soult—*if* the French army had reached Placentia on the second instead of the third of August, Sir Arthur and Cuesta must have been taken: as if there was no other line of retreat for the allies than the Tagus; and as if, after all, the movement of Soult was any thing more than a mere feint.

But we shall altogether decline to follow M. de Rocca through his details of the campaign; the novelty of his book consists in the light it throws upon the character of the war in Spain, as carried on by the Guérrillas, and by the peasants; and to this view of it we shall principally attach ourselves.

When the celebrated campaign of Poland was terminated by the treaty of Tilsit, M. de R. was ordered, with the regiment to which he belonged, to Spain; and he opens his account of the march, by making some very just and striking observations on the different nature of the wars of Germany, and of that then waging by Napoleon against the Spanish people. He distinguishes, with perfect accuracy, between wars purely military and those which are carried on against a determined and insurgent nation; a distinction, in modern times at least, first taught the world by the unprovoked aggression of Buonaparte, and which his enemies have not been dilatory in learning and retorting:—the landsturm of Prussia, and the armed peasantry of Russia, mainly contributed to the downfall of Napoleon; and if the national guard of France had cordially espoused his cause, it is almost beyond doubt that all the efforts of the allies would never have overturned his throne.

'As soon,' observes M. de Rocca, 'as we entered the Spanish territory, we perceived a sensible change in the aspect of the country, and the manners of the natives. The narrow and winding streets of the cities, the latticed windows, the close-shut doors of the houses, the severe and reserved air of the inhabitants, and their obvious dislike of their invaders, increased the involuntary dejection which took possession of us from our first entrance into Spain. We saw the Emperor Napoleon pass us upon his road to Vittoria; he was on horseback; the simplicity of his green uniform distinguished him among all the richly dressed generals who surrounded him. He saluted every individual officer by a motion of his hand, by which he seemed to say—"I rely on you." Frenchmen and Spaniards crowded on his road; the first beheld in him alone the fortune of the whole army; the Spaniards endeavoured to read in his looks and demeanour the lot of their unhappy country!'

The total and easy rout of the Spanish armies, was followed by the reluctant surrender of Madrid, the living landscape of which is thus described.

'There, a Castilian holding up the drapery of his large cloak, reminds you of a Roman senator, folded in his toga. Here, a herdsman of La Mancha, with a long goad in his hand, dressed in skins, resembles a Roman or Gothic warrior. Farther off, stand men, whose hair is enclosed in long bags of silk net; others wear a kind of short brown vest, chequered with blue and red, in the Morisco fashion: the men who wear this dress are Andalusians; they may be known by their lively black eyes, their expressive and animated looks, and their rapid utterance. You see, passing along, files of mules, laden with skins of wine and oil; and numerous bands of asses, conducted by a single man, who speaks to them without ceasing. You also meet with vehicles drawn by eight or ten mules adorned with bells, and managed by a single driver, with astonishing address, merely by his voice, without rein or bridle: a long and shrill whistle stops them in an instant Their slender legs, their height, the proud and erect bearing of their heads, gives them the appearance of harnessed stags or elks. The clamour of drivers and muleteers, the incessant noise of the bells, the various costume, the activity of the southern natives, their expressive gestures, their unknown and sonorous language, their manners so different from our own, give to the capital of Spain an appearance peculiarly striking to men coming from the north, where every thing is transacted in silence. At the hour of the siesta, especially in summer, during the heat of the day, every sound was hushed, the whole city was sunk in sleep, and nothing was heard in the streets but the trampling of our detachments of cavalry, returning from their excursions: or the drum of a file of infantry mounting guard.—That same French drum had before beaten the march and the charge in Alexandria, at Cairo, at Rome, and in almost all the cities of Europe from Konigsburg to Madrid!'

During M. de Rocca's stay at Madrid, he was quartered on 'an old man of illustrious name, who lived *alone* with his 'daughter.' The old gentleman's life was exemplary for regularity and taciturnity; the former being exemplified in his morning and evening attendance upon mass, and in one daily visit to the *Place del Sol*; the latter, in confining himself to half-hourly exclamations of *Ay Jesus!*—It should be mentioned, that he never laughed. A priest visited this worthy family every day, but in a secular dress; 'affecting perpetually to say 'that he durst not wear his pontifical garb, as his life would be 'endangered by it. This useless disguise had for its only object 'to increase the violent irritation already existing against the 'French soldiery.' A few days after the taking of Madrid, the Author was sent with despatches to various officers, and ultimately to head-quarters. On his journey, he first lost his guide, then his mule became restive; and on his dismounting to arrange the saddle, he received a kick on the breast from the unmanageable beast, which then imitated the guide, and ran away. At one of the villages, where he changed horses, the

postmaster mounted him upon an old, tottering, bow-legged animal, to which M. de Rocca vehemently objected, until he was satisfied, or at least silenced, by the sight of thirty or forty able-bodied peasants, sleeping at the further end of the stable, and whom the old inn-keeper warned him very significantly not to wake.

In his observations on the advance and retreat of Sir John Moore, he condemns the forward movement, and especially the choice of Corunna, as the port of embarkation. On every account it appears that Lisbon was a far more desirable point either for position or retreat. After the battle of Ucles, at which our Author was not present, his regiment was ordered to La Mancha, and it is with regret that we are compelled to omit his very interesting descriptions of the country and the inhabitants, as well as of the habits and amusements of light cavalry when in an enemy's territory. Some time after the battle of Medellin he returned to France.

In the beginning of 1810, M. de Rocca was again ordered to Spain. We had written thus far, when, on turning a few pages over, we found it stated that he entered Spain, for the second time, in 1809. His own words at page 160 are as follows :

'Such was the situation of affairs in the spring of 1809 : I was then sent against the English to Antwerp, and I afterwards returned to Spain in the beginning of the year following.'

But at page 192, we are told that he 're-entered Spain *to-wards* the close of the year 1809.' Now, though we do not mean to say that a trip of this kind should altogether invalidate the testimony of an author, yet, it seems to us difficult to place entire and implicit dependance upon the statements of a writer who can be thus inexcusably careless in a point so easily ascertained.

In December, 1809, M. de Rocca was engaged in an enterprise, conducted by General Loison, against the celebrated partisan, the Marquis de Porlier. The troops engaged in this service, amounted to between four and five thousand men, so lightly equipped, that even their knapsacks were left behind. Their first object was Logrono. They reached it from different quarters, with the utmost rapidity, and blocked up every avenue, in the full certainty of having *earthed* their prey. They entered the town without firing a shot, and seem to have been not a little annoyed by a sort of *quizzing* expression that lighted up the grave countenances of the Spaniards, when the Frenchmen found that the Marquesito had escaped. They proceeded in the chase, deceived by false information, and put completely at fault by a dexterous *ruse* of Porlier ; at last,

however, they got scent, and set off in full cry for Soto, and here the cavalry of the advance had the satisfaction of seeing the enemy filing over the opposite hill, without being able even to impede their retreat. M. de R., however, consoles himself by the observation, that the sight was *très pittoresque.* In the mean time General Loison had lost his way; and after a skirmish with a detachment of his own troops, entered Soto on the opposite side, again to find the object of his harassing pursuit fairly and finally escaped. Porlier 'did not lose thirty men 'in this retreat, though pursued by troops at least four times 'more numerous than those under his command.'

Our Author's next route was through Madrid, Andujar, Cordova, Essica, and Carmona, to Seville, and finally to Ronda.

'The road passed through long plantations of olive, under whose protecting shade grew alternately corn and the vine. The fields were surrounded by hedges of aloes, whose leaves are as sharp as lances, and whose slender stalks grow perpendicularly as high as trees. At intervals, behind the habitations, were orchards thickly planted with orange trees, and on the uncultivated tracts by the side of the rivulets, grew the rose laurel in full bloom.

'We find in Andalusia, more than in any other province of the Peninsula, traces or recollections of the Arabs, and it is this singular mixture of eastern customs and usages with Christian habits, which distinguishes the Spaniards from the other European nations. The houses in the cities are almost all built in the morisco fashion; they have all an inner court, paved with large flag stones, and in the middle of this court a bason, shaded by lemon trees or cypresses; in these basons fountains are constantly playing, and keep the air cool and fresh. Trellis work with orange-trees, is sometimes fastened to the walls, and these trees bear either leaf, flower, or fruit. throughout the year. In the ancient palaces of the high nobility and of the Moorish kings, in the Alhambra of Grenada, these courts are surrounded with peristyles, or with porticos, whose narrow and numerous arcades are supported by very slender columns.'

At Albera M. de Rocca was in the utmost jeopardy. He had preceded the detachment for the purpose of making previous arrangements for the accommodation of the men; but he found the inhabitants in a state of insurrection, and preserved himself with some difficulty from the fury of the mob, by locking himself up with the corregidor and the ecclesiastics of the village, thus making their lives the sureties of his own.

The detachment *bivouacqued* at Albera, and was furnished with provisions by the Spaniards, who took it into their heads to be waggish, and sent their enemies asses-flesh instead of veal. The next day, the troop was attacked by the peasantry, and, with some loss, succeeded in reaching Ronda. The mountaineers of the Serrania de Ronda, fierce, lawless, and warmly attached to their native soil, were in active hostility against

their invaders, and, from the nature of their usual occupations, intimately acquainted with the deepest recesses and defiles of the mountains, were enabled to keep up a most harrassing warfare. A large portion of the Serranians were smugglers, and these men, 'renowned for their address and dexterity,' effectually confined the French within the walls of Ronda.

'When night was come, we saw a great number of fires lighted successively on the surrounding mountains. The illusion produced by the darkness made them appear very near our position, and we seemed hemmed in by a circle of flame; the enemy had taken ground round the city, in order to attack us the following day.'

The garrison was too weak, and without sufficient ammunition, to stand the hazard of the assault, and it was determined to retreat by night upon Campillos. They met with a very cool reception here, and were compelled to sustain several conflicts with the mountaineers, who had followed them from Ronda. M. de R. repeats several amusing particulars of his own transactions with the inhabitants, which we are obliged to pass by. The French shortly received reinforcements, and returned to Ronda, which they reached in time to prevent, in part at least, the pillage of the town, and the murder of many of its inhabitants, by the insurgent army. The *petite guerre* still continued.

'The most agreeable employment of the workmen of the city was to hide themselves among the rocks and olive-trees at the extremity of the suburb, and to fire on our out-posts while smoking their segars. They left the city in the morning, with instruments of husbandry, as if to work in the fields; they then took up their firearms, which they had previously concealed, and in the evening returned, without any hostile appearance, to sleep in the town. The mountaineers hung and burnt alive the French prisoners; our soldiers, in their turn, rarely gave quarter to the Spaniards whom they took with arms in their hands. The women, the old men, the very children, were against us, and acted as spies for our enemies. I have seen a boy only eight years old, come and play between the legs of our horses, offering himself for our guide; he led a party of our hussars into an ambuscade, and all at once, darting among the rocks, threw his cap into the air, shouting—"King Ferdinand for ever"—the musquetry instantly began.'

This sort of conflict was unceasing, and even more destructive than ranged battles. A moveable column, consisting of three thousand men, was sent against Grazalema. The smugglers fought from house to house, and when their ammunition was exhausted, escaped to the mountains: as soon as the French troops evacuated the place, the Spaniards returned. A month afterwards, three regiments of infantry were sent by Soult to seize Grazalema a second time; twelve hussars and forty

light infantry reached the centre of the city without resistance, but they there found the market place fortified, and the doors and windows of the houses barricadoed and loop-holed. They all fell; and all that were successively sent to the attack perished, without inflicting any injury on the Spaniards. The garrison of Ronda was compelled to send out detachments for forage and supplies, and these were constantly watched, and never returned without sustaining loss M. de Rocca had been extremely fortunate, when ordered on these expeditions; but, at length, owing, as it seems, to the heedlessness of his superior officer, he fell into an ambuscade, and received two balls, one in his thigh, and the other in his body; while his blundering captain escaped. He was indebted for his life to the attentive humanity of his host, who had previously behaved to him with the utmost coolness. During an assault made by the insurgents, his host concealed him; and, till his departure, treated him with parental kindness. He draws a melancholy and impressive picture of his return to France, which is scarcely susceptible of abridgement; and which, unless very materially abridged, would be far too long for this article.

The remainder of the volume is filled up with a spirited sketch of the celebrated campaign of Portugal; 'the master-piece,' as M. de Rocca terms it, 'of a defence at once national and mi-'litary.' As M. de R. was not personally concerned in this campaign, and as he does not furnish us with any thing remarkably new, in the way either of fact or of criticism, we shall decline making any remarks on this part of his work.

Art. IV. *The Claims of the Established Church* considered as an Apostolical Institution, and especially as an Authorized Interpreter of Holy Scripture. 8vo. pp. 128. Price 3s. 6d. Rivingtons, 1815.

'*NEMPE hæc assidue.*' 'The Church is in danger!' This hideous outcry, which has so often stunned our ears, is again assailing them. From what class of persons does it proceed; and to what Church in jeopardy do they belong? Is it raised by a few obscure Dissenters, who cannot pass along to the place of worship in which they choose to assemble, but amid the hissings and hootings of a mob, every individual of which boasts aloud that he was 'brought up to the Church?' No, truly, it is the cry of no such humble persons.

The Church which is in danger, is the Established Church of England, whose supreme head is the king's Majesty, and whose guardians are, two archbishops and twenty-four bishops, who 'raise their mitred fronts in courts and parliaments,' with annual incomes of from one thousand to twenty-five thousand pounds; a goodly multitude of deans, and canons, and prebendaries, and

archdeacons ; and upwards of ten thousand regular clergy. This Church, so amply provided with protectors, cannot, we should imagine, be in danger through any inattention or neglect of these its ministers and guardians, who, doubtless, are always to be found, like watchmen, at their appointed stations.

It is not, we say, to be supposed, that the dangers of the Church are occasioned by any want of vigilance and care in those who are its ministers. Nor, so far as we have been able to make out the meaning of the clerical manifestoes which have come into our hands, can we learn, that the dangers of the Church are at all owing to the inefficacy of prayers and sermons, to the rarity of conversion in the Church, or the prevalence of formality in its members. There is not a single complaint of this kind in this whole pamphlet before us.

Proceed, however, from what causes, or be they of what kind they may, the dangers of the Church have awakened the concern of the present Author, who prescribes a remedy for them, which he is confident possesses the requisite efficacy. But whether, like a skilful physician, he has first endeavoured to ascertain the nature of the disease before he attempts its cure, or, like some practitioners of another sort, who think it a matter of no moment to discover the aberrations of the corporeal system in a patient, he gives prescriptions which tend to strengthen the disease he engages to remove, will be manifest to our readers in the course of this article.

But to quit this style.—The pamphlet which we are now reviewing, is a wretched attempt to assert the pretended claims of an established priesthood to spiritual power—to fetter and enslave the consciences of mankind, and to reduce them to a state of mental imbecility and degradation. Men of the same spirit with the Author of this clerical manifesto, in the ardour of their zeal for the support of an external polity, seem to have lost every good feeling ; the diffusion of Christian knowledge affords them no gratification ; their hearts' desire, and the objects of their labours, are, the subversion of every religious community but their own—to seal the fountains of spiritual instruction—to bring under their ghostly control the entire population of the country, and to shut men up in the dungeons of ignorance and superstition. If they could reduce the people to the ranks of ecclesiastical subjection in which they think they should be placed, and secure their implicit deference to the hierarchy of the Church, they would rejoice as those who find great spoil. The perils of the Church would then cease ; we should hear no more of her dangers ; and the pens and tongues of her partisans would be at rest. It is not that the minds of the ignorant may be enlightened, that they may obtain the true knowledge of themselves, and may be acquainted with the rights, the expec-

tations, and the duties of rational and immortal man, that these 'claims of the Church' are urged; but merely to procure their attendance within episcopal walls. This is the aim of the present Author. Has he the weakness to imagine that the lessons, written in characters of blood, which we are daily reading in the faithful page of history, on the evils produced by clerical dominion, leave no impression on our minds? Can he imagine that we are so insensible of the value of Christian freedom, as to feel the least inclination to put on the yoke of ecclesiastical slavery, or be at all disposed to suffer any attempt, on the part of others, to bring us under its bondage? The Scriptures, in all their length and breadth, are the land of our inheritance, which we mean not either to alienate or to exchange for the formularies of a popish, or an established Church. The inhabitants of this country have received the Bible; and they know too well the obligations resting upon them, to divest themselves of the right to examine it without external control, and to follow fully the convictions which their minds receive from its serious and diligent perusal. The circulation of the Scriptures opposes a force against superstition, which the latter cannot overcome; and by which it must finally be destroyed. Their line will go through all the earth, and their words to the end of the world.

By a strange destiny, the clergy belonging to established Churches, uniformly promote the cause towards which they discover so hostile a spirit. They possess above most men the art of counteracting their own aims and efforts; instead of enlarging, they diminish the number of adherents to their own Church, and give birth and stability to other congregations. The high and utterly unfounded pretensions of this Author, can have no other effect on minds not totally destitute of knowledge and reflection, than to fill them with inexpressible aversion to the system which he labours to uphold. His work bears the image and superscription of popery; and if its Author be true to the principles which it develops, if he would maintain consistency, nothing remains for him but to make his peace with the 'Holy '[Roman] Catholic Church,' by a confession of his schism, and a dutiful return to its communion.

The burden of this pamphlet is, that the Established Church of England possesses, by delegation from Christ and the Apostles, the sole and exclusive right of administering the ordinances of the Gospel—of giving validity and efficacy to its institutions—and of interpreting the Scriptures. Its ministers alone 'are duly authorized to offer terms of pardon and re-'conciliation to rebellious man, and to bring him into a covenant 'of grace and favour with his offended Maker.'—They only are 'fully empowered to make the sacramental elements valid

'pledges for the benefits they are intended to convey!—And 'the Established Church itself, whose constitution is truly pri-'mitive and Apostolical, is the authorized Interpreter of Holy 'Scripture.' A scheme of this kind is attempted to be put upon us by the most arrogant assumptions, the most evasive reasoning, the grossest sophistry, and the most palpable omission of important evidence. These clouds, and this thick darkness, do not make us fear and tremble; they certainly are not of that kind which indicates a present Deity. The ground is not holy; we therefore approach it without awe, and find it quite unnecessary to put off our shoes from our feet on the present occasion. We challenge the Author to prove his claims;—we challenge the whole Established Hierarchy to shew us in the New Testament, the only standard of authority to which we bow, the model of any such Church as theirs. Let them shew us the charter by which its diocesan bishops are incorporated, and its polity is prescribed. And we feel compelled to hold forth for the marked reprobation of our readers, that exclusive restriction of Divine grace to the offices and forms of the Established Church, which is here claimed on her behalf, as a sentiment completely popish, and an offence of the most scandalous nature against the Author of the Gospel. Bolder than Balaam, the abettors of such a tenet "curse whom God hath not cursed, and defy whom the LORD "has not defied."—

We find here a great deal of unintelligible assertion about 'the 'Church,' and 'the visible Church.' We should really be obliged if such writers as the present Author, would employ language less vague and indeterminate, and distinctly inform us what they mean by the terms they use. Thus, when this pamphleteer asserts that the 'Church is the authorized interpreter of Scripture,' we should have been glad had he explained what he means by the 'Church.' The eighteenth Article defines the Church to be 'A congregation of faithful men, in the which the pure word 'of God is preached, and the sacraments be duly ministered 'according to Christ's ordinance.' Now, does he mean to say that such 'a congregation' is the authorized interpreter of Holy Scripture? We do not wish to take him among Dissenters and Methodists, but allow him to find 'a congregation of faithful 'men' upon consecrated ground. If this be the 'Church', then, individual congregations are authorized interpreters of the Holy Scriptures. A congregation of faithful men cannot be the Church which, as an interpreter of Scripture, acts in 'her collec-'tive capacity.' When the Church, therefore, is said to act in her collective capacity as an authorized interpreter of Scripture, are we to understand the whole number of persons professing the established religion, clergy and laity, as constituting the Church? The laity, it is well known, have neither power nor voice in the

Established Church. Are the clergy then the Church? No: for the whole body of them cannot promulgate a single authoritative sentence relative to religion. The bishops and clergy have not the smallest degree of power to ordain a single article, or to make the least alteration in ecclesiastical ordinances; their whole combined energies are impotent. A royal mandate, or an act of parliament, is omnipotent over all the ecclesiastics, high and low, of the established hierarchy. Where, then, is this Church? Is it really identified with the king and parliament of this realm? So it would seem, for all that is done in the Church, is by their authority. 'These only have power to make or to 'unmake forms and rites of worship, and to authoritatively in-'trust and prescribe to the clergy what they are to believe,—in 'what manner and to whom the sacraments are to be given,— 'what prayers they are to offer up,—what doctrines to preach,— 'who are to be admitted to the episcopate, or priesthood, and 'who to be refused; by what ceremonies and prayers they are 'to be set apart and consecrated to their office.'* The Common Prayer Book itself was established by this authority, *in opposition to the bishops and the clergy*, in the first year of Queen Elizabeth's reign. Have we at last found our Author's 'Church,' which authoritatively interprets Scripture?—Or, were the few persons who prepared the Liturgy in Edward the Sixth's time, or the few who revised it in Elizabeth's reign, 'the Church.' Or, by 'the Church' are we to understand nothing more than the paper and print which make up the Common Prayer Book? Where, or what, is this 'Church' which is authorized to interpret Holy Scripture? We have not yet, however, finished our inquiries on this subject. The Church of England had no existence before the early part of the sixteenth century. Previously to that period, the religious edifices of this country, and the clergy attached to them, were identified with the Church of Rome. Where *then*, we should be glad to learn, was 'the Church'? Where, and what, was 'the Church' for many centuries before the Church of England was known? Must we look to Rome? Yes. There was the 'Church;' the members of the Romish hierarchy were the Church, and they claimed

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* Towgood's "Dissent from the Church of England fully justi-"fied." p. 9. Ed. 1804. This work we recommend to the serious perusal of Churchmen. If its statements be false, or its arguments powerless, they will be able to disprove them, and may then laugh at, or pity the weakness of Dissenters. Let them read Towgood fairly, *and follow out fully their convictions*. We love truth and justice, and therefore strongly recommend the reading of "Hooker's Ecclesiasti-"cal Polity" at the same time. Will Churchmen, and especially the clergy, recommend Towgood to their readers?

to be the authorized interpreters of Holy Scripture. To whose authority then are we to submit?

We shall return to this part of the subject, to which we are incidentally conducted in the course of our inquiry after 'the 'Church' of which the Author speaks, and for which he sets up so high a claim. This inquiry is the more necessary, since he asserts that 'the Church' is essentially a spiritual society, and that her alliance with the State is purely incidental. Incidental! Has the Church of England any independent subsistence? She derived her existence from the State, and is entirely supported by it. If, at the period of the Reformation in Henry the Eighth's reign, and in all subsequent periods, the State had never interfered with religion, had never established nor endowed any particular creed,—where would have been the Church of England? Were the State now to discard her, and to endow and establish another sect, what would become of the pretensions of this Church? How many of her present members would, in such case, chaunt her eulogy? What would they themselves be? Would Dr. Kipling, Professor Marsh, and the British Critics, *then* be of the same Church with Mr. Simeon, with the Author of the Velvet Cushion, and the Christian Observers? If the connexion of the Established Church with the State were dissolved, would these respective parties be found maintaining the same faith, and worship, and ordinances, and discipline? When the Author speaks of the Established Church in 'her spiritual, 'appropriate, and permanent character,' we ask—Where is she to be found, and of what materials is she composed? This simple question fixes him, like Prometheus, to the rock,—and where is the Hercules that shall deliver him?

Such a Church as this writer refers to, when he speaks of the whole Christian world being incorporated into one general society, and when he talks of the visible Church, is a phantom of the imagination, a chimera—a nothing. The New Testament never describes a Church after this manner. It may be a service to some of our readers if we place before them the scriptural meanings of the term Church; to the greater part of them it is indeed unnecessary; but they, we are persuaded, will permit us to furnish others with the means of distinguishing sound from sense.

The term εκκλησια, it is well known, is derived from εκ-καλεῖν, *evocare, convocare*, to call out, to call together. It denotes primarily an assembly of any kind, as a meeting of the Athenian citizens for business, καταστασης δε εκκλησιας, 'a meeting being 'convened.' *Thucyd. Lib.* 1. *sec.* 31. In this sense it occurs in the New Test. *Acts* xix. 38. εν τη εννομω εκκλησια, "in a lawful "assembly." In its sacred use, it denotes either the whole number of Christ's disciples considered as a body, of which he is the

Head; or, a particular society of persons assembled for Christian instruction, worship, and discipline, without any consideration of the place in which they meet, which is a matter of complete indifference. The members of the Church, in the first of its sacred senses, are all who, in different ages, and in all countries, have been partakers of salvation, "a multitude which no man can number," and which cannot be the object of human cognizance. In its second and current acceptation, εκκλησια, church, means an assembly of Christians. Thus we have 'η εκκλησια του θεου εν κορινθω, "the church of God at Corinth." 1 *Cor.* i. 2. 2 *Cor.* i. 1. 'η εκκλησια 'η εν 'ιεροτολυμοις,—"the church at Jerusalem." *Acts* viii. 1. xi. 22. 'η εκκλησια θεσσαλονικεων,—"the church of the Thessalonians." 1 *Thess.* i. 1. 2 *Thess.* ii 1. When more congregations than one are spoken of, we find the plural εκκλησιαι invariably used. The phrase employed in that case, is never "the church," but *the churches.* Thus, we have the churches of Galatia—'αι εκκλησιαι της Γαλατιας. *Gal.* i. 2. The churches of Macedonia,—'αι εκκλησιαι της Μακεδονιας. 2 *Cor.* viii. 1. Never the Church of Galatia—the Church of Macedonia. 'The Church of England' has no prototype in the New Testament, to the writers of which national Churches were unknown. We challenge the Author of this pamphlet to produce a single instance in the whole New Testament of the use of the term εκκλησια, or church, corresponding to the phrase 'the Church of England.'

The term επισκοπος, (overseer) or bishop, is the talisman which performs marvellous things in the eyes of our Author. But does he imagine that we are so blind as not to perceive the essential difference between the bishops of the Church of England and the primitive επισκοποι, or bishops, if that term be used, for we mean not to contend about words?—The bishop of primitive times was nothing more than the *presiding minister of one congregation.* Such a state of things as is presented by the ecclesiastical polity of the Established Church of England, in which a bishop has his diocese, and presides over *many congregations*, was altogether unknown to the Apostles, and to the Christians of their times, and equally unknown to the Christians of the first two centuries. Such a phrase as 'the bishops 'of the Church of England,' in which the authority of a plurality of supreme officers having power over the presbyters of many congregations, is asserted, was never heard of by the primitive Christians. There was but one bishop to one church or congregation. This is clear to demonstration. The epistles of Ignatius, so precious in the eyes of an episcopalian, prove the point beyond controversy. 'Your bishop,' is the uniform language of Ignatius in his epistles to the respective churches which he addresses. Never does he exhort them to obey 'the 'bishops.' 'If,' says he, 'the prayer of one or two be of great

'efficacy, much more efficacious must be the prayer of *the* '*bishop and the whole church.* He therefore who does not 'come to *the same place* is proud.'* Again: 'Wheresoever '*the bishop* appears, there let *the people* be.'† A bishop having authority over the ministers of many congregations, or presiding over more congregations than one, is a species of church officer of whom Ignatius, and all preceding writers, were completely ignorant. What then does all the parade of this pamphleteer in his third, and his fourth chapters mean? He could only assimilate his own Church to the model of the primitive church, as it regards its external form, by proving to us, from the New Testament, that such bishops as rule in the Established Church, presided in the Apostolic churches. Let him and his coadjutors clear their sight and trim their lamps, and sit down to the investigation of every passage in that volume, that they may, if possible, find there such a Church and such bishops as they would intrude upon us. Then, as to the other officers of the Established Church, which we are to believe is 'truly and purely 'apostolical,' where are we to find *archbishop* and *dean*—and *canon* and *prebendary*,—and *vicar* and *stipendiary curate?* Were these known to the Apostles? If the Ephesian demon still range the earth, and be at any time called to order by the bearers of these titles, he might again say, we mean in relation to these various appellations and offices, "Jesus I know, and "Paul I know, but who are ye?‡

The prime sentiment of this work, is, that Christ deposited his authority exclusively with the Apostles, and that their commission involved a power of delegation. Such a sentiment it is endeavoured to make out from the words of our Lord—"As my "Father sent me, even so send I you." Thus, by forced and miserable constructions of the Scriptures, are the high pretensions of arrogant ecclesiastics obtruded on the ignorant and superstitious. Christ was sent into the world to work miracles; so were the Apostles: let these their pretended followers give sight to the blind, and speech to the dumb, and *then* they

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* Ad. Ephes. ch. v. † Ad. Smyr. ch. vi

‡ 'We have our spiritual consistorial courts, decrees, and cere-'monies, from them. (the Romanists.) We have our subordinate 'church-governments, our primates, prelates, archbishops and 'bishops, deans, prebendaries, canons and other dignities; pro-'vinces, dioceses, parishes; cathedrals and common churches: bene-'fices, tythes, perquisites, Easter-dues, and free willing offerings.' Speech of his Royal Highness the Duke of Sussex, in the House of Peers, April 21, 1812. His Royal Highness is quite correct in stating that these various articles are derived from the 'Church of Rome.' The word of God no where acknowledges them.

may, with some propriety, announce their claims. We shall quote the passage, and then leave every person who can distinguish A from B, to determine whether the words 'evidently 'denote the same power in the Apostles to transfer their autho-'rity to others.' "Then said Jesus to them again, Peace be "unto you: as my Father hath sent me, even so send I you. "And when he had said this, he breathed on them, and saith "unto them, Receive ye the Holy Spirit. Whose soever sins "ye remit, they are remitted unto them; and whose soever sins "ye retain, they are retained." *John* xx. 21—23.

Is there a single word, or the remotest intimation, in this passage, of a power of delegation in the Apostles? Are not the whole scene and circumstance *special?* Have they an aspect towards any person or persons except the Apostles? Could it be believed, if the fact were not on record, that any man would be so presumptuous as to refer to such a passage as the above, in support of the transmission of spiritual authority by delegation from the Apostles? Such writers could not more outrage the Scriptures and the sense of mankind, were they to affirm that the title of Lord given to the bishops of the Established Church, and the thousands per annum which form their revenues, had descended to them as Apostolic legacies.

The power of delegation vested in the Apostles, according to this Author, was two-fold. 'Its first and most obvious exercise 'consisted in the appointment and ordination of persons to per-'form the functions of the Christian ministry.' p. 16. And we are referred to the appointment and ordination of deacons, and to the case of Paul and Barnabas ordaining elders in every city. *Acts* vi. 1—7. xiv. 23. Most unfortunate references for this high churchman. In the former case—the appointment and ordination of deacons—*the multitude*, we are expressly told, *were called together* by the Apostles, and desired to look out *among themselves* for seven men of honest report, full of the Holy Spirit and wisdom, whom they might appoint to the management of the funds appropriated for the supply of the widows. What was delegated here? Will our penetrating Author prove that the seven were empowered on this occasion to ordain deacons as stated officers in the church, or that the deacons of the Established Church bear any resemblance to the seven? Let him again look at the passage, and then tell us whether deacons are thus ordained in the Established Church! Is the whole multitude called together on such occasions, and do they choose whom they will for that office? As to the other case, (*Acts* xiv. 23.) was Barnabas a bishop? Where do we read of his appointment to this high office? Or is the Apostle Paul ever called a bishop? These two men were prophets and teachers in the church at Antioch, whence they were sent, at the instiga-

tion of the Holy Spirit, on a mission to the Gentiles, among whom they ordained elders in every church: but we are never informed that they *delegated* the power of Episcopal Ordination; not a syllable is on record of their delegating any power whatever. We marvel much that such passages should be alleged as the ground on which is rested 'an uninterrupted succession of persons regularly invested with the power of ordination, which is the chain that in all ages holds the church together, and connects its ministry with its divine head the only source of authority.' O yes! 'miserable were we,' says another churchman, 'if he that now sits archbishop of Canterbury, could not derive his succession from St. Austin; St. Austin from St. Gregory; and St. Gregory from St. Peter.' 'That my Lord of Canterbury that now is,' says another, 'is lineally descended from St. Peter in a most fair and constant tenor of succession, you shall easily find.' We shall see in the sequel to what consequences this notion of 'uninterrupted succession' leads, and in what a galling dilemma the present Author places himself and his Church.

The constitution of the Christian Church, we are further informed, as established by the Apostles, is characterized by two grand fundamental principles. 1. That the ministers of that Church consist of three distinct orders, bishops, presbyters or elders, and deacons; corresponding to the high priest, priests, and Levites, in the Jewish Church. 2. That the first order—that of bishops—is distinguished from the other two orders, by the powers of ordination and supreme church government. p. 19. That the Church was originally formed upon this model, is, this Author says, 'clearly deducible from Scripture.' *Deducible!* So then, this church authority by which heaven and earth are to be bound, is something deducible!—Such a power is to be founded on inference! What! shall logic be called in to the aid of persons who assert that they bear the exclusive commission of Jesus Christ? 'Reasonable to presume'—'clearly deducible'—are not modes of speech fitting the special successors of Apostles, and the sole depositaries of saving grace. Where do we learn that the officers of the Christian Church correspond to the high priest, priests, and Levites? According to this notion there should be only one bishop in the Church Established. Two archbishops and twenty-four bishops are, to be sure, admirably represented by one high priest! Would it not be more appropriate to consider his holiness the pope, who is but one, as corresponding to the high priest? But, in true soberness of mind, is this imbecility of reasoning to lead our judgements captive?

He asserts that the appointment of bishops, presbyters, and deacons, by the Apostles, is to be found in the New Testament. Let us hear what he says. First, then, 'The episcopal order

'resided in the Apostles, whose office, even before their en-
'trance upon it, was denominated a bishopric. *Acts* i. 20.' p. 20.
The words refer to Judas. Was he a bishop? Did he ever
ordain? Did he delegate his power? We are curious to know
to whom he conveyed it.—We give him this bishop Judas.
Επισκοπη, *Acts* i. 20. clearly ought to be rendered "office" or
"charge," as it is in the margin of our Bibles. We wonder
that *Num.* iv. 16 where επισκοπ occurs in the Septuagint, has
never been rendered "the bishoprick of the whole congrega-
"tion." The Apostles, it is further remarked, 'possessed not
'only authority over the whole church, but also individually
'governed the churches respectively planted by them, and or-
'dained deacons and elders over whom they exercised jurisdic-
'tion.' p. 21 'John over the seven churches of Asia; Paul
'over the gentile churches of Rome, Corinth, &c.; Peter
'over the churches of the circumcision, or Jewish converts at
'Antioch, Bithynia, &c. of the dispersion; Matthew over the
'churches in Parthia; Andrew in Scythia; Bartholomew in
'India, &c.' But where, we inquire, is the evidence of the
above assumptions to be found? There is no proof in the
whole New Testament that any of the Apostles were bishops, or
exercised episcopal jurisdiction in any particular church. The
Apostolic office was incompatible with an episcopal charge. The
Apostles are never called bishops. No station was assigned
to any of them as church governors. Their office was, to go into
all the world and to preach the Gospel to every creature.—'If,
'in the latter part of the lives of any of them, they were, through
'age and infirmities, confined to one place, that place would
'naturally fall under the immediate inspection of such. And
'this, if even so much as this, is all that has given rise to the
'tradition, (for there is nothing like historical evidence in the
'case,) that any of them were bishops or pastors of particular
'churches. Nay, in some instances, it is plain, that the tradi-
'tion has originated from this single circumstance, that the
'first pastors, in such a church, were appointed by such an
'Apostle. Hence it has arisen that the bishops of different
'churches have claimed (and, probably, with equal truth) to be
'the successors of the same Apostle.'*

After a most impotent attempt to prove the Apostles to have
been bishops, we are conducted to the grand climax of the whole

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* Campbell's Lectures on Ecclesiastical History. Vol. I. p. 146.
A work to which, on this whole subject, we particularly refer our
readers. We are happy in learning that a new edition of this mas-
terly performance is just published. It deserves the most careful
study, as the clearest and best description of the rise of church power
to which the student can be directed.

argument, namely, that they delegated their authority, especially the power of ordination. p. 21. Our readers who study the New Testament in the simplicity of their hearts, and with humble prayer, seeking nothing more than a clear perception of its contents, and who have no interpreting Church to guide them, will be surprised to find that the consecration of a bishop is, *bona fide*, to be found in it. Yes—two instances of the appointment of bishops by the Apostles themselves, are recorded in the New Testament. The Apostle Paul, who, it seems, according to this Author, was bishop of Ephesus, and whose address to the elders at Miletus, is actually a charge to the clergy at the episcopal visitation, p. 29, (!!!) invested Timothy and Titus with the episcopal character. The former was appointed to the bishopric of Ephesus, the latter to the bishopric of Crete. p. 22. The proofs of Titus's consecration to the episcopal office, are the following:—He is charged to "rebuke with all authority," and to "reject a man that was a heretic after the first and second admonition:" and he was expressly told that he had been left in Crete "to set in order the things that were wanting, and to "ordain elders in every city." These are proofs of Titus's formal installation as bishop of Crete! Admirable proofs! who can resist them? Timothy was most certainly an Evangelist, and so also was Titus;—an office altogether extraordinary, and which was limited to the persons who first possessed it. They were assistants to the Apostles, in bearing messages and in settling churches, and a fixed station was as incompatible with their duties as it was with the Apostolic office itself. The last quoted sentence clearly manifests that Titus was at Crete, not as fixed in any official capacity, but as intrusted with a particular business, the execution of which left him to return to the Apostle according to the exhortation, ch. iii. 12. "Be diligent to come "unto me at Nicopolis." Titus was afterwards sent to Dalmatia, most probably for the same purposes which occasioned his visit to Crete:—Was he also bishop of Dalmatia? The Apostle exhorts Timothy *to do the work of an Evangelist, not to discharge the office of a bishop.* The case of both Timothy and Titus is peculiar, and has no reference to any persons in following periods. They had no successors. Does the Author, in styling these men bishops of Ephesus and Creté, mean to impose on his readers the postscripts of the Epistles to Timothy and Titus, in which they are so denominated? They are spurious, and have no authority.

We affirm, in opposition to this writer, that the New Testament contains no proof of the existence of three orders of ministers, and that the whole stream of its evidence runs in another channel; namely, that it acknowledges only two classes of ministers—pastors and deacons; the former being styled indif-

ferently επισκοποι, or πρεσβυτεροι. In no part of the New Testament does the form—bishops, priests and deacons, occur. It is impossible to account for this omission in the Epistles, if they existed as distinct orders at the time these Epistles were written. The Epistle to the Philippians would unquestionably, in that case, have been addressed to all the saints, with the bishops, priests, and deacons. The very same persons who are called elders, (πρεσβυτεροι,) *Acts* xx 17, are addressed as bishops, (επισκοποι,) v. 28. The Apostle Peter, who assumes no higher title than presbyter, denominates the pastors of the respective churches to whom he writes—elders, (πρεσβυτερους,) 1 Pet. v. 1 ; and in the second verse he exhorts the very same persons to discharge the office of bishops, επισκοπουντες.—Now this could not possibly be, on the supposition of this writer and other partisans of the hierarchy. No bishop in the Church of England would call those who are in priests' orders (or presbyters) bishops. He would not exhort *them* to discharge *episcopal* duties. Is a mere presbyter in the Established Church ever called a bishop? Elders or presbyters (πρεσβυτεροι) are called bishops (επισκοποι) by the Apostle, which incontrovertibly proves identity of office, and the terms to be synonimous. Of the truth of this we shall furnish further proof.

The Apostle Paul, in giving directions to Timothy, respecting the supply of the churches, takes notice of only two classes of ministers—επισκοποι and πρεσβυτεροι—bishops and deacons. If by bishops he meant the same as this high-church writer, it is utterly inconceivable that he should have omitted all reference to the presbyters, the stated pastors of the churches, at the time he is giving the most minute directions in relation to the deacons, an inferior order. Or, if it be said that by bishops he means presbyters, then it is equally surprising that he should have completely omitted all reference to the bishop's qualifications. The Epistle to the Philippians is addressed—"To all "the saints, with the bishops and deacons." By bishops the Apostle evidently means the stated pastors of the church at Philippi. If there had been a superior with the title of bishop, it is passing strange that the Apostle should neglect him so completely. If there had been any such person as a bishop, with supreme powers of church government, it is utterly incredible that in the various Epistles addressed by Paul to different Christian societies, not the least notice should be taken of such a dignified personage. The subterfuges and laboured sophisms which have been devised to elude the above arguments, can have no force against statements so clear, and reasoning so plain. We maintain with Campbell,* that one single passage from the Apostolical writings, has not yet been produced, in

* Eccles. Hist. Vol. i. p. 128.

which it appears from the context, that the two terms —πρεσβυτερος and επισκοπος, elder and bishop—mean different offices.

The Angels of the churches are mentioned in the book of the Revelation, and very satisfactory reasons, we are assured, have been assigned in proof of the term Angels meaning bishops. 'The emblem by which they are distinguished, that of "stars," 'bears a close analogy to the character of bishops, whose office 'it is to give light to the churches over which they preside.' p. 31. This is another admirable specimen of the very satisfactory reasons assigned in this pamphlet! 'The term "Angel" 'moreover, is applied in the Revelation (c. xxi. v. 12, 14.) to 'the twelve Apostles; and it may therefore be considered as 'applicable to bishops, who are the successors of the Apostles, 'as governors of the Church.' p. 31, 32. The force and beauty of this 'satisfactory reason' we leave for the appreciation of our readers. We cannot, however, find, that the Apostles are called "Angels" in Rev. xxi. 12, 14. The writer describes a city whose wall was great and high, with twelve gates, at each of which an angel was stationed. The wall of the city had twelve *foundations*, and *in them* the names of the twelve Apostles. In asserting the claims of the Church, as an authorized interpreter of Scripture, he assures us that the New Testament contains many obscure passages which cannot be understood without the Church's aid. This, we imagine, must be one of them. An unknown measure of light is required to make out the difference between Angels and foundations!!

We are next referred to the early Fathers for satisfactory proof 'that the three distinct orders of bishops, priests, and deacons, were 'of the very essence of the constitution of the Christian Church.' p. 39. The early Fathers are no authority to us. They were neither inspired nor appointed to supply any deficiencies in the New Testament, which is the only authority we acknowledge. Let us see, however, what use he makes of them. The character which we have found belonging to his 'satisfactory 'evidence,' so far as we have accompanied him, induces strong suspicion, that the proofs yet to be produced, may be as weak and futile as those which have already occurred.

In Clement of Rome, allusion is made to the chief priest, the priests, and Levites; and the force of this allusion, it is said, depends on a presumed analogy between the Christian Church and the Jewish—the bishops, priests, and deacons of the former, corresponding to the high priest, priests, and Levites of the latter. Allusion and analogy are not very satisfactory where demonstration is promised and required!

The New Testament, we have already remarked, is entirely silent respecting any conformity of the Christian Church to the Jewish. Is this analogy all that our Author could find in the

epistle of Clemens relating to the subject of his investigation? How does it happen that this epistle is so slightly noticed? We shall endeavour to account for this haste in quitting this Apostolic Father. His testimony is decisive in favour of only two orders. The object of Clement in writing to the Corinthians, is, to conciliate them to their pastors. 'It is,' he says, 'a 'thing most shameful to hear, that the church of the Corin- 'thians should, by means of one or two persons, be in op- 'position to its presbyters'—'Δι' εν η δυο προσωπα στασιαζειν προς 'τους πρεσβυτερους.' ch. 47. Again: 'Let the flock of Christ be 'in peace with the presbyters that are set over it'—'Μονον το ποιμνιον του Χριστου ειρηνευετω μετα των καθεσταμενων πρεσβυτερων.' ch. 54. Again: 'Submit yourselves to your presbyters'—'υποταγητε τοις πρεσβυτεροις.' ch 57. *We read not a single syllable about the bishop:*—not the remotest intimation of any person in the church superior to the presbyters. If there had been such a person as a bishop, invested with authority superior to the presbyters, in the church at Corinth, he would unquestionably have been mentioned on such an occasion; and there being no reference to such an office or person, is clear evidence that none such existed, affording a far better argument against three orders of clergy, than any supposed allusion to the high priest, priests, and Levites, can offer in their favour. In the 42d chapter of his epistle, Clemens enumerates the orders constituted in the church, and he mentions only two—bishops and deacons—επισκοποι και διακονοι; where it is plain that by bishops he means the same kind of persons as are called πρεσβυτεροι, presbyters or elders in the Acts, whom Paul and Barnabas ordained in every church If a bishop had been appointed as the head of every church, with powers of supreme government, separate from both deacons and presbyters, and above them, Clement would certainly have told us that this was the case when he is distinctly informing us what the Apostles did for supplying the churches with ministers. There is no sanity in his writings if three distinct orders, bishops, priests, and deacons, were known to him as essential to the constitution of the church.

We expected to find Polycarp next in the list of early Fathers; but being disappointed, we turned the leaf over, thinking that probably his testimony was misplaced in the enumeration. Polycarp we find is, however, actually omitted, and for the same reason, we presume, that Clement is so slightly noticed, and so unceremoniously dismissed. We shall endeavour to supply the defect. Polycarp, then, notices only two orders, presbyters and deacons. 'Being subject,' he says, 'to the 'presbyters and deacons as unto God and Christ: 'υποτασσομε- 'νους τοις πρεσβυτεροις και διακονοις ως θεω και Χριστω.' *Polycarpi Epist. ad Philip*, ch. 5. Would he, or could he, have written in this

manner, if there had been a bishop in the church at Philippi known to him? In exhorting them to be submissive to the presbyters as to God, does he not evidently affirm the office of presbyter to be the highest in the church? In the fifth chapter of his epistle, Polycarp describes the duties of deacons; and in the sixth chapter, the duties of presbyters or elders; but not a word does the whole epistle contain relative to the episcopal office. Polycarp knew of no Christian minister superior to the presbyters. The reason of passing by this early Father must be pretty evident.

Ignatius, however, is not omitted. He mentions three orders distinctly, bishops, priests, and deacons. At the date of Ignatius's epistles, the Apostles were all removed from the world, and the pastors of Christian societies were rising in importance and authority. The epistles of Ignatius remain, in our judgement, under the charge of interpolation, as they do in the opinion of the best and most impartial writers on ecclesiastical history. There is in them strong internal presumption of adulteration; and it would, in our opinion, be more in favour of this Father's Christian reputation, to admit the charge, than to maintain the whole of what pass as his writings, to be his genuine productions. Be they sound or corrupt, we shall lay before our readers a few extracts from them, as specimens of the spirit which dictated them, and leave to their decision how far they bear resemblance to the Apostolic manner which pervades the Epistles of the New Testament.

The unfailing theme of Ignatius, is, subjection to the bishop: and in enforcing this, he makes use of terms which even rigid Episcopalians themselves acknowledge to be scarcely defensible. 'It is good to regard God and the bishop. He that honours 'the bishop, shall be honoured of God. He who does any 'thing without the bishop, ministers to the devil.' *Epist. ad Smyr.* 9. 'Attend to the bishop, that God may attend to you. 'My soul be pledge for theirs who submit to the bishop, pres-'byters, and deacons. May my part in God be with them.' *Ad Polyc.* 6. 'The more silent a man finds the bishop, the 'more let him reverence him. We should regard the bishop as 'we would the Lord himself.' *Ad Eph.* 6. Here we have the blindest and most implicit submission enjoined.

The bishop's silence is a strange reason for his receiving more abundant honour. 'If,' says Campbell, 'like the Nazian-'zene monk, celebrated by Gregory, he should, in praise of 'God, devote his tongue to an inviolable taciturnity, he would 'be completely venerable.' This, one would be tempted to think, originated from some opulent ecclesiastic, who was by far too great a man for preaching; at least, we may say it seems an oblique apology for those who have no objection to

any thing implied in a bishopric, except the function. None whose notions of the duties of a bishop corresponded to Isaiah's idea of a watchman, (lvi. 10.) would have thought dumbness a recommendation.

Compare the language of Ignatius with that of Paul: —"*We "preach not ourselves, but Christ Jesus the Lord, and our- "selves your servants for Jesus' sake.*" "*Not for that we "have dominion over your faith, but are helpers of your "joy.*" "*I beseech you by the mercies of God,*"—"*by the "meekness and gentleness of Christ.*" Compare it with that of Peter:—"*The presbyters among you, I, their fellow-pres- "byter, exhort. Feed the flock of God amongst you, taking "the oversight thereof, not by constraint, but willingly; "neither as being Lords over God's heritage, but being "examples to the flock.*" This is the language of Apostles. How different from the inflated and lordly style ascribed to Ignatius! The Apostles never use such pompous epithets as αξιομακαριστος, αξιοθεος, which we find, in the epistles of Ignatius, applied to the church and to the bishop. While the Epistles of Paul, and of the other writers of the New Testament, shall be the acknowledged style of Christian Pastors, the minds of unprejudiced Christians will not fail to demur at the writings of Ignatius in their present state.

But Ignatius will avail our Author nothing, though every syllable of his epistles be allowed to be genuine. It is clear that the bishop described in them, was the presiding minister of a single congregation, not a church officer governing many congregations, and therefore quite different from the bishops of the Established Church. Ignatius exhorts the Magnesians to come together into the same place with their bishop and presbyters, for the common stated purposes of religion. He represents the bishop as being in the same place with the whole congregation. He requests the church at Philadelphia to choose some deacon whom they might send to the church at Antioch, in Syria, to be present with them in their public assembly. The churches were, even in the days of Ignatius, in a state very different from the constitution of the Church of England. The Author of this pamphlet has not yet found a Church resembling his own. His ευρηκα would be quite premature till, in his progress through ecclesiastical records and ages, he come to the glorious days of Constantine, when the pomp and circumstance of bishops displayed the glory of this world, and the corruptions of the Church kept pace with the elevation of its ministers in wealth, and splendour, and authority; when pure Christianity was already overspread with those clouds of superstition, behind which, in the course of no very protracted period, as they became thicker and darker, it was to set. The Church of Eng-

land may find its prototype in the Church to which Constantine was a nursing father; but let not our understandings be insulted, and history set at defiance, by attributing to it an Apostolical origin. Such partisans as this writer, should adopt the qualified language of "the Velvet Cushion," when speaking of the Established Church: 'Many of its prayers have descended 'to us from *almost* the first Christians.' An interval of two or three hundred years, may very decently be covered by this '*almost*:'—a most unfortunate 'almost!'

Though we have followed the Author into the early Fathers, we have no such opinion of them as to value their works above the writings of common men. Our object has been to expose his appeal to these authors as partial, and to demonstrate its total failure in the support of his pretensions. We discard all Fathers, Greek and Latin, earlier and later, from the seat of authority; simply on this ground, that they are not the standard of either our faith or our practice. In respect to these we admit only the sacred Scriptures. To them we pay profound homage. Teach what they may, we receive their testimony with all readiness. They supply evidence, not to be evaded nor overcome, that no authority over men's consciences was delegated by the Apostles. They contain no record of any controlling power over the institutions of the Gospel, committed into the hands of any class of men. The design of Christianity is to convert and save men from sin, and to furnish them with holy principles of conduct. The means of accomplishing these great purposes, are not restricted to any particular ecclesiastical polity: indebted for their efficacy only to the blessing of God, they can derive no validity from any peculiar modification of church order. Not a single declaration in any form does the whole New Testament contain, by which the propagation of Divine truth, and the edification of the faithful, are associated with the orders of bishops, priests, and deacons. Jesus Christ, the Great Head of the Church, has promised to be with all who shall meet together in his name, how few soever they may be in number. Love to Christ and to one another, is the bond of union among believers, whose stated voluntary association constitutes a church, who are fully competent to all external regulations necessary for their united order, and fully authorized by the obligations and promises of the Gospel, to promote its interests in the world. In every society it is requisite, that some of its members be appointed to preside; nor is it less evident that the right of appointment should be vested in its members. Though the Apostles were inspired and clothed with extraordinary authority, as the first and principal ministers of Christ, they appear uniformly to have recognised this right in the primitive Christians, as is manifest by the proceedings recorded

in the first and the sixth chapters of the Acts, where we find the selection of persons to fill different offices, those of an associate to the Apostles and the seven usually styled deacons, made by the whole body of Christians assembled on the respective occasions. The name bishop, επισκοπος, was unquestionably appropriated to the stated pastors of Christian congregations, as expressive of the duties belonging to their office; they were "overseers," on whom the principal care of the Christian flocks rested. A Church in modern times may be governed by bishops, and yet be essentially different from the primitive churches. Episcopalians lay much stress on the argument, that as the primitive pastors are called bishops, and the Church of England is governed by bishops, the Church of England is therefore Apostolical. It would be just as rational and convincing to maintain, that because the civil rulers of Spain and of England, are denominated kings, therefore, the government of Spain exactly resembles the British Constitution.

Episcopal writers, in opposing the claims of the Romish Church, never fail to employ arguments which have the sharpest edge against their own pretensions. The reasoning of Barrow against the papal supremacy, is equally satisfactory against the assumption of our Author, that the bishops of the Established Church are the successors of the Apostles, and have received from them, by delegation, authority over Christians, and Christian institutions. 'For such a power (being of so great importance) 'it was needful that a commission from God, its Founder, should 'be granted in downright and perspicuous terms; that no man 'concerned in duty grounded thereon might have any doubt of 'it, or excuse for boggling at it—it is made the sole foundation 'of a duty incumbent on us; which we cannot heartily discharge without being assured of our obligation thereto by 'clear revelation, or promulgation of God's will in the Holy 'Scripture; but apparently no such commission is extant in 'Scripture; the allegations for it being no wise clear, nor 'probably expressive of any such authority granted by God; 'but, on the contrary, divers clearer testimonies are producible 'derogating from it.' *Barrow's Works, vol.* i. *p.* 561. *ed.* 1722. A judge produces the commission by which he holds his office; a peace-officer can shew you his warrant:—but who can produce credentials to prove an Apostolical commission? Inquire for the commission which constitutes bishops successors to the Apostles, and invests them with delegated authority in that capacity, and you are sent in quest of it into some Dædalean maze, in which you may wander till the day of doom without finding it. You might as well go in search of an antediluvian cathedral.

(To be concluded in the next Number.)

Art. V. *Tragedies*, by William Sotheby. *The Death of Darnley. Ivan. Zamorin and Zama. The Confession. Orestes.* 8vo. pp. 361. Price 10s. 6d. Murray, 1814.

WE have suffered this volume to lie longer on our table than is customary with us; partly from the number of poetical works which have lately claimed our attention, and partly, we believe, from a latent reluctance to offend against even the prejudices of any of our readers, who may have no other notion of a Tragedy, than that of its being a play, and a play, of course, designed to be performed by 'his Majesty's Servants,' in some 'Theatre Royal,' under all the circumstances of evil attendant upon the modern stage. In a former volume, we attempted, in the form of a note to our review of "The Missionary," to dissociate these ideas, and to convince such persons, that a Tragedy is as innocent a species of poetry as the minstrel tales of Mr. Scott, which are, nevertheless, converted, by the ingenuity of the manager of the Surry Theatre, into theatrical spectacles, or, indeed, as any other poetical narratives. We shall not, on this occasion, repeat our arguments on the subject, but shall content ourselves with simply remarking, that it is as poetry, and as the highest class of poetry, that we consider works of this description as falling under our judicial cognizance. We intend to avail ourselves of this volume of Mr. Sotheby's, for the purpose of introducing a few observations on some supposed laws of dramatic poetry.

According to our creed of criticism, there are, in every well-regulated and unbiassed mind, similar feelings with respect to the grand points of poetry; and the expressions of these natural feelings, are laws, which if a poet violate, it must be at his own peril. There are laws, therefore, for every species of composition; for dramatic poetry among others. But these laws must be founded upon such genuine feelings, not upon the national or private associations of the law-giver; otherwise, the true critic will call them in question, while the true poet will not give them even a thought.

When Aristotle ordains that every fable shall have a beginning, a middle, and an end, the ordinance takes its rise from principles so obvious, that we at once condemn every plot that violates it. But when he enacts further, that the action of every tragedy shall be carried on in one place, and be comprised within four and twenty hours, are we presumptuous if we inquire—Why?

Again: Horace directs that as much as possible of the principal action, should take place upon the stage; and when he backs his precept with so just a metaphysical observation—

'Segnius irritant animos demissa per aurem
'Quàm quæ sunt oculis subjecta fidelibus;'—

what critic will be hardy enough to call it in question? Surely, no one who has compared the Greek dramatists with our own Shakspeare. But when it is prescribed, that a play shall consist of neither more nor fewer than five acts, or that the dialogue shall never be carried on by more than three persons; and when no reason is given for such vexatious rules, and we are therefore left to conjecture that they are derived from no better source than the custom of the country; we must surely be allowed to say, in defence of our own poets, 'the custom of 'our country is different.' Fundamental laws, whether of poetry or of state, are pretty much the same in all civilized nations; particular usages are different: what is esteemed venerable in one country, is deemed ridiculous in another. The man or the poet, who would be a cosmopolite, must be of no particular city. Such a one, we do not say it at random, was Shakspeare.

Shakspeare, every one acknowledges, had every thing that nature could give.—But he wanted art, say the critics; he did every thing at random. This charge we will, at least, take upon us to deny, though every letter in Shakspeare were a critic, and every critic of a contrary opinion. The consummate art of the Greek or the French tragedians, we confess, we cannot perceive. They abide, indeed, by their rules; carry on their action in one place, and finish it within the day: but to do all this is easy, if, that it may be accomplished, every thing like probability is to be sacrificed. The consummation of art, if we do not entirely mistake the matter, is to bring such parts of the action so before the reader, as to make him master of the whole, without his ever thinking either of the writing or of the writer.

To put passion and imagination, for the present, entirely out of the question, let us just consider Shakspeare and his rivals, in respect of *art* alone. It is obviously a thing of much nicety, to put the reader in possession of matters as they stand at the commencement of the play. Euripides, in general, boldly sends in one of his *dramatis personæ* to tell the whole story over to himself. Thus Venus begins the Hyppolitus by acquainting herself with the contempt which the hero throws upon her and her offspring, and with the revenge which she purposes to take upon him. Thus, in the Medea, the nurse is so overpowered with the sufferings of her mistress, that she is forced to come out into the open air, and tell earth and heaven, how Medea followed Jason from Colchis; how much she doated upon him; and how abominably she had been used by him. Surely, there is no great art in this! At other times, the whole previous story is told by some one of the *dramatis personæ* to a confidant, at the almost certain risk of one or the other of these two improbabilities;—either the confidant must know the whole

matter just as well as the narrator; or, there is no satisfactory reason for his being then first made acquainted with it, rather than at any other time. Does it not appear very remarkable to every reader, that Zanga, in the Revenge, for instance, after having let his mistress so long imagine him the fast friend of Alonzo, should choose just the particular time he does for disclosing the secret of his hatred? Who does not ask himself—Why is all this told just now? Why was it never told before? How different from these *inartificial* devices is the management of Shakspeare in the openings of his plays, where, from the casual and careless conversation of two friends, from the quarrel of servants, from the noisy riot of citizens, the reader is let, unawares, and without perceiving it, into every thing necessary to be known! This is indeed art; art so perfect as to conceal itself.

We may instance, too, the conclusions of Shakspeare's plays, as in the highest degree artificial, when compared with those of the Greeks and of the French. In these, the heroes and heroines die, or are killed, and the reader knows nothing about it, till some long-winded attendant comes in to inform him of it in a hundred-line speech, 'full of sound and fury, signifying nothing.' As soon as this ever-intruding attendant makes his appearance, all dramatic action ceases; all dramatic illustration is done away with; we are no longer in company with princes and heroines; we feel at once that the poet is himself giving us an account of the fate of his principal personages,—so far restrained, indeed, by the circumstance of his having to speak through another and an inferior person, as uniformly to render that account tame and uninteresting. We ask again, What can be more inartificial than this similarity of conclusion to every play; this everlasting introduction of the wordy αγγελος? And what can be more different from this, than the infinite variety of Shakspeare's catastrophes; infinite in the means, not only by which they are brought about, but by which they are brought before the reader.

Let us once more instance art, consummate art, in the soliloquies of Shakspeare. Few people's characters, perhaps no person's character, can be fully brought out in dialogue. No one, if naturally represented, lets even his best friend see to the bottom of his heart; the secret motives of his conduct; the schemes his fancy dallies with in private; the feelings to which he is ashamed to give vent before another. All this, if it is to be shewn at all, and, we repeat, no character can be fully known without it, must be shewn in soliloquy. Not that we would have a person brought forward, as is too frequently done, to go over his own history to himself, and to let himself into the secret of his own heart;—we would have the heart laid open to others, not to himself; *thought rendered audible*—

nothing farther. How admirably this is managed in the soliloquies of Shakspeare, it must be quite unnecessary to remind our readers: for the quick and changing expression of troubled thought, nothing perhaps ever came up to Hamlet's 'Oh! that 'this too, too solid flesh would melt.'

But, it will be said by some, we are no longer speaking of art; this is nature. As we think that some critics grow occasionally a little puzzle-headed in speaking of nature and of art, we must trespass on the patience of our readers, while saying a few words on this subject.

Art, then, is nothing but genius turned to the study and imitation of nature. If a poet expresses a fine sentiment, this may be styled nature; if he puts it into the mouth of another, of one to whose character it is particularly appropriate, this is the work of art—of genius imitating nature. There are, we think, three stages of art sufficiently distinct. In the first, the poet, or the painter, would seize on some of the most prominent and strongly marked features of nature, and, at the same time, overlook or forget so many of inferior importance, as to render his work highly grotesque and absurd It would, however, probably be true and vigorous, with a freshness and raciness about it, if not sufficient to redeem its faults in the eyes of a French critic, yet certainly enough to delight a company themselves less civilized than the artist. In the second stage of art, the reader, now pretty well acquainted with wonderful adventures, and high and heroic sentiments, would have leisure to look about him, and would begin to open his eyes upon the strange departures from nature, of which the poet had been guilty Full of his discovery, and proud to give law to genius, the critic would now begin to confine the poet's vagaries, to hedge up his way, and hang weights upon his limbs. But it is easy to see that a man, so circumstanced, would overdo the business; would be too anxious to make a system; would deduce general laws from particular cases; in short, would think too much of his own office, and too little of the poet's. Men, in much greater matters than these, run from one extreme to another; and it is no wonder that those who had witnessed the strange and fantastic trajectories described by the first meteors in the world of poetry, should too strictly define the path to be described by more regular wanderers. Nature, however, could not always be fettered by rules: there is a medium between the rank luxuriance and interminable underwood of the forest and the clipped hedges of a Dutch garden; and that medium would at length be found. In the third stage of art it would be found, that the first poets, instead of having surrendered themselves too freely to nature, had in fact not imitated her sufficiently; that it is the end and aim of art to be perfectly like

nature—at least, the best things in nature; perfectly like the perfect model which we may suppose nature to have imperfectly copied.

We by no means mean to say, that this regular gradation of excellence would take place in every nation; but it seems the natural course of things. The French have never got beyond what we have considered as the second period of art,—the age of forms and rules, and all the pedantry of criticism. In our own country, the prodigious genius of Shakspeare stepped at once into the third period, without having passed through the second.

The most delightful and the most arduous business of the dramatic poet, is the delineation of character. It is not a mere tale of love or of heroism, that the reader of a tragedy requires; it is not a mere tissue of splendid sentiment and luxuriant description; but it is a forcible, touching, almost palpable display of human character, at once natural and imaginative, and discriminating without being individual. This is a thing requiring such a mixture of the man of the world, the metaphysician, and the poet,—of observation, reflection, and imagination,—that no one, who has at all considered the subject, can wonder at the small portion of it to be found in dramatic poets in general. The mere poet may draw a character highly delightful, no doubt, to the imagination, but in no wise interesting to the feelings; a being not of this world, and therefore altogether unfit for dramatic action. The mere metaphysician, again, may bare the heart, and exhibit every pulsation there to a mental anatomist; but such a display has little interest to a popular reader. The man of the world may give a very characteristic and a very touching picture of real, or even of fictitious persons; but without addressing the imagination he can never hope to excite those high and tempestuous feelings at which poetry aims. It must be a mixture of these three, we repeat, that will produce such a character as Othello or Macbeth, as Hamlet or De Montfort.

To the small stock of characters such as these, we fear Mr. Sotheby has not added. Our poetical readers must be well aware of a species of personages who speak in good heroics, are tender or magnanimous, in love or in a passion, all according to received rule and ancient custom, and yet who never interest or affect. The immediate reason of this is, that every thing about them is general and undefined; they have nothing marked in their character, no little touches of humanity that make one acknowledge them as one's own relations; the ultimate reason of which, we suspect to be, that the Author writes rather than feels; the consequence of which always is, and always must be, to be read rather than felt.

A more specific objection to some of Mr. Sotheby's charac-

ters is, that they violate the truth of history. History often affords the grandest subjects for dramatic composition; and as children always ask concerning a story, 'Is it true?' so, perhaps, we find some additional interest in an historical tragedy, from knowing that in its main outline, and in some of its subordinate incidents, it is true. But it is not this additional interest only of which we are deprived, when the characters of history are falsified; we find ourselves called upon by the poet, to admire a person whom we know to have been detestable; and, in this struggle between the truth and the poet, the truth is sure to have the advantage. We cannot consider the whole as a fiction; we see that it is not history; and the result is, a feeling highly unsatisfactory. Further, when characters are falsified, facts also, by which, indeed, characters are shewn, must necessarily be falsified; and we feel no pleasure in the happiness of the people concerned, no sorrow for their misfortunes, when we know in our hearts, and cannot by any endeavours help remembering, that the whole matter was in reality directly the reverse of what it is represented to have been.

A line, however, must be drawn between alterations of history and additions to it. It will have occurred to most of our readers that, in many of Shakspeare's historical plays, persons never mentioned in history, sustain a very considerable part. Additions to history, when judiciously made, are by no means liable to the objections urged above. They do not involve any contradiction between the poet and the historian. Things might have been so, for any thing we know. Not only is it not improbable, but it is in the highest degree probable, that prince Henry, in the days of his wildness, was haunted by such a being as Falstaff, carrying in his train such subordinate wretches as Poins, Pistol, Bardolph, and Gadshill But, if there be any truth in history, assuredly David Rizzio was not the best and most disinterested of ministers; nor, when 'the mine explodes', by which the life of Darnley is terminated, should we expect to find Mary 'amid the bursting fragments,' while hastening to apprize him of that danger which she had herself just discovered. From fictions like these the mind turns away with disgust. Nor is the matter much better when we proceed to 'Ivan': we find that this unfortunate prince was murdered in the reign of the empress Elizabeth.

While upon this subject, we cannot but just mention the violation of *costume* in the tragedy of Orestes. The incidents are more like those of a modern romance than of a sober Greek tragedy. When Orestes, returning from his long exile, goes to visit the tomb of his father, over which, if we understand the matter rightly, is placed the hero's statue in complete armour, with a spear in its hand, how does the classical reader suppose

that he is assured of his designs being acceptable or not to heaven? By the flight of birds? or by lightnings and thunderings on the right hand or on the left? No; 'the statue waves 'the spear,' and a voice cries 'Vengeance, vengeance, vengeance:' which same voice, by the by, is truly *hic et ubique*, as, in the course of the play, we meet with it in the bath, and in the banquet-room. Indeed, the whole apparatus of the 'brazen 'bath' would much rather suit some 'black forest' or 'midnight hour,' than its present place.

'But the dread deed is destin'd in the place
Where bled thy father—at the hour he fell—
'*Ores.* I know it—aye, and justly so ordain'd—
'*Elec.* There thou must wait alone th' appointed time.
'*Ores.* Well—
'*Elec.* How shall pass the dreary interval?
No light has glanc'd on that accursed spot
Since there he bled—
'*Ores.* A lamp dispels the gloom—
'*Elec.* To witness what? the robe which shrouded him,
Thrice rent, where each deep stroke did pierce his heart.
Thou wilt have leisure time: for what? to gaze on
The brazen bath crusted with unwash'd stains:
To count the drops of blood that spot the floor:
And gather one by one wherever scatter'd,
Each hair, with blood distain'd, rent from his head,
In the last struggle when he gasp'd for breath.
'*Ores.* Thou shak'st my soul.
'*Elec.* And thou wilt hear his groan
As the adultress smote him.' pp. 350—1.

If we pass from the *characters* to the *conduct* of Mr. S.'s stories, we shall find this in general embarrassed and obscure, so that it is by no means easy to take in the whole of the plot at the first reading. Not that the dramas are crowded with incident; on the contrary, had what there is been more clearly brought out, there could have been no objection even to more.

But a drama, of which the characters are tame, and the business is ill-conducted, may yet be pleasing from its poetry; either from occasional snatches of sentiment and description, or from the more powerful display of passion in the passionate parts. A reader, previously acquainted with Mr. Sotheby's productions, would perhaps expect to find him elegant in the former walk, and rather cold and uninteresting in the latter. We shall endeavour to enable him to judge how far these expectations are likely to be answered in the present volume.

'Zamorin and Zama' opens with a priest, alone, before the altar of the sun, and addressing that supposed deity in behalf of his country. We should clearly have preferred such an address, after the mind had been previously wrought up to share in the feelings of the priest. It is one great art in poetry, never to

bring the reader all at once into an atmosphere for which he is not prepared. Nothing can be less like the beginning of one of Shakspeare's plays, than this apostrophe of Villoma.

> ' God of my fathers! hear me.
> Thou, thron'd on flame! Thou at whose dawn, the world,
> Thy visible creation, bursts the veil
> Of darkness, and in new-born life and lustre
> Sees all that breathe, look up, and bless thy beams:
> Hear my deep anguish! Now no more, my voice
> Calls down, as once in happier years, thy ray,
> Pure source of being, thro' the womb of earth
> To stream fertility. No more thy priest,
> Fresh gathering from the spring free tribute, lays
> The prime of the year, of herb, and fruit, and flow'r,
> Nature's sweet offering, on thy bloodless shrine.
> Far other gifts I bring: receive these spoils,
> That mournful on thy golden gates I hang,
> The lance, the helm, and buckler: while I call
> On thee, once God of Peace, to arm thy sons
> With dauntless fortitude. Let brave Zamorin
> Again exultant from Pizarro's host
> Return; and on thy heav'n-born child, sole heir
> Of slain Huascar, here, in triumph, fix
> The crown that grac'd his sires on Cuzco's throne!' p. 163—4.

The following description of Alpine scenery exhibits a fair specimen of Mr. S.'s descriptive powers. We do not know that it is very pleasing, though evidently laboured:—we are sure that it is not dramatic.

> ' Oh glorious Sun! illumin'd by thy beams
> These wastes of snow, these Alpine solitudes
> Have pow'r to sooth me. [*advancing, and looking on different parts.*] How distinct each rock,
> Smooth-brow'd, or spiring high its tapering peak!
> Yon range of wavy sweep, and this that breaks
> Eastward in varied forms like floating clouds!
> Their hues, how changeful! these, of roseate glow,
> Those, azure-dy'd: and some that climb the sky
> Fling to the light their summits cop'd with gold!
> Oh thou, who spak'st creation into birth,
> How glorious, Lord of Nature, these thy works:
> How awfully sublime!' pp. 229—30.

The subject of the lines we give next, is common, but it is one that always interests; and it is here prettily managed.

> ' He who now entreats you,
> Had birth 'mid rocks and mountains, on whose brow
> Th' eternal snows have rest, in a green vale
> Where shepherds tend their flocks, in the brief season
> When summer looks on Alpine solitudes.
> Lady, the birth-place of the mountaineer
> Is twin'd around the heart—We may, at times,

In the pursuit of wealth and pow'r, forget it,
But 'tis within the heart: and if, perchance
We hear the horn that calls the herd to pasture,
Or catch a rude note of the green corn-pipe
That breathes our native melodies, each day
Hour after hour, consum'd by fond regret
We waste away, no more revisiting
The spot where first our naked footstep sported—
Do not deny me: let me there return,
And close the remnant of life's troublous day
In privacy and peace.' p 27.

We shall add the miseries of second sight, that 'last dread 'curse of angry heaven.'

'*Donald.* Enough,
Death and dire woes that make the grave a refuge
Wait thee and all mankind: there too shall Donald
Rest with his fathers, those who never knew
That the prophetic curse hung o'er their child;—
Or never had the day that saw his birth
Their blessing heard. Leave me.
'*Bothwell.* First yield me answer.
'*Don.* Misjudging mortal! mark old Donald's warning:
Mark what the burden of the woe laid on him:
'Tis mine to view in youth's fair opening flow'r,
Th' untimely worm that wastes it. I beheld
My virgin bride, when first I clasp'd her charms,
Pale in her winding sheet. And now my mind
Is dark with horrors, such as thou must feel,
If, ere the hour, thou clearly could'st discern
The ills that wait on life. Hast thou a hope?
Feed on it: does a wish thy pulse-beat quicken?
Indulge it, and thy heart will leap with gladness;
But—whosoe'er thou art, hear, younger man!
The fruits of hoar experience: pass thy days
In trust and resignation on heaven's will,
But seek not to foreknow what God in mercy
Has from man's search conceal'd.'—pp. 31—2.

The following passage contains the nightly terrors of the murderess Clytemnestra. Perhaps it is not of difficult manufacture.

'*Cly.* He justly fell: and ever on this day
We hold a solemn festival at Argos,
In honour of my nuptials with Ægisthus;
Add—if thou wilt—of triumph o'er the slain.
This too is known to all—but 'tis not known,
That ever duly on this day's return,
E'en at the very instant, at the dead
Of midnight, when I smote him, a deep groan,
Such as he utter'd when he fell beneath me,

Bursts on my ear: and one, who cries "revenge,"
Floats by; a shapeless figure indistinct:
For I have gaz'd on't with unalter'd eye,
'Till the dim shadow vanish'd from my sight.
Last night the groan was heard, the voice was heard
Of one who cried "revenge:"—the shadow floated:
But, gradually the uncertain shape assum'd
The form of Agamemnon, mail'd in arms,
Such as he stands, terrific on his tomb.
'*Cal.* Didst thou then gaze with an unalter'd eye?
'*Cly.* No—'twas himself—I could not gaze on him.
But, ere I turn'd, I saw the wound I made:
And thro' his corselet gush'd the blood: he caught it,
And from the hollow of his hand pour'd forth
An offering to the Furies: then drew near
And cast the dregs on me.' pp. 301—2.

Again.

'Thou see'st before thee,
No queen resplendent in the pomp of pow'r,
Her high soul swelling o'er with boundless bliss.
The unfed beggar, shivering at my gate,
Is far more blest than I!—he, at the close
Of each sad day, in rest of sleep may find
Relief from woe: and revel in the dream
That lifts him o'er this world's unequal lot,
To feast with Jove—my dream is of the dead—
Of spirits howling in eternal torture—
And when I rise,
'Tis from the bed of visionary horrors
To feel them real.' p. 344.

'Thou know'st not what it is:
Thou hast no stain of blood upon thy soul.
Could'st thou conceive!—no—none but murtherers can,
The tortures that await them!—I have felt them—
I have giv'n answer at the dead of night
To tongueless calls; my couch has been beset
With shapeless forms: the Furies of the slain
Have toss'd their torches round me, and their locks
Knotted with adders—' p. 345.

The self-devotion of Orestes is striking.

'Nay, sigh not,
No pitying sigh, no sound of soothing voice
Must now be heard by me. Such sounds would melt me.
I have held conference with a form of night;
My powers, each sense, and living faculty,
My soul, and its affections, all are bound
To beings that inhabit other worlds:
To this estrang'd and dead.' p. 339.

We pass on to the consideration of Mr. Sotheby's powers in the higher departments of poetry;—in the delineation of strong, tempestuous, overwhelming passion. And here we shall confine ourselves to a single tragedy, the Confession, which we certainly think by far the best in the volume. We need not enter particularly into the fable; suffice it to say, that Julian, count of Tortona, has won and wedded Agnes, the daughter of Novara; that, farther, he has fallen in love with, won, and wedded Ellen, a low-born girl; that Ellen, on the discovery of her shame, goes mad; that he attends her for some time in this state; that, having exacted from him a promise never again to look upon her till dead or dying, she thenceforward wanders about alone, till found by Agnes, the deserted Countess, who takes her home, soothes her madness, and spends her life in attending upon her. Julian, meanwhile, having by letter ordered his Countess to raise a monument to him, and consider him as dead, retires to a convent, where, under the name of Alfonso, he assumes the office of hospitalier, and in the zeal and self-devotion with which he performs its functions, endeavours to forget his love, his crimes, and his misfortunes.

'*Alf.* About my twentieth year,
Ten years now past; [*gradually becomes more and more confused.*]
nay—wonder not. These locks
Once dark as jet, on sudden chang'd to grey,
That night I stabb'd myself; and, whence this cheek
With more than time's deep traces sadly furrow'd,
Your haunts can witness. At my twentieth year—
Till then, each wish indulg'd, that Fancy form'd.
Oh had I, ere that time, by Heav'n's kind chast'ning,
But tasted at the brim, but sipp'd one drop
Of that sad cup whose bitter dregs I drain,
Haply I had not been the man I am!
Virtue had charms for me. No—no. It sprung not
From Heav'n's eternal root: 'twas the frail flow'r
That gaily blossoms in life's sunshine day.' pp. 258, 259.

'Oh, miserable Ellen!—
Her, her I wedded.
Pro. You said Novara's daughter was your wife.
Alf. [*much agitated.*] Yet, yet I wedded Ellen—didst thou think
One of such purity, not angels purer,
Had deign'd to meet my love, save that she deem'd
A husband's rightful arms were linkt in hers.
Pro. But where is Ellen?
Alf. Ha!
Pro. Tortona's Countess
Erewhile—
Alf. [*half frantic.*] Where, where is Ellen?
Would that I saw that angel stretch'd before me

In any form of death: her pale cheek cold;
And the mild languor of her azure eye
Fixt as I gaz'd upon it! would to heav'n
That on your barbarous rocks I found her corse,
Transfixt with light'ning! so she were but dead.
Then, ere th' avenger call'd, I should once more
Know what it is to weep. Oh! Ellen, Ellen!' pp. 260, 261.

'——— no voice
Ere told, till now, that I, Tortona's lord,
Garb'd like a peasant of the northern Alps,
Watch'd at craz'd Ellen's side, where'er she stray'd,
Begg'd from poor hinds, and forc'd, where pray'rs avail'd not,
The scanty meal that fed her. None e'er told
That oft, to sooth her woe, o'er unknown rocks
I toil'd, and smooth'd her way to Milan's vale:
And clasp'd her in these arms when on my tomb
She sunk in tearless swoon.' pp. 263, 264.

'Where is she now?
Is the deep slumber of the dead upon her? [*frantic.*]
Weeps she, or raves, lone, reft of every friend?
Hark! hark! on me she calls—I come.
Pro. Restrain him.
Oh hold his struggling limbs. Soothe, soothe him heav'n!
Alf. [*after violently struggling, breaks from them.*]
Ye shall not hold me here, unseen of men:
No, I will stalk commission'd o'er the world
Like Heav'n's enquiring spirit. Guilt shall shake
At my approach, and youth turn grey before me.
Look, when I view the boy in lustihood
Of health and beauty, as he reels along
To the deluded virgin, in his grasp
I will infix this dagger. At my bidding
The breast, that glow'd beneath his touch, shall bleed.
She too, shall deem the blow—Oh! Ellen! answer—
Far kinder than the kiss that fir'd her soul.
There end her woes: and while she rests in peace,
His eye may look on heav'n: mine never more.' pp. 264, 265.

He escapes from the convent, and by one of the *coups de théatre* rescues his two wives from assassins. The reader shall judge of the anagnorisis, as the critics term it, between him and Agnes. We do not think it very touching.

'*Agnes.* Oh what words
Can rightly praise, what earthly gifts reward thee?
Thus, on thy hand, the Countess of Tortona
Prints the warm kiss of gratitude.
Alf. [*falls prostrate.*] Oh—oh.
Agnes. Whence that deep groan? the assassin's steel has pierc'd him.
Alf. [*looking up.*] Not that—I felt it not. Strike—strike me dead.

Agnes. What—for this deed? Let it not grieve thy soul—
Long ages past, a voice from heav'n decreed,
"Who spills man's blood, by man his blood be spilt."
Why art thou silent? Speak.
Alf. But—but forgive me.
Agnes. In what hast thou offended?
Alf. [*to himself.*] I must speak.
The threaten'd torments of the world to come,
Where sinners meet their doom, are center'd here.
Agnes. In what hast thou offended?
Alf. I have left
The path where Virtue led me: I have strown
In the smooth vale of innocence and peace,
Rank baleful seed: and I have pluck'd its fruit
That leaves a scar and blister on the soul,
When all of earth sinks to its native dust.
You know me now. Away—
Agnes. I know none such.
Alf. But you do know my voice.
Agnes. Lift up thy cowl:
Thy features may instruct me.
Alf. Ask not that.
You'll turn away in horror.
Agnes. If thy guilt
Aught touches me, this act of rescu'd life
Obliterates all trace of past offence.
Lift up thy cowl. [*He lifts it up reluctantly.*
Oh Heav'ns!—I know thee not.
Nay—go not hence.
Alf. I would not shock thy soul—
[*To himself.*] I will not see her more. But—oh—her pardon!
I am (but do not gaze on me) I was,
In happier years, when Virtue led my steps,
Thy husband—
Agnes. [*she recollects him, and screams.*] Thou—my husband!
Julian! Julian!
And yet—I knew thee not. Thou shalt not leave me.
My arms shall hold thee. Thou art more than pardon'd,
Husband!' pp. 272, 273.

Pass we on to the delirium of Ellen.

'*Ellen.* [*in a delirium.*] So—enter in, I pray you,
Strangers and all: it is but once a year
We thus make holiday. Not so—not so—
You trip it awkwardly, and mar the measure.
The pipe's not out of tune, your step lacks ear.
Oh—I have scarcely breath at once to dance
And teach the motion.' p. 284.

'*Ellen.* Hark! 'twas the shepherd's pipe!
Away! away! haste—to the green hills fly.
I will no longer, while the dog-star flames,

Doze in your sultry plains. The flat air lies
Here, here, like lead on me: it weighs down
The soul's free wing. Haste, to the green hills, fly.
How daintily the cool breeze fans my brow,
Tangling my locks in many a mazy twine!
Climb o'er yon mountain's peak, that props up Heav'n:
Mind not that mass of snow: so—heave it off.
Agnes. Compose thyself: here, on my bosom rest.
Ellen. Speak low—speak very low—only in whispers—
You know not what it is. Stranger! that mass
Which rock-like beetles o'er you, is loose snow.
The mule-bell must not tinkle while it passes:
Its very echo bursts it.
Hail, once more,
My native land! hail sweetest interchange
Of all that chiefly gladdens eye and ear,
Bright lakes, the pine-clad mount, and hill and dale!
Hark! 'twas the Alpine lark that upward trill'd:
Angels may hear it now: 'tis mute to earth.
And oh that sound, most sweet at distance heard,
The hidden waterfall, that in still moon-light
Makes pleasant music to light-tripping elves.
Thou peaceful hut! thou vine, that I have taught
To clasp the rock; and thou my summer bow'r,
Where underneath the green bough's canopy
I sat, nor wish'd for the eagle's stretch of wing,
That swept the upper world: oh never more
Will I away. On you my eye first glanc'd,
On you my dying look shall close in peace;
And there the sod shall rise that hides poor Ellen.
Pray for me—oh, I die.' pp. 284—286.

We have no more room for quotation. The play ends with Ellen's forgiveness and blessing on the Count, and the death of both.

We have now done with Mr. Sotheby's volume, to which we hope that we have paid due attention—such attention as a work that must have engaged some years of its Author's life, claims from a candid critic. We confess that we have not often *felt* during the reading of it: lest, however, writing under this conviction, we should prejudice our readers against it, we have taken care to extract those passages which to us appear the very best in the volume. Let the work be judged by these, rather than by our strictures.

Art. VI. *Treatise on the History, Nature, and Treatment of Chincough; including a Variety of Cases and Dissections.* To which is subjoined, an Inquiry into the relative Mortality of the principal Diseases of Children, and the Numbers who have died under Ten Years of Age, in Glasgow, during the last thirty Years. By Robert Watt, M. D. Member of the Faculty of Physicians and Surgeons of Glasgow, Member of the London Medical and Chirurgical Society, &c. and Lecturer on the Theory and Practice of Medicine in Glasgow. 8vo. pp. 392. Price 10s. 6d. Smith and Son, Glasgow; Longman and Co. London. 1813.

THE advancement of our means of curing or alleviating disease, is so intimately connected with the cultivation of pathology, that it is always a pleasing part of our duty to have an opportunity of noticing the labours of those, who, to a careful and attentive observation of the symptoms of disease, have added an inquiry into those changes of structure which are commonly induced by morbid action, and who have thus sought to connect, by the most certain attainable means, the signs of disease with the actual condition of the suffering organ. It is by these means alone that medicine can ever be brought to that degree of perfection of which it is capable, and which, we have no doubt, it will one day reach; and that shall enable the physician to exercise that judicious discrimination, by which diseases that affect the functions only, may be separated from those that impair or destroy the structure, and phenomena that are essentially and invariably connected with the different degrees and stages of morbid action, shall be separated from those which are irregular or accidental. It is on these principles that Dr. Watt has conducted the inquiry, now under our consideration, into the nature of a disease that falls with peculiar severity on the engaging period of infancy, and often withers the pleasing anticipations of parental kindness and affection, blasting the tender

> 'Infants of the spring
> Full oft before their blossoms are disclosed.'

To domestic affliction, arising out of the ravages of this frequently inexorable disease in his own family, the Author informs us his Essay owes its existence, as he was on that account led to give his most anxious and unremitting attention to the disease, and to lament the poverty of information supplied by our practical writers. If Dr. Watt's opportunities of observation have not enabled him to give a perfect and complete Essay, yet he has certainly supplied us with a full and copious history of the disease, and a minute and faithful detail of the symptoms; while the elucidations of the nature of the disease, by anatomical investigation, confer on his work a high degree

of value and importance. Whether the information conveyed in this Essay will render our treatment of the disease more successful, or not, we do not venture to predict; but it will certainly give greater precision and uniformity to the views of the practitioner, and a higher degree of precision in the employment of those curative means which are in his power. Hitherto, indeed, the treatment pursued has not been directed by any very certain principle; it has varied of course with the views which have been entertained as to the nature of the disease, and has, in consequence, been most commonly directed to the removal of that spasmodic action which has been supposed to constitute its proximate cause.

The occasional occurrence of severe pneumonic inflammation, has, of course, called for a deviation from this practice in particular instances; but this inflammatory action has been generally regarded rather as an accidental circumstance, than as a specific and constant condition; and to have arisen more out of the condition of the pulmonary organs, which rendered them readily susceptible of inflammatory action, than as being in any considerable or constant degree essentially connected with the nature and progress of the malady. That this was the opinion of Cullen, is manifest from his having classed it, in his Nosological arrangement, with the spasmodic diseases; and in his first lines he expresses his opinion, that it is not necessarily connected with fever. This, too, appears to have been the opinion of the illustrious Sydenham. Dr. Watt, however, who has certainly paid a degree of attention to the disease, which entitles him to speak confidently, thinks that fever is always present, and that in fact the disease belongs to the order of inflammatory affections. The fatal cases are of course the only ones from which incontestible evidence can be produced, as to the nature of the affection which immediately preceded death, and these seem to afford uniform evidence of the existence of inflammatory action; but in the milder forms of the disease, the evidence is, in our opinion, less conclusive. Dr. Watt, however, remarks, that

'Even in the mildest cases, as long as the kinks continue, there is always some part of the day when the presence of fever can be detected. It may be so slight as hardly to deserve notice, but still to an attentive observer, who has opportunities of seeing the patient day and night, it is abundantly obvious.'

The character of the fever varies so much in different periods of the disease, and in different cases, that Dr. W. considers it to form several distinct varieties.

'The first is that anomalous febrile state which accompanies more or less, even the mildest forms of the disease. Dr. Darwin, agreeably to his theoretical views, calls it a sensitive fever. It seems to

consist more of the inflammatory than typhoid type, but is, perhaps, a sort of compound of the two. The pulse at least would lead us to suspect so. In frequency it resembles the latter, while, in point of hardness it is more like what we meet with in inflammatory diseases, particularly those of membranous substances, such as the stomach and intestines. In almost every case of this kind, even where there is very little appearance of disease, the pulse is variable, easily accelerated on the least exertion; and at times becoming more irregular from very inadequate causes, such as speaking a few words louder than usual, turning suddenly in bed, or otherwise altering the position of the body. I have detected the presence of fever in chincough by this state of the pulse more readily than by any other circumstance whatever.'

'The second stage of fever is that truly typhoid form which I have been endeavouring to describe. In this state there is nothing so remarkable as the quickness of the pulse. From being full and moderately slow it passes at once to almost innumerable frequency, and is often so weak as hardly to be felt. In the case of my daughter, though I made the attempt at least a hundred times, I never could count twenty successive beats. In some other cases I found less difficulty in this respect, but in all of them the quickness, smallness, and irregularity of the pulse is very striking. It is in fact such as we almost never meet with, except in cases where the inflammation is seated in the bronchiæ.'

'The third state of fever is more decidedly characteristic of inflammation. The pulse is not so quick, but it is full and hard, attended with considerable difficulty of breathing, occasional pain in the chest, increased heat, loaded tongue, and all the other signs of pneumonic inflammation. Alarming, however, as these symptoms are, the disease in this form is much more manageable than when the pulse is quick and small. The path of practice is more obvious, and proper means are likely to be sooner resorted to. The chief danger in these cases arises from the tendency of suppuration and abscess. In many instances, in spite of the most active treatment, it has terminated in this way and proved fatal.' p. 56.

We have no doubt of the general accuracy of this description of the varieties in the character of fever in Chincough; but an inquiry naturally arises, to which Dr. Watt does not appear to us to have sufficiently adverted. Does this variation in the character of the fever arise from progressive changes which take place in the progress of the disease,—or does it owe its origin to the inflammation occupying different structures, in different cases,—or is it connected with peculiarities of individual constitution? These are questions which we fear we have not yet the means of resolving; but until this can be done, the pathology of the disease must be considered as incomplete.

Dr. Watt is indeed anxious to establish a resemblance almost amounting to identity, between this disease and that inflammatory affection of the mucous membrane of the bronchia, which has

lately been denominated bronchitis: but though the similarity in many cases is very great, yet it cannot be considered as complete, for those cases which have symptoms nearly allied to pneumonic inflammation, must be regarded as exceptions; nor, indeed, if established, would it clear up all the obscure points in the history of this disease. The existence, however, of extensive inflammation in most severe cases, is a fact established not only by the evidence of symptoms, but by the still stronger testimony of anatomical examination. The information contained in Dr. W.'s work on this subject, is highly important, as it places this fact in the strongest point of view, and affords most decisive evidence of the importance of the early employment of curative means, and of the urgent necessity of carrying them frequently to the greatest extent which the powers of the system will bear. The following may be taken as a fair specimen of the reports on this subject, which we are induced to transcribe for the satisfaction of our professional readers. The subject was a daughter of the Author's, four years and a half old.

'The lungs were found of a purple colour, irregularly interspersed with whitish spots slightly elevated, which were found to be owing to a mixture of air and mucus under the pleura. There were no adhesions between the pleuræ, but the lungs had not collapsed nearly so much as usual. On the convex surface of the right lung, a very small quantity of tough purulent looking matter was observed, which seemed to have escaped by one or two small openings in the pleura, whether the consequence of rupture or erosion could not be determined. Similar matter was found interspersed through the substance of the lungs, but there was no where any cyst containing it. The lungs felt knotty, and uncommonly firm in some parts, but on cutting into them no tubercles, such as are met with in phthisis, could be detected. In some places, though their bulk was increased, they were firm, and sunk in water; in others they sunk from being collapsed, though not indurated. The pleura cortalis seemed rather more vascular than common. The trachea was slightly inflamed on its internal surface, and covered with a quantity of frothy mucus, intermixed with a small portion of purulent-like matter, which increased in quantity downwards, till it nearly plugged up the smaller ramifications.'—p. 131.

In this case the disease appears to have passed through its whole course, until the lungs were no longer capable of performing their office, and the immediate cause of death was, probably, the entire deprivation of the influence of the respiratory function on the blood in its circulation through the lungs. The evidence which it affords, however, of the presence of the most extensive and destructive inflammatory process in these vital organs, is complete and satisfactory; and it is morally certain that nothing but the most active and judicious application of appropriate treatment, at a very early period of the disease, could arrest the

course of this disorganizing process. It is important to remark, that this was a case in which, from the period at which it assumed a threatening aspect, the pulse was so quick as to make it extremely difficult to ascertain its frequency; we must, however, refer our readers for the history of the case to the work itself. That portion of it which embraces the histories and dissections, will be studied with interest and advantage by all who seek to obtain practical deductions from a careful comparison of symptoms with morbid appearances; and it is, in our opinion, a most valuable part of the work.

It strikes us as somewhat remarkable, however, that Dr. Watt, with these cases and dissections before him, could allow himself to be so far led astray from the legitimate objects of sober inquiry, as to indulge himself in offering hypothetical speculations on such a subject as this. His more formal statement of his views of the disease we shall notice presently; but we are induced to advert to his theoretical observations, not because we admire their ingenuity or acknowledge their force, but because we should be glad to see every thing of the kind banished from works on medical science.

'Is it not possible, then, (Dr. W. asks,) that there may be some eruptive disease of this membrane of the air cells and bronchiæ, so minute, indeed, as to escape ordinary observation, but so considerable as to excite that inflammation which is, apparently, the principal part of the disease?'

This notion he remarks,

'—clearly explains why the inflammation which always accompanies this disease of the bronchiæ and air cells, may be mitigated or nearly subdued, but that it cannot be thoroughly removed till the eruption, on which it depends, has run its course.'

Speculations of this kind carry no conviction to the understanding, and if they were permitted to influence our practice, their tendency would be to lead us into error. In the example now under consideration, the theory seems to us to be singularly unfortunate, for the exanthemata are remarkable for the steadiness and regularity of their course, and are in this respect more conformable to general laws than almost any other class of diseases, while the Chincough is, perhaps, more remarkable for the uncertainty of its progress and duration, than any other acute disease. We must, however, do Dr. W. the justice to remark, that this is not an error into which he is prone to fall; and, in general, his observations are those of a reflecting mind which is sincere and unbiassed in its pursuit of truth. The following are the general conclusions which Dr. W. regards as established by the histories and dissections with which his own opportunities have supplied him, as well as those which are scantily supplied

by other authors, or have been collected from the different medical journals.

'It seems pretty clearly proved, that Chincough is in all cases an inflammatory disease, and that its chief seat is in the mucous membrane of the larynx, trachæa, bronchiæ, and air cells.

'When it is mild, it may run its course and cease spontaneously, without disturbing very materially the other functions of the body, or even the functions of that very membrane where it is seated.

'In some cases, the inflammation, in its acute stage, is so severe and extensive in the mucous membrane, as to obstruct, if not wholly to prevent, the objects of respiration. Such patients generally die convulsed.

'In other instances the inflammation proceeds to a more advanced stage, producing such a profuse and altered secretion of mucus, as to plug up the air cells and bronchiæ, and thus prove fatal by preventing the access of air.

'Sometimes the inflammation, leaving the mucous membrane, extends to the deeper seated parts, and proves fatal in the form of ordinary pneumonia.

'In other instances the pneumonic inflammation runs on to suppuration, and abscesses are found in different parts of the substance of the lungs.

'Sometimes the inflammation leaving the mucous membrane, and extending to the deeper seated parts, excites tubercles, and the patient dies, with all the symptoms of pulmonary consumption.

'There may be other ways in which the disease terminates, but these at least seem to be ascertained from the dissections given. On the whole, I am disposed to conclude that whenever Chincough proves either dangerous or fatal, it is by the degree of inflammation in the natural seat of the disease, or by that inflammation extending, or being translated to other parts.' p. 192.

These deductions, we believe, will be found to contain a pretty correct summary of our knowledge of Chincough. Whether the disease is in every instance an inflammatory affection, is a question on which we are not prepared to give a decisive opinion; but as it is a circumstance of great importance with regard to the treatment, we must recommend it to the observation of those who have leisure and opportunity for the inquiry. Our limits do not permit us to follow Dr. W. through those pages which he has devoted to the consideration of the remedies which have been employed in Chincough, nor does the subject require it. Much novelty cannot be expected on such a subject; but those who may be induced to consult the work, will find what is more valuable, a great deal of judicious practical information and candid remark. We are, however, inclined to suspect, that he has in some instances rather over-rated the value of some of the less active remedies which have been employed in this disease. To his general views of the treatment we most

willingly give our cordial approbation, and the junior members of the profession will, we are convinced, receive much valuable instruction from an attentive perusal of this part of the work. His observations on the employment of bleeding, of purgatives, and emetics, are, in our judgement, excellent, and are the result of diligent and accurate observation; while, on the less prominent points of treatment, he has presented his reader with much minute and detailed information, as well original, as collected from other sources.

The Appendix to this work contains the results of an inquiry into the relative mortality of the different diseases of children, and into the numbers that have died under ten years of age, in Glasgow, during the last thirty years. The existence of a very high degree of mortality in the early period of human existence, is one of those mournful facts, which had been long established on the most unquestionable evidence; but as much of that mortality was known to be connected with the universal diffusion of small-pox, the introduction of the great discovery of vaccination, (the greatest blessing ever conferred by human agency on the human race,) had created a natural and confident expectation, that the destinies of our species would experience, in this respect, an almost incalculable melioration. We regret to state, that this cheering hope appears, from the documents collected and arranged by Dr. Watt, to have been hitherto most severely disappointed. The small-pox has indeed become comparatively extinct as a source of mortality; and we may be allowed to hope, that it will, at no remote period, be utterly annihilated; but the measles have, in the meantime, that is, since the introduction of vaccination, become infinitely more fatal than at any former period. The Glasgow tables, which Dr. W. has taken the pains to collect, embrace a period of thirty years, from 1783 to 1812. Dividing this period into five portions, of six years each, the mortality of small-pox is found to have borne the proportion of 19.55 per cent. to the whole number of deaths in the first, and of only 3.90 in the last of these periods. A most important diminution certainly, and demonstrably occasioned by the establishment of vaccination. The measles, however, the deaths by which, in the first of these periods, was so low as .93 per cent. and which in the fourth amounted only to 3.92; in the last period of six years, rose so high as 10.76 per cent. a ratio of increase which, to whatever cause it is to be referred, is not a little extraordinary. We did hope, when we first became acquainted with this statement, that it might have been connected with local and temporary circumstances; and, that however indisputable the fact might be, it would have no direct bearing on the great advantages to be expected from the universal adoption of vaccination. An examination, however, of the London Bills

of Mortality, by Sir Gilbert Blane, published in the 4th volume of the Medico-chirurgical Transactions, compels us to hesitate. The results obtained by this candid and philosophical physician, from that in the Metropolis also, during the period which has elapsed since the introduction of vaccination, has been marked by a great increase in the mortality from measles. If we divide the London Bills for the thirty years (commencing with 1783, and terminating with 1812) into three periods, the total amount of deaths from small-pox, for each period, will be 17037—18189—and 11532; a diminution of mortality, from this source, much less than that of Glasgow; but vaccination has not been so generally practised in London as in Glasgow. The increased mortality of measles, however, in these periods, is considerable, being, for each period of ten years, 2415—2796—and 5747; the mortality in the last ten years being more than double that of either of the preceding periods. And if we advert to the mortality by measles for particular years, it is found to have exceeded 400 only in seven instances during the last century, while it has exceeded that number in eight of the last ten years comprehended in the examination of Sir Gilbert Blane.

We are aware, that to appreciate accurately the value of these statements, it would be necessary to examine them with reference to the population, which is known to have greatly increased within these periods; but into this investigation we are not called upon to enter, nor would our limits permit us to do so, merely to give a little more perspicuity to the general statement which it is our object to make. The fact itself appears to be clearly established, and the painful conclusion is forced upon us, that the sum of human mortality has not yet been diminished in the degree which might have been calculated upon, from the great discovery of our own times. We are, however, by no means prepared to agree with Dr. Watt in his conclusion, that the increased mortality of measles is a direct consequence of that degree of extermination of small-pox, which has been already effected; and that an effect must have been produced on the constitution by the latter disease, favourable to its power of resisting the destructive tendency of measles, or other maladies. We regard this conclusion as hasty and premature; and we notice, with peculiar satisfaction, the fact which Sir G. Blane has given in a note, on the authority of Dr. Stanger, physician to the Foundling Hospital, that of 131 children in that establishment, who had been vaccinated before they had the measles, two only had died; and that of an equal number who had gone through the small-pox before they had the measles, eleven had died.

This evidence is conclusive, as far as it goes. Dr. Watt has certainly laid open a curious and interesting subject of inquiry,

in the complete investigation of which the intelligent portion of society, as well as of the medical profession, will feel a deep interest. It is our duty, however, to wait until a sufficient mass of evidence shall be collected, before we come to any conclusion as to the cause; for though it would be unworthy of an enlightened profession to conceal an unwelcome truth, yet, when we reflect how prone the great mass of mankind is to take up opinions on imperfect or inconclusive evidence, we should be extremely cautious, lest, by a hasty and premature judgement, we lay a foundation for prejudices or misconception, which might deeply affect the best interests of society.

Art. VII. 1. *A Manual of Latin Grammar;* intended to combine the ancient Plan of Grammatical Institution, originally enjoined by Royal Authority, with the Advantages of modern Improvement: to which are prefixed some prefatory Hints and Observations on the Methods of commencing and pursuing Classical Learning, in Schools and by private Study. By John Pye Smith, D.D. 12mo. pp. 72. price 2s. 6d. Gale and Co. 1815.

2. *Synoptic Tables of Latin Grammar;* containing the Declensions and Conjugations, &c. By John Pye Smith, D. D. on three royal Sheets. Price 2s.

WHEN it is considered that a large portion of the most interesting period of human life, is employed in laying the foundation merely of a classical education, that the attainment of an elementary acquaintance with those languages in which the most celebrated writings of antiquity have been preserved, is among the most laborious of youthful occupations, and when it is further considered, that the usual method of pursuing this desirable object is by charging and almost overwhelming the memory with a cumbrous mass of rules, illustrations, examples, &c.; it will surely be admitted, that no ordinary praise is due to him who devises means of shortening this period of labour, of diminishing the sum of exertion requisite for the attainment of that object, and smoothing the rugged track by which it has hitherto been pursued. Though there are many literary pursuits more splendid, there are but few of greater utility and importance. It is true that there can be 'no royal road' to Grammar, any more than 'to Geometry.' To acquire a radical acquaintance with the former, calls equally with the latter, for diligent application and persevering industry; yet it is possible, as the Manual before us sufficiently proves, to attain this object by a much nearer and far less difficult track than that which is usually trodden, and, in many cases, independently of those foreign aids which have been deemed essential.

It can scarcely be expected, nor is it to be wished, that those grammatical formularies which have stood the test of ages,

which have contributed so essentially to the preservation of classical learning in Great Britain, and which, in passing through many successive editions, have continually added new improvements to their former excellence, should be displaced by a new Compendium, how judiciously soever arranged and luminously expressed. Every proficient in classical science feels a sort of filial attachment to the grammatical 'guide of his youth,' and is usually disposed to give a decided preference to those Institutes, whether *Lilly's*, *Ruddiman's*, or the Eton, into which he was initiated.

There are, however, cases, in which the present compilation may be used with great advantage, either in aid of those which have long maintained a standard reputation, or even in preference to any one of them. Some of these cases we shall state in the words of the respected and learned Author himself.

'There is,' says Dr. S. in an elaborate and well written preface, 'another class eminently entitled to respect, and to every possible encouragement; a class of young persons, smitten with the unconquerable love of learning, parsimonious of the scanty leisure to be redeemed from sleep and business, cherishing the happiness of mental culture, and pursuing the honour of future usefulness. These are toiling by their own silent efforts, or by such casual assistance as they can procure, to supply the defects of a neglected education, and to secure, if possible, some portion of the rich provisions which the best Greek and Roman writers afford, for informing, strengthening, and elevating the mind. Others, enjoying the beauties of English literature, lament their exclusion from the pure models of taste in the Greek and Roman authors; though they look back on six or seven years of *professed* classical education; but which has proved an useless sacrifice of time, and a cruel mockery of hope, principally because it was not founded upon a solid and accurate grammatical institution. Such persons might, in general, lay the foundation anew, and build successfully upon it, without any very extraordinary efforts, if they would persevere upon a steady plan of self-improvement.' Pref. p. ii.

And again,

'There are seminaries, in which the late entrance of some boys, or the encroachments of qualification for commercial life, or the wishes of injudicious parents, render impossible that high discipline of grammatical institution which reigns in the great schools. To the tutors of such seminaries, I respectfully submit, whether the adoption of the plan here proposed might not, in some degree, relieve their difficulties, and render less frequent the instances which they have often to lament, of frustrated toil and time irrecoverably mispent.' Pref. p. vi.

The literary reputation of Dr. S. is too firmly established to be materially affected by the reception which may be given, either by critics, or the public at large, to these minor productions of

his pen ; for such, notwithstanding their intrinsic excellence, and their adaptation to the end for which they are designed, we must be allowed to consider both the Manual and the Synoptic Tables, compared with several of his former publications. Irrespective, however, of all these considerations, it is our duty to estimate the works in question, not by the acknowledged talents and learning of their Author, not by the excellence of his other literary or theological productions, but solely by their own merits. By this test we are well persuaded the Author would wish them to be tried, and from this test they need not shrink.

We freely confess that there are some innovations upon ancient practice introduced into the Manual, to which we have found it difficult to reconcile our minds, and which render it less fitted for an elementary book than it would otherwise have been. We refer particularly to the abridged form in which the translation of the Latin examples is printed at the foot of the page, which would be likely to perplex junior classes, by whom the doctrine of consequences is little understood ; to the blending together the rules and exceptions applicable to the several parts of speech, with the Accidence, which it is conceived would be better understood and remembered in a separate form ; and, more especially, to the omission of a literal translation of the rules or examples of Syntax, which is found, in the Eton and other Grammars, to be so useful an introduction to the practice of *construing*. There is, it is true, in most cases, a corresponding English rule with examples, printed on the opposite page, but many of these are by no means a translation of the Latin, and the illustrations are totally different.

We must also notice under the head of minute imperfections, considering the Grammar as designed for the use of junior classes, the following omissions. No rule is given for the comparative and superlative in *us* pure. The superlative is said to be generally formed by adding *ssimus* to the first case of the positive in *is* and *pulcherrimus*, which is an exception, is placed among the examples, though no rule is given for the formation of the superlative of adjectives in *er*. The qualification of the rule by the term *generally*, is not sufficiently explicit. It is not mentioned that *ipse* makes *ipsum* in the neuter gender. In the English Syntax the following rules should have found a place :—1. Verbs agree with the first person rather than with the second, and with the second rather than with the third. 2. When no nominative comes between the relative and the verb, the relative will be the nominative to the verb. 3. An infinitive mood is used as a nominative to a verb ; as a substantive to an adjective, &c. 4. Adjectives of likeness and unlikeness, are sometimes followed by a genitive. 5. A passion or affection of the mind, is put in the genitive or in the ablative. 6.

Verbs passive are sometimes followed by a dative; e. g. *non cernitur ulli.*

If, however, in these respects our expectations have been partially disappointed, or if, in some instances, violence has been done to our early prejudices and prepossessions, there are many others in which a decided preference must be given to this excellent compilation. Among these may be mentioned the facility it affords to those who have not a living instructer, to acquire a correct and unhesitating pronunciation of Latin words. By the extreme care and accuracy with which the accented syllables are distinguished, it is rendered almost impossible that the self-taught pupil should form a habit (which, when formed, is not easily broken) of false and incorrect pronunciation. A still greater excellence of the Manual and Synoptic Tables, consists in the classification and arrangement of the several parts. In this important respect it is far superior to any grammar which has yet fallen under our notice. The philosophical accuracy with which the different kinds of pronouns, adverbs, &c. are arranged, cannot fail to render the most valuable aid to the learner's memory, and lead him imperceptibly to an acquaintance with the principles of Universal Grammar. That part of the work which relates to the verbs, is peculiarly excellent.

In the department of Prosody the extreme deficiency of the Eton grammar has been long felt and acknowledged. This deficiency has indeed been wonderfully supplied by several valuable works on that subject, which are now in general use. But as prosody forms an important branch of grammatical instruction, a compilation which professes to include all the elements of grammar, is essentially defective if this be wanting. To this object Dr. S. has evidently paid more than ordinary attention: in the Manual with which he has favoured the public, all the essential rules of prosody will be found exhibited in so distinct and comprehensive a form, as to supersede the necessity of deriving information from any other source. The diligent and attentive pupil may easily furnish himself from these pages alone with a competent, if not a critical knowledge of the subject.

We cannot conclude our remarks on a performance, which, we regret, has been so long unnoticed by us, without extracting a portion of that advice which it contains, with reference to the course of reading proper to be pursued by those who are desirous of self-instruction. Though the plan suggested is widely different from the ordinary routine of elementary reading, and the reasons assigned for adopting it may fail of producing entire conviction on the minds of those who have been long accustomed to an opposite course, yet we are persuaded the remarks themselves will gratify our readers.

'The old and established custom is highly to be commended, of

directing classical studies, for a considerable time, almost exclusively in the channel of the best *poets.* This practice greatly contributes to the formation of a correct and elegant taste, and to arouse and nourish what may exist of native genius; it trains the imagination to a proper activity and tenderness, and it gives strength and promptitude to the powers of the understanding. It has, also, another advantage, of the first importance to the reputation of a scholar; it is the surest method, and almost the only one, of acquiring an habitual and undoubting *correctness of pronunciation.* Neither will the pupil find any time lost as to the ulterior object of reading prose works, from having confined himself to Virgil and Horace, till he has established a thorough intimacy with their language and manner. He will then readily and easily form an acquaintance with prose authors, he will have a clearer perception of the characters of the two kinds of composition, and he will more profitably discriminate the appropriate excellencies of each. If his taste lead his first attention to didactic subjects, I would recommend to commence with the *Tusculan Conversations,* the easiest of Cicero's philosophical treatises, and one of the most instructive and engaging. Afterwards he may proceed to any of the moral or rhetorical works of that most illustrious of the Romans. In the department of history, I presume that Cæsar, Sallust, Livy, and Tacitus, will be generally thought the best succession for the student.' Pref. pp. ix, x.

The same opinion is further vindicated in a note upon the preceding extract.

'Some judicious persons, however, conceiving that the significations of words and phrases, as employed in prose compositions, are more generally the primary and proper sense, infer that a learner should be versed in prose reading, before he is introduced to the figurative and peculiar diction of poetry. But, with all respect, I doubt the validity of the ground assumed for this opinion. I am disposed to think that the language of imagery, and the vivid style, which distinguish poetry, are not only the most congenial with the youthful state of the mental powers, but are the natural basis on which the mind rests in ascending to the formation of general terms, and the attainment of that stricter expression (—*pressum et mite et limatum*) which marks the more advanced stage of language. It is to this stage that the best prose works of all nations belong; while the earlier forms of composition have been poetic. Thus the primary signification of the most abstract terms is derived from sensible objects. From the general laws of the constitution and faculties of man, it may be expected, that those principles which guide the progress of human society, will influence that of individual minds. On this principle Condillac conducted the education of the Prince of Parma. See the *Discours Préliminaire* to his *Cours d'Etude.*

Si das hoc, parvis quoque rebus magna juvari,
Os tenerum pueri balbumque poeta figurat.'

Hor. Epist."

pp. x, xi.

Art. VIII. *Prophecies of the Messiah*, from the Beginning of Genesis to the End of the Psalms of David, considered and improved in practical Essays. By the Rev. Thomas Robinson, M. A. Vicar of Saint Mary's, Leicester. 8vo. pp. 556. Price 12s. Matthews and Leigh.

THIS is the work not of a fanciful theorist, but of a judicious expositor of evangelical truth. That branch of the prophetical writings, to which the excellent Author has, in this volume, confined himself, relates to the character and the kingdom of the Messiah, and forms a subject of unspeakable importance, both as affording the most convincing evidence of the truth of our holy religion, and as calculated to have the most salutary practical influence.

In a plain, but interesting Preface, prefixed to his Essays, our Author remarks, that

'The Testimony of the prophets, taken collectively, forms a body of evidence to prove the Messiahship of Jesus Christ, superior to any which the human mind could possibly conceive. There were those who saw him, conversed with him, listened to his heavenly instructions, and beheld his miraculous operations; who testified, "we "have seen his glory on the mount of transfiguration—we have heard "the Eternal Father declare, by a voice from heaven, 'This is my "'beloved Son, in whom I am well pleased.'" This attestation is strong, and ought to carry conviction; but the prophecies concerning Messiah, so clearly and exactly fulfilled in Jesus of Nazareth, and in no other, are more to be depended on. This is the more *sure word of prophecy*.'

The attention of many good men has of late been very naturally called to a more diligent study of the prophetical part of the sacred writings. The occurrences of the present day are so singular and unprecedented, the signs of the times, when contemplated by a mind strongly impressed with the superior claims of religion, are so gratifying and auspicious, that they cannot fail to give a new and increased interest to this branch of theological science. It is scarcely possible to witness the combined energies and augmented zeal of the whole Christian world, directed towards the universal circulation of the Holy Scriptures, and the religious instruction both of Heathen and Jewish unbelievers, without being led to inquire, 'How far these 'events were foretold by the prophets, and what will be their 'probable issue.' At such a time, it is natural to ask, whether the oracles of revealed truth afford any encouragement to expect, that the objects, which now inspire the zeal, and stimulate the exertions of all denominations of Christians, will ultimately be attained; whether, for example, the prophets have foretold the conversion of the posterity of Abraham to the Christian faith; and whether they do not represent this event as simultaneous

with the subversion of the empire of superstition, and the final abandonment of all idol worship. If their representations are of this nature, the study of prophecy cannot fail to have a practical influence upon the conduct of those, who give full credit to their statements.

This was the obvious design of the late Vicar of St. Mary's, Leicester, in preparing for the press the volume now before us. By calling the attention of his readers to the prophecies that relate to the kingdom and triumphs of the Messiah, he wished to rouse them to more active zeal, and more vigorous exertions.

'His chief solicitude,' he himself informs us, 'is directed, not to any system of politics, not to the secular affairs of his country or the world, but rather to the universal Church of Christ, and the eternal salvation of his fellow-creatures. He wishes, therefore, to fix the public attention on those events, which are most clearly predicted in the sacred volume, on which our best hopes are founded, and from which our strongest consolations are derived.'

This series of *practical Essays*, as they are *improperly* designated by either the Author or the Editor, bears evident marks of having been originally a course of plain, expository sermons, delivered for the instruction of his parochial charge. They are founded upon those passages occurring chiefly in the Pentateuch and Psalms, which are supposed to contain the most express and unequivocal predictions of the Messiah. They are not intended to be disquisitive, critical, or controversial. They have no pretensions to ornament of style, or elegance of composition; but, like all the former works of Mr. R. they are eminently calculated for usefulness. To a work so excellent in its design and tendency, and so moderate in its pretensions, it is with great reluctance, that we proceed to state any thing in the form of objection.

We have already hinted at the impropriety of affixing to a series of expository discourses, the less repulsive and, therefore, more popular title of Essays. We have felt, in the perusal of this volume, several objections of a more serious nature. The second Essay begins with the following paragraph.

'It is not our design to comment upon every passage of the Old Testament, which might probably bear some reference to the expected Saviour, or contain some obscure prediction of his appearance. We shall rather select those Scriptures which are so full and express in their declarations, that their application to this subject must be allowed by every serious and impartial inquirer.'

After this statement, we were not prepared to find that some of the discourses are founded on passages which will not be universally or even generally admitted to contain predictions of the Messiah. Of this description, we conceive, are those entitled,

'Messiah, the support of David in his last moments:' founded upon II. Sam. 23—1—7; and 'Messiah, a pattern of meekness 'and benevolence under persecution;' upon Ps. 109—1—5. If, as we have no doubt was the case, the venerable writer of these discourses was fully convinced, not only that these passages might be used with advantage, to illustrate the character of the Messiah, but that they were express prophecies of him, it would not have been improper, nor was it unnecessary, for him to have stated distinctly upon what this conviction was founded, and to have strengthened his opinion by something more satisfactory than mere assertion. If such disquisitions would have been too minute and critical for the pulpit, they might with great propriety have been admitted into the discourses, when they issued from the press in the new form of Essays.

A still stronger objection lies against the arrangement of these Essays. In consequence of their being treated in the order in which the texts occur in the Bible, and not according to the series of events predicted, there will be found very great confusion in regard to the subjects.. For example; the 12th Essay, is entitled 'Messiah's ascension into Heaven;' and the 13th, 'Messiah's readiness to appear as our atoning sacrifice.' The 15th describes, in like manner, the 'Messiah ascending on high, 'as a mighty conqueror;' and the 16th represents him 'in deep 'distress, praying for divine support.' In addition to the incoherency and confusion inseparable from this injudicious arrangement, there will be found a perpetual recurrence to former topics, and a great uniformity both of thought and expression.

The discourse founded upon the 2d Psalm, entitled, 'Mes-'siah establishing his kingdom in defiance of enemies,' is similar both in its title and contents, to the last in the Series, viz. 'Messiah reigning and prospering, but his enemies clothed 'with shame.' This uniformity might easily have been avoided, if a different classification of subjects had been adopted; and the whole, instead of being an unconnected mass of sermons relative to the prophecies of the Messiah, would have formed an instructive series, tending at once to elucidate those predictions, and augment the sum of Christian knowledge.

The style of these Essays does not rise above the level of mediocrity. The earlier productions of Mr. Robinson, have long since enabled the public to form an estimate of his manner of writing; it would, therefore, be superfluous to multiply extracts; one specimen, indiscriminately taken from the body of the work, will be sufficiently illustrative of its execution, in regard both to thought and expression.

'5. "Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee."

'The description will apply to those, whom he reduces to a state

of cheerful obedience. They were once, without exception, "the King's enemies," disliking his government, and determined to resist his authority. But "the sharp arrows" of conviction, which he suddenly darts into their conscience, awaken their fears, and bring down the pride of their hearts. This is an exact description of the conversion of sinners to himself. They are pierced and wounded, as by an arrow from his quiver: and the distress and horror of their minds are often inconceivably great, till their enmity against him is slain, and they are made willing that He should rule over them. Then, indeed, "they fall under him." They renounce all their malignant objections, they throw down their arms, and their supreme desire and purpose is to obey his commands, to be active in his service, and to promote his glory. Such was the effect of his arrows upon the three thousand converts on the day of Pentecost. "They were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and Brethren, what shall we do?" Such also was the mighty change produced in the heart of one, who had been the chief of the King's enemies. He felt the barbed arrow, and "fell under him."—"Saul yet breathing out threatening and slaughter against the disciples of the Lord," was constrained in a moment to "fall to the earth;" and upon hearing the voice of the insulted Saviour, saying to him, "Saul, Saul, why persecutest thou me?"—"he trembling and astonished said, Lord, what wilt thou have me to do?" O, for an increasing number of such examples as these! They are indeed among the most glorious trophies of the power and grace of Jesus. Thus may He "ride prosperously," and go on to enlarge his Church by subduing the rebellious to the obedience of faith!

'The description is also applicable to the final confusion and everlasting destruction of the impenitent and unbelieving. The time is coming, when He will go forth as an armed adversary to bring down the pride of all who have resisted him. He declares, "I will spend mine arrows upon them,"—"if the wicked turn not, He will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors." It is not possible for us to conceive the deep anguish and misery, that he is capable of inflicting upon the guilty soul even in this life. How much is comprehended in that complaint, "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me!" But hereafter, when he shall exercise his full vengeance, and stir up all his wrath, how insupportable will be the torture of condemned sinners!—How entire their subjugation! The boldest offenders will be appalled with terror: the stout-hearted will be compelled to "fall under him." Are we aware, with what empoisoned arrows he can torture the soul, which he consigns to hell? "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"' p. 233—235.

It is scarcely necessary to remark, that if this last work of the late excellent Vicar of St. Mary's, is not characterized by precision of style and elegance of composition, the want of these qua-

lities is in no small degree compensated by the devotional spirit that breathes in every page, and the prominence given to those momentous truths of revelation, with which all our hopes of immortality are essentially connected.

Art. IX. *Hints from an Invalid Mother to her Daughter,* on Subjects connected with Moral and Religious Improvement in the Conduct of Life, in various Relations. By Anna Williams, Authoress of "Incitement to Early Piety." 12mo. pp. 130. Price 4s. London. Hatchard.

THERE cannot be too many publications of this description. Every writer has within his connexions a particular sphere of influence, in which his name serves to aid the impression of his instructions, or to procure an admission for truths too homely to be received without such an introduction. 'It may be presumed,' observes Mrs. Williams in the Preface to this little volume, 'that whatever is in its nature meritorious, cannot be 'too often enforced: and, to quote the words of an eminent 'divine, "The multitude of old books affords no argument "against the publication of new ones; since new ones will be "read when old ones are neglected, and almost all mankind are "in this respect Athenians."'

The present volume, however, is too good to need an apology. It contains a variety of useful instructions, the dictates of a cultivated and amiable mind. The letters, for the most part short, are seventeen in number, and relate to 'Time,' 'Devotion,' Literature, and Accomplishments; Amusements, Moral Character, and the Relative Duties. One useful feature in the work, is its reference to various books on different subjects, the perusal of which may be recommended, or with caution permitted, to young persons. As a specimen of the style, we give the following extract from the letter on Patience.

'Patience is a distinct quality. Many motives impel men to rise superior to the fear of corporeal (corporal) suffering; among the most powerful are vanity and the love of fame: but the patience I am recommendinghas neither of these for its stimulus. It is meek and retired; it is not the gorgeous robe in which we are arrayed on gala days, but the plain russet garb of our every-day habiliment; it fadeth not, neither changes in fashion nor in form. Patience is exhibited in sustaining with firmness the lingering calamities of life. Round the newly afflicted mourner, the herd of friends assemble, each eager to express his sympathy, and each ready with the tear and the sigh—but the novelty past, the crowd retire. Days, weeks, and months roll on; the calamity continues, but the lovers and kinsmen stand afar off. What then remains? God, and the patience wherein they possess their souls! By the couch of the afflicted this lowly but heaven-born virtue takes her stand, nor quits it but with life. With nothing to attract the ap-

plause or the admiration of an unthinking world, her value is beyond price. The tear which falls unseen, the sigh which is breathed unheard, her unwearied support checks or meliorates, and her smile bids the mourners look with the eye of faith to Him who tells their wanderings, puts their tears into his bottle, and notes all these things in his book.

'Those who have dragged the lengthened chain of monotonous existence during years of pain and confinement, or whose hearts are wrung with the bitter agony of some incurable domestic misfortune, which has snapped asunder the thread of social enjoyment, can best appreciate its sterling worth.

"These hide their grief from every eye;
They may not weep, they must not sigh;
From hope they vainly try to borrow
Some happier tint to gild the morrow."

'But the hope which still eludes their grasp is supplied by patience. Believe me, my child, this truly christian qualification is well worth some trouble in the acquirement, for it is of more value than gold, yea, than much fine gold, in a mutable world where so much arises which gold can neither avert nor heal. The foundation is laid in religion, the superstructure is built by habit. Endeavour in early life to acquire so necessary an ingredient towards rendering palatable the cup of life, and pray fervently for that aid from above which alone can give success to your desires.' pp. 83—5.

The letter on Conjugal Duties, is particularly sensible.

Without making it the subject of a distinct article, we may be allowed to take this occasion of recommending to the attention of our readers, the little 'Manual of Devotion' referred to in the title page of the above work. It is professedly 'adapted to 'youth of both sexes,' by which a class rather above *infant minds* will be understood. Twenty-two hymns selected for the purpose of daily devotion, are given at the end. A new edition has just been published, price eight-pence.

Art. X. *Dissertations and Letters;* by Don Joseph Rodriguez, the Chevalier Delambre, Baron de Zach, Dr. Thomas Thomson, Dr. Olinthus Gregory, and others. Tending either to impugn or to defend the Trigonometrical Survey of England and Wales, carrying on by Col. Mudge and Capt. Colby. Collected, with Notes and Observations, including an Exposure of the Misrepresentations and Contradictions of Dr. Thomson, and a Defence of the late Astronomer Royal from the Imputations of Baron de Zach. By Olinthus Gregory, LL.D. of the Royal Military Academy. 8vo. pp. 101. Price 3s. London. Sherwood and Co. 1815.

WE are of opinion, that Dr. G. has done no small service to the cause of British literature, by bringing within the compass of a small but interesting pamphlet, whatever relates essentially

to the Critique on the accuracy of Col. Mudge's Trigonometrical Survey.

In the first place, he has provided for the case of such readers as may not have it in their power to consult the original works on the subject. As it is indeed a national concern, every patriotic Briton must naturally wish for so much information, as will enable him to satisfy his own mind on the nature and probable causes of the strikingly anomalous result of the Survey. And we will venture to assert, that a reader of even that moderate acquaintance with the subject, which may be supposed to attach to the majority of the public in this country, will, by the perspicuous statement of Dr. G. find himself sufficiently qualified to form a decided opinion in favour of the precision of Col. Mudge's measurements and observations, notwithstanding any suspicions to the contrary which may have been occasioned by reports concerning the judgement of Don Rodriguez, Dr. Thomson, or even the Royal Society.

A second benefit for which we are indebted to the labours of Dr. G. on this subject, and to the present little work in particular, flows from the clear view which he has given us of the public literary character of Dr. Thomson. For as that gentleman has shewn both the will and the power to judge *ex cathedra* not on chemical subjects only, with which he may perhaps be allowed to have some acquaintance, but also on those which are of a mathematical and philosophical nature, not to mention what relates to the structure of the French language, it is certainly no trifling advantage which a reader of limited acquaintance with the British literary public may derive from this treatise, that he will enter upon the examination of any question belonging to those departments, with this useful preliminary conviction, that Dr. T. knows very little either of mathematics or of philosophy, or of French Grammar.

After all, it must be confessed, that the impression made upon the mind of an impartial literary philanthropist, by the scene which is exhibited in this publication, is rather of the melancholy kind. When we detect so much of the virulence of party, such barefaced nationality, so much indulgence of even personal rancour, in the treatment of subjects, which seem to have less connexion than all others with those odious diseases of the human mind; when we find these unbecoming jealousies not only operating in individuals, but extending their baneful influence to the first national institution for the promotion of knowledge existing in this country, and continuing to influence that noble and useful institution for years together; can we avoid exclaiming, with sensations of the most pungent grief for the deep and apparently incurable hurt of our unhappy species,—Alas, poor human nature!—When will men learn, we will not say, to love, but only to cease from mortally hating one another!

Art. XI. *Sketch of the new Anatomy and Physiology of the Brain and Nervous System of Drs. Gall and Spurzheim, considered as comprehending a complete System of Zoonomy.* With Observations on its Tendency to the Improvement of Education, of Punishment, and of the Treatment of Insanity. Printed from the Pamphleteer; with Additions. By Thomas Forster, F.L.S. of Corp. Ch. Col. Cambridge. Author of Researches about Atmospheric Phenomena, Observations on the Swallow; Notes to the Dioscruca of Aratus, Physiological Reflections, &c. pp. 147. Law and Whitaker, &c. London.

THE length to which we extended our remarks on Dr. Spurzheim's Physiognomical System, (of which the pamphlet before us is a professed illustration and defence,) will preclude the necessity of any detailed account of the present performance. Mr. Forster talks in very high terms of the actual and demonstrable infallibility of Dr. Spurzheim's doctrines. This is not the first time, however, that our ingenious Author has been *in nubibus*. That 'no argument like matter of fact is,'—we must concede equally to Hudibras and to Mr. Forster; but we have already hinted, that the facts of theorists are not seldom made up of very frangible materials, which are crushed to pieces and given to the winds by the grasp of time and sober judgement.

We have suggested, in our review of Dr. Spurzheim's work, that the fact of either accidental or more regular and unequivocal marks of character on the exterior of the head, would be no actual proof of corresponding locality in faculty. Propensities, passions, and sentiments, are said to be traceable with greater or less accuracy on the face; and there certainly do exist physiognomical varieties to such a degree, that from these outward features we can often predicate with some measure of certainty, the predominant and prevailing cast and complexion of mind; but, in this case, there cannot be any corresponding protrusion or depression of brain, and, therefore, there is confessedly no cerebral organ for the exercise or manifestation of the expressed peculiarity. And why may not this equally take place in the cranium or forehead, without such prominence or depression being, as it were, the vestibule of the temple, the door of the manufactory for compounding and moulding the animal or intellectual quality in question? But we have just protested against going again over the ground of craniological and cranioscopical debate, about which our readers will doubtless think we have, for the present at least, said quite enough.

There is, however, one part of Mr. Forster's pamphlet, to which we must beg permission strictly to advert; viz. that in which, with his preceptor Dr. Spurzheim, he makes the shape

of the head the index of *moral and religious*, as well as of intellectual character.

'Professed Atheists,' says our Author, 'have manifested a want of the organ of veneration, and many have had quite a hollow in its place.' p. 51.

By what possible combination of causes, we would again ask, could an individual thus organized, be the subject of actual and efficient change in sentiment and character? The creed and the conduct of such a man, must *a fortiori* continue through life the same; and so far from unbelief having in it any thing of criminality, it would be consistent with his constitution, nay indispensable to his existence. He would, by his organization, be condemned to an equal incapability of any religious feeling as the cat that purs on his hearth, or the dog that barks by his side. To talk to him of a Supreme Being, the object of veneration and worship, would be to talk of sound to the deaf, or of colour to the blind. He is destitute of the sentiment, because he is destitute of the organ from which the sentiment springs. A regulating motive and actuating will, must, in this state of things, be out of the question. Here, errors of principle, and defect of capacity, and vicious conduct, are the inevitable consequence of organization!—That there is a will, the advocate of organization, however, allows; but then this will is not only regulated by, but actually made up of brainular matter. 'As all the faculties of the mind,' says Mr. Forster, 'have organs, it may be asked what are the organs of the will?' A very natural question, certainly;—to which hear our pamphleteer's reply.

'The organ of individuality, which knows things, and regards them in their individual capacity; the organ of comparison, which compares them, and gives, therefore, a choice; and the organ of causality, which perceives the relation of cause and effect: *produce a will*, observe, compare, and control, the other faculties, and influence the instruments of voluntary motion.

'I have called these three organs,' he continues, '*the Board of Control.* Where the organ of righteousness is the dictator, and its dictates acquire supremacy in counselling the will, a moral conscience is established.' p. 87.

Surely, then, the will is not, as it is asserted, 'supreme,' but is in actual and invincible subordination to the physical frame; and he that is born vicious, must be 'vicious still,' in spite of influence, in defiance of instruction, and in contempt of laws either human or Divine. We might have expected that a promulgator of a creed like this, would maintain, as in fact we find he does, somewhat of Godwinian sentiments respecting the harshness of penal laws, and the impropriety of correction for public crimes; for, if moral delinquency arise out of too much or too little brain, the only corrective to which

it would be proper to have recourse, is what is unfortunately out of our power to effect, viz. the '*subtraction or addition of a cer-*' *tain quantity of cerebral substance.*'

Insanity too, upon this system, is *always* of course, from beginning to end, '*corporal,*' and aberrations of intellect, of what kind or degree soever, are never to be remedied but by 'physical agents.' But we must desist, having already announced our intention of renewing these considerations at a future opportunity; we shall therefore confine ourselves, at present, to saying, that as far as the doctrine in question applies to physical management and moral culture, we believe much better rules may be furnished by an early and assiduous attention to the development of nascent peculiarities, than by any 'fumbling of the 'forehead,' which the most acute and expert cranioscopist could recommend or practise.

We cannot compliment Mr. Forster either on his style or his manner. Beside the frequent recurrence of very indifferent English, there is a prejudging dogmatism in the mode in which he discusses the question at issue, which is calculated rather to injure than to benefit the cause he advocates.

'*Non tali auxilio, nec defensoribus istis,*'

Dr. Spurzheim may well say. We shall expect to find this *flighty* gentleman much more at home when we shall look over another work of his, which now lies on our table for notice.

Art. XII. *A Picture of Paris;* being a Complete Guide to all the Public Buildings and Curiosities in that Metropolis. To which is added an Almanack of the Pleasures of Paris, in Winter and Summer. Containing a full account of all the Theatres, Places of Amusement, Balls, Fêtes, &c. &c. at Paris, and in its Environs; accompanied with Six descriptive Routes from the Coast to that Capital. Embellished with Maps and Views. By Louis Tronchet. Fourth Edition, corrected and enlarged. 18mo. pp. xx. 300. Price 6s. London. Sherwood and Co. 1815.

IN transcribing the copious title of M. Tronchet's 'Picture of 'Paris,' we shall give our readers a sufficient account of its contents. As a guide to Paris, it will be found a very complete directory: but to those who wish to form a general idea of the capital, without crossing the water, this work will afford no small assistance, and will serve to shew how completely Paris as it is, statistically considered, corresponds to the moral descriptions which have been furnished by competent observers of the manners of the capital.

Art. XIII. *Paris, during the Interesting Month of July*, 1815. A Series of Letters addressed to a Friend in London. By W. D. Fellowes, Esq. 8vo. pp. v. 165. Price 7s. 6d. Gale and Fenner, 1815.

THE attraction of this volume consists in four plates: the first contains the profiles of His Most Christian Majesty, Monsieur, the Duke and Dutchess d'Angouleme, and the Duke de Berri. The likenesses are, we believe, accurate. We cannot speak so favourably of the vignette portrait of Buonaparte. It may be faithfully engraved from the miniature original, but it does not convey the character which is expressed, by the eyes and mouth especially, in the best portraits of the Usurper. The other engravings are, coloured prints of a grenadier, and of a Mameluke of the Imperial Guard.

Art. XIV. 1. *The Claims of London on the Zeal of Christians:* a Sermon, in behalf of the London Association, for extending the Knowledge of the Gospel in the Metropolis. By James Bennett. 8vo. pp. 45. Price 1s. Conder. 1815.

2. *A Sermon preached April* 9, 1815. *On Occasion of the Death of Joshua Walker, Esq.* of Clifton, near Rotherham, Yorkshire, the Beneficent Treasurer of the Rotherham Independent College. By James Bennett, Theological Tutor of the College. 8vo. pp. 34. Price 1s. Conder. 1815.

3. *The Influences of the Holy Spirit explained and defended:* a Sermon. Preached at Wakefield, Yorkshire, Sept. 20, 1815, before the Southern Association for the Diffusion of the Gospel. By James Bennett, of Rotherham. 8vo. pp. 46. Price 1s. Williams and Son, &c. 1815.

THESE publications have no other connexion with each other, than as proceeding from the same Author, whose productions, in general, deserve to be distinguished amid the vast number of occasional sermons that are daily issuing from the press. Of these it is scarcely possible for us to notice more than an inconsiderable proportion: our selection may, therefore, seem arbitrary, when it is only restricted. It is seldom that a single sermon can be supposed to interest beyond the sphere of private intimacy. It may serve to perpetuate the effect, which, on delivery, it produced on the minds of the audience; it may form a memorial of personal attachment, or it may answer the purpose of advertising a laudable institution: but the novelty which constitutes the charm of other ephemeral publications, less deserving of attention, is neither to be expected nor desired in a composition intended for the pulpit. The limits to which the Author is confined, are insufficient for the development of any subject; and the occasion is seldom important enough to excite a man to put

forth the utmost strength of his faculties. On this account, we think that the average character of the sermons that issue from the press, must be allowed to be very respectable, as they are for the most part only fair specimens of the usual weekly exertions of the stated minister.

The first of these sermons is, however, entitled to particular attention, from the subject to which it relates; namely, the religious wants, and the peculiar claims of the metropolis, arising from the immense increase of its population, unattended with the increase of the means of instruction. So lamentably great is the deficiency, that it is calculated that the places of worship of every description within the city, even were they filled to the utmost, would not contain a third of the inhabitants; and 'if 'such be the deficiency of mere church room,' adds Mr. Bennett, 'what must be the want of evangelical instruction?' Impressed by the unwise and culpable neglect which has existed in reference to this important object, a few benevolent individuals have formed themselves into an association for the purpose of 'introducing the preaching of the Gospel into those 'parts of the metropolis and its vicinity, where it appears to be 'most needed, and to open suitable places for that purpose.' The various topics connected with the subject, on which the preacher very freely and pointedly animadverts, claim the serious consideration of the religious public, especially of the London dissenting ministers; but they do not fall under our discussion.

Mr. Bennett has chosen for his text, in his discourse on the Influences of the Spirit, 1 Cor. xii. 3. "No man can say that "Jesus is the Lord, but by the Holy Ghost." He justly remarks, in illustrating the practical influence of the doctrine, that

'It is wise in those who reject the influences of the Spirit, to abstain from attempts to convert the heathen. The castes of the Hindoos, the barbarism of Hottentots, and the prejudices of the Chinese, are insuperable but by Divine power.'

Art. XV. *Christian Courtesy.* A Sermon delivered at a Monthly Association of Congregational Ministers and Churches in connexion with the Old College, Homerton, at Dr. Collyer's Meeting House, Peckham, April 6, 1815. By James Knight. 8vo. pp. 32. Price 1s. 6d. Conder. 1815.

SIMPLICITY and terseness of style sometimes bordering upon quaintness, practical wisdom, and energy of feeling, characterize this Sermon. We think it particularly calculated for usefulness. The subject is one of a class which receive too little attention, in proportion to their importance, because reputation does not depend upon them. No splendour of achievement

attaches to the performance of these silent duties, nor is the validity of a person's claim to the Christian character, absolutely nullified by a neglect of them. They are left, therefore, to the consistent, the humble, and the sincere, whose aim is to *adorn* the doctrine of their Saviour in all things.

In comparing the politeness of men of the world, with that of the Christian, Mr. Knight remarks that the former is 'still but 'an improved manufacture of art,' the latter, 'the genuine fruit 'of *nature*—the new nature:' he adds, 'the functions of life 'will always be distinguished by inimitable ease.'

'The professed disciples of Jesus, are "a spectacle to the world." Many eyes are upon us. I would have the men of the world to know that we are not ashamed of our Gospel, but that we *are* ashamed of not a few who profess that Gospel; ashamed of their notorious want of conformity to Him whose name they bear; ashamed of a temper and behaviour, which remind one of the *dragon* rather than of the *dove*;—of the characteristic qualities of the wolf or the bear, rather than of the gentleness and meekness of the LAMB of GOD. But, even in this lamented class of professors, the Scriptures are fulfilled. (2 Tim. iii. 1—6.) "This turns for a testimony" to the faithful followers of the Lamb; and should not be an occasion of stumbling to the men of the world.'

Mr. Knight's address to ministers and students is peculiarly striking.

'The spiritual overseer must be a person of *well-adjusted*, (or shall I say?) of *ornamental manners*. (Κοσμιον, 1 Tim. iii. 2.)' 'A want of courtesy is a manifest and gross incongruity in a minister of the Gospel.' 'The Gospel is a message of *peace* and *reconciliation*.' 'It should be our concern to shew the world that the *real minister* of Jesus Christ is neither a cringing levite, (Judges vii. 10.) nor an assuming priest; that he is neither a contemptible gossip, nor an unsociable, speculating recluse; neither a rude enthusiast, nor a faithless, time serving flatterer.' 'In our public ministry there should be an humble imitation of the *very manner* of Christ.' 'But let us beware, in the pulpit especially, of that courtesy, which Christ neither exercised himself, nor will ever approve in any of his servants. Have we been setting forth the character and end of the wicked? Let us not *conclude with an unrestricted intimation* to a *promiscuous* assembly, that "we are persuaded better things of *them*, and things which accom-"pany salvation, though we thus speak."'

Art XVI. *The Power of God in the Soul of Man;* a Sermon, preached at Masbro', near Rotherham, and published by Request. By Joseph Gilbert. 8vo. pp. 34. Price 1s. 6d. Conder. 1815.

THIS may properly be called a disquisition, in the form of a Sermon, on the inefficiency of moral inducements to produce a saving change in the soul of man, and on the necessity of the

sovereign exertion of a Divine power working *within us*, to regenerate the heart.

Mr. Gilbert insists on this Divine power—as *limited in its objects*; it being 'a fact as awful as it is indubitable,' that a part of mankind remain 'without the circuit of its holy energy;'—as *necessary to salvation*, but *not necessary to accountability*:—its exercise forms part of the great scheme of redemption; it is an object 'for which we should humbly pray and believingly wait.' 'Though we cannot control its *sovereignty*,' adds the preacher, 'yet we may be assured of its operation, if we proceed in a right 'use of means:' 'we can know the influences of this power only 'by their effects:'—finally, 'these changes are not instantaneous-'ly, but gradually developed.'

Mr. Gilbert illustrates 'the eminence' of this Divine Power; and concludes by deducing from the subject the important practical inferences which it involves. The style both of thought and of composition, which is sustained throughout this Sermon, entitles it to be classed much higher than the fugitive productions of pulpit oratory.

Art. XVII. *Report of the British and Foreign School Society*, 1815, with an Appendix, &c. 8vo. pp. 96. price 2s. (gratis to Subscribers.) Longman and Co. Royal Free School, Borough-road.

OUR readers will not suppose that we have selected this article as the subject of criticism. Not that Reports of the progress of beneficent Institutions are, in our judgement, either above or below the standard of compositions; but, that the objects to which they relate, are usually of so great moral importance, as to render critical investigation comparatively futile. The Report before us is one of peculiar interest: it regards no less a subject than the *education of the human race*, without any limitation but that to which the Society, formed to promote this purpose, is restricted by the extreme disproportion of its fund!

By expressing ourselves so briefly and so broadly on this occasion, we apprehend that a just idea of the magnitude and necessity of the case may best be conveyed; but, provided this impression be produced, we shall willingly allow every drawback that fact or reason may demand, without fear of neutralizing the effect. We will first admit Education to include much more than the best school can impart; next, that very much which may be acquired at schools, cannot be attempted by any plan of so extensive application as that of the Society to which we now refer; and lastly, that this plan may not only be still capable of essential improvement, but that it may lie open to serious and candid *objections*, not merely in its present stage,

but perhaps in the utmost improvement to which it can be raised. We can hardly conceive that its most determined opponents will claim stronger ground for their disapprobation, than what we have thus conceded; yet, in opposition to all argument drawn from such premises, we maintain that this plan, such as it now is, deserves the applause, and urgently demands the assistance, of every real friend to humanity.

Could the use of letters (independently of the small, but important measure of moral and religious instruction, which is necessarily imparted by the plan of this Society) be made universal to mankind, to what happy results would it not naturally and essentially conduce! To the dawn of illumination which would thus rise on innumerable tribes that now "walk in "darkness, and have no light," may reasonably be added, at least, the *partial* reformation and proportionate melioration of countless multitudes that are now the burden, if not the pest, of nations which enjoy many advantages of civilization, and even make a general profession of Christianity. And we confess ourselves at a loss to conceive, why so incalculable a benefit might not *gradually* be extended to the *whole* human race, provided that adequate support be given to the munificent aims and arduous efforts of the British *and* Foreign School Society.

We do not mean that this Institution *alone* can be expected to accomplish so vast an object, what assistance soever may be rendered to its exemplary labours. To induce barbarous nations to *learn*, something of due interest for them to *read* must be furnished; and they must be persuaded that such a reverse of their inveterate habits, such a restraint of their wild dispositions, are needful to their real welfare. For these indispensable purposes, all the astonishing operations of the British and Foreign Bible Society, all the devotion, enterprise, and patience of Christian Missionaries, are requisite. But, unless to these inestimable labours be superadded a universal and unremitted attention to the rudiments of education, among the rising families of countries hitherto unenlightened, the blaze that is produced, how bright or fervid soever, must be transitory, and ineffectual to general utility.

It is, therefore, not independent of, much less in opposition to, Bible and Missionary Societies, but rather in co-operation and connexion with them, that we consider the British and Foreign School Society as claiming, in the strongest manner possible, the public attention and support. It may usually best *attend*, or *follow* the steps of its fraternal—not rival institutions: but it may not seldom be their useful precursor, especially in nations already partially civilized, and bigotedly attached to their established superstitions, whether Mahometan, idolatrous, or of

other fanatical secessions from the worship of the one living and true God.

To come nearer home—the nations of Europe, even such as have pretended to the highest polite accomplishments, need the example, the advice, the stimulus, and the pecuniary aid of such an Institution: and happily, they begin to feel this need. Nothing can be more animating, nothing perhaps, to many of our readers, will be more surprising, than the intelligence from France, comprised in the Appendix to the Report before us. If any person yet wonders at the horrors which attended the early commotions of the French Revolution, his perplexity will surely be diminished, if not dispelled, by a due consideration of the following extract. It is translated from the Count de Lasteyrie's New System of Education for the Primary Schools; a work arising from the serious attention paid, by several genuine philanthropists of France, when in our country, to the proceedings of the British and Foreign School Society.

'Be it,' he says, 'remarked, that the mass of subordinate functionaries who occupy, in the political and social state, places and employments to which the arts of reading, writing, and accounting are necessary, and which require a certain degree of intelligence joined with the habit of application, are taken from the inferior classes of the people: but, as their education has been entirely neglected, the consequence is, that persons are not found, or are found with great difficulty, qualified to fill those offices on which the social order and prosperity depend. Is it not disgraceful to see, even in public departments, functionaries who can hardly read, and who are incapable of writing correctly a few lines? How many mayors have we, and judges of the peace, who, in the retired parts of the kingdom, are still more ignorant? And how many examples have we seen, in which that ignorance has compromised the interests of the state, and the property of individuals!' *Append.* p. 31.

Every well-wisher to mankind, every one desirous of the establishment and preservation of peace among the nations of Europe, must rejoice at the highly respectable and apparently efficient patronage, afforded to the British plan of education, in the metropolis of France, which is stated in the Appendix. As a supplement to the very interesting information which it comprises, we are happy that it is in our power to add, from unquestionable authority, the following more recent intelligence.

'On my return home, I found several letters from Paris, each of which gave the most gratifying information as to the success of Mr. Martin, in his preparatory school for training monitors. One letter was from an English officer of rank, who had visited the school, (with which he was highly satisfied,) and conceiving it to be his duty to represent the difficulties which the greatly distressed state of affairs presented to the raising of funds, he urged the Society to grant sufficient aid to secure the advantages which Mr. Martin had already ac-

quired. The Society has therefore voted one hundred pounds towards fitting up a large school for four hundred boys; for which purpose a capacious old building had been granted. This aid, it was hoped, would infuse fresh vigour into their proceedings; and we have not been disappointed.

'Mr. Martin's school soon drew public attention. He had so much advanced the faculties of a number of boys in less than two months, that the people were enchanted. He was visited by persons of the first quality, and particularly by the Duchess de Duros, the wife of the first Lord of the Bedchamber. This lady reported so favourably at the palace, that she excited there the best dispositions. She resolved to establish a school at her own expense, and she obtained subscriptions amounting to 270 francs, to which the Duke de Berri was a contributor. The king has sanctioned the measure, by re-appointing the Committee which had been named by Bonaparte: the lessons have been printed at the royal press, and those for the higher classes consist of extracts from the Old and New Testaments. Thus, I may say, every thing has been gained. Already plans are in progress for *five* schools in Paris. Many of the departments have expressed their intentions to introduce the system, and what is still more pleasing, is, that several school-masters have been so struck with Mr. Martin's success, that they have determined to adopt his plan with their scholars. I have no doubt that the new System of Education will have the greatest encouragement in France, and, under a Divine blessing, it will do more to heal the wounds of that country, than all other means that probably human wisdom can devise. The progress must be slow, but it will be sure.'

To come quite home—how favourable soever to our national vanity the comparison of our popular morality and information with the present condition of France may appear, how much soever the state of our juvenile poor has been improved since the formation of Sunday Schools, too many stubborn and striking facts admonish us, that much, very much, remains to be done, before England can be placed even on the same level with some of its near neighbours. The superiority of the Scottish populace in information, and, consequently, in moral conduct, has long been, and, we apprehend, must long be, though reluctantly, acknowledged. But perhaps nothing could be better adapted to check our boasting of what has been done, and to stimulate our sense of what ought to be, and may be done, than the start which Holland has gained of us during the very time of our self-gratulatory exertions. We make, therefore, no apology for inserting, from the Appendix of this Report, some farther extracts on this interesting subject of Count de Lasteyrie's excellent work.

'Thirty years ago, the little schools of Holland resembled those of other countries. Masters, nearly as ignorant as those whom they taught, scarcely succeeded after several years, in communicating to a

small number of pupils a slight acquaintance with the arts of reading and writing. These schools had no general inspectors. Most of them were the result of private speculations. The different religious sects maintained schools for more or less of their own poor, under the superintendance of their deacons. But these schools were exclusively reserved for the children of the parish. The children of parents who were not inscribed in any church were without resource. The Catholics were without schools, though their churches were so numerous. And as the deacons in the reformed churches were changed according to a certain order, their superintendance had no fixed principles. And from all these defects it followed, that a great part of the youth were plunged in ignorance and immorality.' Ap. pp. 34, 35.

'The means by which Holland was elevated from this low state of education to that exalted condition in which the reporter found it, is the grand point of instruction for France, and, we may add, for England itself. The first meliorations, he tells us, and the model upon which the fabric has been reared, were the fruit of the exertions of a benevolent society entitled 'The Society of Public Good,' which itself owed its formation to the zeal of a pious and public-spirited individual. The success of numerous societies, formed in the United Provinces, for commerce and for the sciences, had engaged several persons to employ that powerful means in diffusing among the people moral and religious ideas; and there still exist several of these beneficent societies, which have not allowed their activity to relax amid all the distressing scenes of which their country has been rendered the stage. John Neuen Huysen, a dissenting minister at Monikendam, in the north of Holland, observed their operations, and saw that they produced not all the effects which might be derived from them, because the works which they published were too comprehensive, too learned, too dear, to be purchased by those to whom they were principally needful; and because no connexion, sufficiently intimate, existed between those societies and the portion of the people to whom their assistance would be of the greatest use. Having conceived a plan more simple, and a course more direct, he began, about the year 1784, to associate with him several friends; they attracted others: the utility of the object, once made known, multiplied the number of members so rapidly, that in 1785 they were obliged to divide the association, according to the cantons in which they had found the greatest number of subscribers. These divisions were called departments, each of which had its separate administration; and the number increased in proportion as the society was extended. In fine, the advantages of the Institution so powerfully struck the minds of all public-spirited men, all the different governments which have succeeded one another in Holland, have in this respect so fully shared in the public sentiments, that it has enjoyed a prosperity constantly on the increase; its departments extended themselves even to the Cape of Good Hope; and in the year 1809 more than seven thousand persons were enumerated as its members.' Ap. pp. 35, 36.

'Two spacious halls, well lighted, well aired, contained three hun-

dred children, all decently dressed, all placing themselves without disorder, without noise, without violation of good manners; performing, on established signals, every thing commanded, without occasion for the master to speak a single word. Three hundred children in Holland was, it seems, the complement, beyond which they never passed.

'To one thing it is probable that considerable attention will, in this country be attached. The children were not only taught to read, write, and account; but, by the use of various books appropriated to the purpose, and a correspondent course of discipline, they were taught a great many other useful articles of knowledge. Not only, says the author of the Report, do they, by methods effectual and expeditious, learn to read with fluency; to write a fair hand with perfect correctness: to perform, both in the head and by the pen, all the calculations necessary in common life; and moreover, to express their thoughts neatly in short compositions; but the books which are put into their hands, the extracts which they are made to transcribe, are so well graduated, they succeed one another in so fit an order, the precepts and the examples are combined with so much skill, that the children are, at one and the same time, penetrated with the truths of religion, the precepts of morality, and all the articles of knowledge calculated to be of use to them, or to afford them consolation in their unhappy condition.' Ap. p. 34.

'The number of schools and of scholars is very remarkable. What remained of Holland at the time of its incorporation with France, contained a population of 1,900,000 souls. For this population there were already provided 4,451 primary schools, of all the classes, and the number of pupils exceeded 190,000. This is a tenth of the whole population, and proves that of the children who are of the age of going to school, the number can be very few who abstain. Several prefects accordingly, more especially the prefect of Groninguen, who is of that country, have assured us, that not a single boy in their departments would at present be found incapable of reading and writing.' Ap. p. 37.

We hope these quotations will engage the serious attention, and awaken the best feelings of our readers; and then, with what religious or political party soever they may stand connected, and by whatever bias they may respectively in consequence be influenced, we trust they will not hesitate to say, 'Let 'every access, and every help be given to the education of poor 'children, of every class, among *us*.' While, in our populous towns, atrocities, which make the blood of every philanthropist creep in his veins, are committed by children;—while, in our very villages, instead of Hosannas we hear curses and blasphemy from lips just emerging out of infancy;—while indolence, impudence, lying, and theft, are still so commonly prevalent in the rising generation;—let no interest, prejudice, or cant, of one or of another *party*, be suffered to interfere with the progress of education among our poor. If the wise Franklin asserted that taxes,

how burdensome soever, cost little, compared with luxuries, we may surely add that, enormous as is the weight of our rates for the poor, it is but a small part of what we stupidly sacrifice to the purpose of retaining our poor in ignorance!

What seems most strange, and almost incredible, is, that apathy on such a subject should be found among persons professing evangelical piety, who, at the same time, scruple hardly any exertion or sacrifice to diffuse public preaching, and even the circulation of the Scriptures. We say *even* the latter, because it implies no stimulus from a spirit of party or of proselytism, which, in the other case, might predominate over better motives. Both, however, are certainly best promoted in conjunction. We cannot but think that a public ministry then answers its highest purposes, when it is most adapted to excite attention to the sacred Scriptures, and to facilitate a genuine knowledge of their invaluable contents. Every hearer of the Gospel, therefore, in order to profit by it, should be furnished with a Bible;—but to what purpose, if he cannot read it? Nay, if he cannot read it easily and accurately, (which too few of our half-educated poor can do,) he is likely to gain comparatively little by his research. Let every one, therefore, who zealously promotes the ministry of the Gospel, either at home or abroad, —every one who concurs in the great work of disseminating the sacred Scriptures throughout the world, in order to be consistent in his benevolence, in order to render it truly efficient, do his utmost to promote *universal education*. Let him help the British and Foreign School Society to do this, for it is the only existing means whereby it can be accomplished.

Let any one who feels less concern for this great purpose than for either of the other important objects we have mentioned, impartially examine whether such indifference does not spring from some leaven of an enthusiastic spirit, of that practical species of antinomianism, which deludes into an expectation of the end without the means.

We insist the more on the essential connexion of education with Christianity, because we regard it both as a powerful motive for all Christians to unite in assisting efforts to render education universal, and as the *argumentum ad hominem* for those who are zealous to promote Christianity by any other means, but who neglect this. Such negligence has probably arisen from the degrees to which their attention has been occupied with other objects, and the comparative recency of attempts, or even of proposals, to promote universal education. The foundation on which these measures were built, may also have afforded some occasion for prejudice. Joseph Lancaster's highly valuable improvements in the detail of the first rudiments of education, so as greatly to extend and facilitate the attainment,

excited the notice of many who yet scrupled to commit themselves in the undertakings of a man who was himself notoriously deficient in education, and as notoriously improvident in his plans. Even the exalted patronage with which he was honoured, (certainly from yet more exalted motives,) could not be fairly alledged in censure of such scruples, because they regarded, not the object, or the credit, but the agent of the measures to be pursued. But now, when he is no longer connected with the Institution, when it is not merely patronised, but actually directed, by persons of the highest respectability in the nation, when its plan has been extended to the advancement of unlimited good, when the fairest openings are presented, and the most encouraging commencements, on a very short trial, are already made, in Europe, Asia, Africa, and America,—why should any Christian philanthropist longer hesitate to assist the few whom he sees bearing the burden and heat of the day?

We have chiefly adverted to the *foreign* objects of the Society, because we think these absolutely unexceptionable, and of unmeasurable importance. At *home*, though both positively and comparatively defective in means of education, yet we have other means; and some of no slight merit, utility, and extent. We do not wish the plans of the Society to interfere in any degree with Sunday schools, or with the parochial schools, which (though improperly called *National)* are in many places superintended by clergymen and other members of the Established Church, with exemplary diligence and success. Nor do we wish the schools kept by useful old men or old women, in little villages, to be swallowed up by a Lancasterian vortex. But we are persuaded, that in almost every large town in the United Kingdom, and in many populous country parishes, hitherto neglected, and, otherwise, likely to be so, the labours of the Society will be found extremely beneficial. Improvements will doubtless be derived from experience, and this especially we trust will guard against liability of infringement upon the progress of the invaluable Sunday School Institutions, or any other establishments in which children may acquire instruction that cannot be imparted by a universal plan.

To all who are duly sensible of the vast importance of promoting universal education, or who may be induced, by the arguments we have suggested, to deem the subject at least worthy of farther consideration, we earnestly recommend a serious perusal of this Report of the Society. Nothing can more strongly display the urgency for its services, the encouragement there is to hope for their general utility, or the necessity, in order to this effect, for a far more extensive assistance to the funds of the Institution.

Art. XVIII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Mr. Nichols has at length completed his laborious "History of Leicestershire," by an Appendix of Additions and corrections, a series of elaborate Indexes, a general Map of the County, and several additional plates.

Preparing for publication, A History and Description of Canterbury Cathedral, illustrated by 20 highly finished engravings from Drawings by T. Hastings, Member of the Royal Liverpool Academy: the whole to be executed in an uniform style, by W. Woolnoth. The work will be elegantly printed in royal quarto, and published in four parts, each containing five plates, price 12s. 6d. each: to be delivered in the order of subscription, imperial paper 1l. each part: proofs on India paper 1l. 10s. each. The first part will be published in January next.

Also, The History and Antiquities of the County of Northampton, brought down to the present period. By George Baker, of Northampton, who has devoted several years to collecting materials for the work. To be comprised in eight parts, each consisting of at least 300 pages, and forming four folio volumes. The price of each part to subscribers, prior to the work being put to press, will be three guineas, demy; six guineas royal.

Proposals have been issued for publishing, The History of Dublin and its Environs, forming part of a Work to be entitled, Hibernia: by William Monck Mason, Esq. and designed to form a suitable accompaniment to the "Magna Britannia" of Messrs. Lysons, and the "Caledonia" of Mr. Chalmers. The History of Dublin and its Environs will be comprised in three quarto volumes; the first to contain from 450 to 600 pages, and at least twelve plates; price not exceeding 3l. 13s. 6d. to subscribers for the medium; 6l. 6s. imperial paper. Subscribers' names to be sent before the 1st of December next.

Preparing for publication, Des. Erasmi Rot. Concio de Pvero Jesu olim pronvnciata a pvero in schola Iohannis Coletit Londini institvta in qva præsidebat imago pveri Iesu docentis specie. Editio nova. The text will be taken from the latest Frobenian editions, collated with two others of earlier date. One hundred copies only will be printed for sale.

Mr. J. B. Sharpe, Member of the College of Surgeons, is reprinting the Report of the Committee of the House of Commons on Madhouses. For the convenience of the reader, each subject of evidence is arranged under its distinct head.

We are requested to assure the numerous inquirers for the Biographical Dictionary of Living Authors, that the publication of that work will not be much longer delayed.

The Rev. T. Pruen, of Aldburn, Wilts, has in the press, an Illustration of the Liturgy and Service of the United Church of England and Ireland; with an introductory sketch of the history of the British Church.

Mr. Charles Sylvester, of Derby, has in the press, an Account of some improvements in Domestic Economy, adopted at the Derbyshire General Infirmary, in a quarto volume: illustrated by ten plates.

Dr. Thomas Fuller will soon publish, an Introduction to Prudence, or directions, counsels, and cautions, tending to the prudent management of affairs in common life.

Mr. Carpue's work on the Nasal Operation, with plates, will soon appear.

Mr. T. J. Armiger, of the Royal College of Surgeons, has in the press, Rudiments of the Anatomy and Physiology of the Human Body: designed for the use of young students.

Memoirs of the Life and Writings of M. L. Ramsey, of Charleston, printed from the American edition edited by Dr. D. Ramsey, will soon appear.

Mrs. Taylor, of Ongar, will soon publish, the Present of a Mistress to a young Servant, consisting of friendly advice and real histories.

The ninth volume of Dr. Shaw's General Zoology, being a continuation of the Birds, will appear in the course of a month.

To be published on the First of March, 1816, in one large volume 8vo. printed on a beautiful new Type, cast on purpose for the Work, and embellished with an accurately engraved Map, from the latest Survey, A Topographical History of Staffordshire; including its Agriculture, Commerce, Mines, and Manufactures; Pedigrees of Families; Biographical Sketches of eminent Natives; and every Species of Information connected with the Local History of the County. Compiled from the most authentic Sources, by William Pitt, Esq.

A series of fifteen years correspondence of the late David Hume, Esq. has lately been discovered, and is preparing for publication. The letters are addressed to the countess de Boufflers and the marchioness de Barbantine, two of the most distinguished ladies in France, between the years 1760 and 1776.

An edition of the Sermons of Martin Luther, with a full length portrait of that great man, from the large German print, is expected in the course of the month.

Mr. Alexander Nicoll, of Baliol college, Oxford, will soon publish, a Critical Dictionary of the Greek Language, translated from the German of Schneider into English, with additions and improvements.

Mr. W. P. Scargill is preparing for publication, an Etymological Dictionary of such English words as are derived from the Greek and Latin languages.

Early in the Winter will be published, elegantly printed in 4to, and illustrated by numerous Engravings, Travels in various Countries of Europe, Asia, and Africa, Volume the fourth. By Edward Daniel Clarke, LL.D. This Volume will form the third and last Section of Part the Second, of the Travels in Greece, Egypt, and the Holy Land, containing an account of the Author's Journey from Athens by Land, to Constantinople; with a Description of the North of Greece, Macedonia, and Thrace. It will also be accompanied by a Supplement relating to his Journey from Constantinople to Vienna; and to a Visit that he paid to the Gold and Silver Mines of Hungary.

Early in November will be published, the Student's Journal, arranged printed and ruled for receiving an account of every day's employment for the space of one year, and designed for the use of the Superior Classes in schools, Professional Students, Literary Men, and Readers in general.

The Rev. J. Scott, M. A. of Hull, will shortly publish, an Inquiry into the effect of Baptism, according to the sense of Holy Scripture, and the Church of England; in answer to the Rev. R. Mant's "Two Tracts on Regeneration and Conversion," circulated with the last annual packet of the Society for promoting Christian Knowledge. The doctrine of the tracts is, that regeneration uniformly accompanies baptism rightly administered, and that "no other than baptismal regeneration is possible in this world." In the answer, the language of the Church, will be particularly attended to.

Speedily will be published, in 8vo A Genealogical Account of the Royal House of Stuart, Kings of Scotland, North Britain, from the Year 1043. By T. W. K. Waterhouse, Esq. The whole faithfully compiled from ancient Charters, and other official Documents and authentic Authors.

Shortly will be published, Rudiments of the Hebrew Language, with Exercises exemplifying the Rules; and a Key to the Book of Psalms: containing the true Pronunciation, different Significations, and grammatical Analysis of every Word. By Joseph Samuel C. F. Frey, Author of a Hebrew Grammar, &c.

Speedily will be published, in 8vo. The Leading Heads of Twenty-seven Sermons, preached by Dr. Philip Doddridge, at Northampton, in the Year 1749, and never before printed. These Discourses were delivered nearly seventy years ago, and taken in Shorthand by a female Friend of the Doctor's, while on a Visit at his House; and at whose Decease, a short time since, they were presented to, and transcribed by, the Rev. T. Hawkins, of

Warley, near Halifax, Yorkshire.—When compared with the Doctor's other valuable Works, these Sermons appear as Skeletons only; yet they are offered to the Public with the sincere hope of rescuing from oblivion the last Remnants of that inestimable Man, whose Name and Character have been so deservedly and universally admired.

Art. XIX. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

A Biographical Memoir of the late Sir Peter Parker, Bart. Captain of H. M. S. Menelaus, killed in action while storming the American Camp, at Bellair, near Baltimore, 31st August, 1814. With a Portrait. 4to. 12s.

The Tenth and last Volume of General Biography; or, Lives, Critical and Historical, of the most Eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order. By John Aikin, M. D. 1l. 11s. 6d. boards.

Memoirs of the Life and Writings of the Rev. Andrew Fuller, of Kettering, late Secretary to the Baptist Missionary Society. By J. W. Morris. Demy 8vo. 12s. boards.

EDUCATION.

Steps to Sense Verses; or, a Set of Exercises, to be rendered into Latin Hexameters and Pentameters. 1s. 6d. bound.

*** A Key to the above may be had gratis.

The English Learner; being a selection of Lessons in Prose and Verse, adapted to the Capacity of the Younger Classes of Readers. By Thomas Ewing, Author of Principles of Elocution. 2s. bound.

HISTORY.

The History of Ancient Europe, from the earliest Times to the Subversion of the Western Empire; with a Survey of the most important Revolutions in Asia and Africa: in a Series of Letters from a Gentleman to his Son: intended as an Accompaniment to Dr. Russel's History of Modern Europe. By C. Coote, LL.D. 3 Vol. 8vo. 2l. 2s. boards.

The History and Antiquities of Kiddington: first published as a Specimen of a History of Oxfordshire. By the Rev. Thomas Warton, B. D. F. S. A. Fellow of Trinity College, Oxford; and Rector of Kiddington. Embellished with a View of the Church, and two curious Fonts, etched by J. C. Buckler. In royal 4to. 15s.

Paris, during the interesting Month of July, 1815. In a Series of Letters. By W. D. Fellowes, Esq. with 4 Plates. 8vo. 7s. 6d.

MEDICINE.

Sketches of the Medical Schools of Paris. Including Remarks on the Hospital Practice, the Lectures, Anatomical Schools, and Museums; and exhibiting the actual State of Medical Instruction in the French Metropolis. By John Cross, Member of the College of Surgeons in London, and late Demonstrator of Anatomy in the University of Dublin. 8vo. 8s. boards.

Observations and Instructions for the Use of Chief Officers of Country Ships, and others, concerned in the Preservation of the Health of Lascars. By a Country Captain. 8vo. 2s. 6d.

MISCELLANEOUS.

The Paris Spectator; or, l'Hermite de la Chaussée d'Antin. Containing Observations upon Parisian Manners and Customs at the Commencement of the Nineteenth Century. Translated from the French, by William Jerdan. 3 Vols. 12mo. 18s.

The New Annual Register, for 1814. 1l. boards—1l. 1s. half-bound.

A New and Practical Course of Bookkeeping; in which Double Entry is rendered intelligible to all Capacities, and Single Entry, by being approximated to Double, is made to possess equal Proof and Certainty of Correctness. By P. Thoreau, Accomptant. 4to. 9s. half-bound.

A Treatise on the Nature, Economy, and Practical Management of Bees. By Robert Huish, Member of the Imperial Apiarian Society, at Vienna, &c. Illustrated by Plates. 8vo. 12s.

PHILOLOGY.

A New and Copious English and Gaelic Vocabulary, with the different Parts of Speech, in Alphabetical Order. By P. Macfarlane, Translator of Doddridge's Rise and Progress of Religion in the Soul, Blair's Sermons, Bunyan's

Pilgrim's Progress, &c. &c. 8vo. 7s. 6d. boards.

A Grammar of the Spanish, Portuguese, and Italian Languages, intended to facilitate the acquiring of these Sister Tongues, by exhibiting in a Synoptical Form the Agreements and Differences in their Grammatical Construction. By Richard Woodhouse. 8vo. 7s. bound.

POLITICS.

Minutes of the Evidence taken before the Committee appointed by the House of Commons to inquire into the State of Mendicity and Vagrancy in the Metropolis and its Neighbourhood. Ordered to be printed July 11th, 1815. 8vo, 6s. boards.

Relations of the Persecution of the Protestants in France, from the Restoration of the Bourbon Family: contained in a Narrative in Defence of the Protestants of Lower Languedoc: together with their Petition to the King, and other important Documents.

THEOLOGY.

The Reviewer Reviewed; or, Strictures on the Review of the "Lives of the Puritans," in the Christian Observer. By Benjamin Brook. 8vo. 2s.

The Moral Tendencies of Knowledge, a Lecture delivered before the City Philosophical Society, Dorset Street, and the Christian Philological Society, Spitalfields. By Thomas Williams. 8vo. 2s.

Religious Education enforced, in a Series of Family Conversations: wherein the covenant right of infants, and the mode of Christian Baptism, are calmly and very seriously considered: to which is added, an Address to Parents, who admit of infant Baptism. By the late Rev. James Bowden. Edited, with corrections and additions, by the Rev. B. Ritchings, A. M. Curate of Dunton, Leicestershire. 12mo. 5s. boards.

A Key to the Prophecies. By the Rev. D. Simpson, M. A. Fourth Edition. 8vo. 9s.

The Pagan Temple; or Missionary Idolatry detected. By the Author of "The Village in an Uproar." 2s. Fine Paper, 2s. 6d.

The best and most effectual Method of preaching Christ: a Discourse preached before the Half-yearly Association of the Hampshire Independent Churches, Sep. 20th, 1815. By T. Durant, Poole. 8vo. 1s. 6d.

Relative Responsibility: a Sermon, preached at the Rev. J. Leifchild's Chapel, at a monthly Association of Congregational Churches, &c. By John Innes. 8vo. 1s. 6d.

The Influences of the Holy Spirit explained and defended: a Sermon, preached before the Yorkshire Southern Association. By James Bennett, of Rotherham. 8vo. 1s. 6d.

The Duty of giving an immediate diligence to the Business of the Christian Life, being an Address to the Inhabitants of Kilmany. By the Rev. Thos. Chalmers. 8vo. 1s. 6d.

Divine Energy; or the Efficacious Operations of the Spirit of God upon the Soul, &c. By John Skep. Recommended by Dr. Gill. 3d Edition, revised by J. Upton. 12mo. 5s.

Plea for Primitive Christianity, in Answer to the Rev. Peter Roe. By Thomas Kelly. Dublin. 12mo. 2s. 6d.

The Legend of Stutchbury: a Tragedy, acted in many Parts of the Kingdom; never before published. 12mo. 6d.

A Plea for Primitive Communion; occasioned by the Rev. Robert Hall's recent Publication, entitled, "Terms of Communion."

THE
ECLECTIC REVIEW,
For DECEMBER, 1815.

Art. I. *A Journey through Albania, and other Provinces of Turkey in Europe and Asia, to Constantinople*, during the Years 1809 and 1810. By J. C. Hobhouse, Second Edition, 4to. 2 vols. pp. 1152. Price 5l. 5s. Cawthorn, 1813.

WE deem it wholly unnecessary to explain the causes, generally of a quite accidental nature, which may have put a respectable book greatly out of the order of time in our critical records. Some apology might otherwise be due to Mr. Hobhouse for the delay we have suffered to take place in regard to our notice of the present work.

Mr. H.'s book has been favourably received by the public, and he has taken his rank advantageously among our adventurous young scholars, who have sought amusement and wisdom in the direction of the rising sun. Perhaps we may be tempted to think that the consideration of their number, and of the disposition laudably indulged by so many of them to inform the world of the course and events of their peregrinations, might properly have been allowed to have somewhat more influence in compressing and shortening Mr. H.'s narration. The regular fulness and minuteness of story, which are highly acceptable and gratifying in some of the scenes, might in others have been advantageously quickened into a rapid course of brief notices. We will acknowledge to have had at times some little sense of fatigue, particularly during the first stage, from Malta to the quarters of that singular personage, the despot of Albania. With all praise to the integrity that rigidly refrains from fiction and poetical exaggeration, and relates the series of plain facts, it may be permitted to insinuate that many a day's story of such facts, even in the precincts of what once was Greece, may go, as to the interest of readers, nearly to the same account as the traveller's slumbers and dreams. Doubtless, it may be very mortifying that so much should be done for what shall appear so small a result; that an intelligent observant man shall be moving day after day over plain and hill, through wood and glen, in fair weather and foul;

with all his faculties and senses kept on the alert; with literally myriads of successive sights and sounds coming to his eyes and ears; with a large train of divers two-footed and four-footed animals; with considerable toil and inconvenience, and very great expense; and in a country a great way from home, among outlandish visages, costumes, and dialects,—and that such a day, with all these varieties, shall really have nothing that can be interesting to the public. It is difficult to be convinced that such a combination of exertion, apparatus, and scene, can be only just for a man's own self. But men must be constrained to find that a very large proportion of the economy of their life and action, in whatever scene, is plainly for no other than this individual personage. Travellers, especially, want to be taught this lesson;—which they would be greatly assisted to learn by reflecting, that dust is but dust, rain but rain, wet clothes but wet clothes, a brook but a brook, a bridge but a bridge, a copse but a copse, eating but eating, &c. &c. &c. &c. in whatever part of the world these things occur, and whatever mortal man it may be that has been enabled to bear testimony to their occurrence.

We do not mean to charge strongly on Mr. Hobhouse, the kind of fault indicated in these remarks; but we will acknowledge they have been suggested by a certain slight sentiment of impatience, with which we have here and there gone through a portion of his work.

Just mentioning that Mr. H. and his 'Friend,' (Lord Byron,) left Malta on the 19th of September, 1809, and four days afterward obtained their first sight of Greece, we shall pass over a considerable space, in which, nevertheless, some particulars of curious and useful information are introduced, and meet them at Ioannina, the capital of Ali, Pasha of Albania, a province identical, speaking in a general way, with the ancient Epirus. Very striking were the impressions made on the minds of the travellers at the first view of the city, and at their entrance; but nothing will strike the reader so much as the *harmonious* quality of these impressions.

'A gleam of sunshine afforded us an opportunity of contemplating the fine prospect of the city and its neighbourhood. The houses, domes, and minarets, glittering through gardens of orange and lemon trees, and from groves of cypresses—the lake spreading its smooth expanse at the foot of the city—the mountains rising abruptly from the banks of the lake—all these burst at once upon us, and we wanted nothing to increase our delight, but the persuasion that we were in sight of the Acherusian lake, of Pindus, and the Elysian Fields. But we had not yet perused the topography of Pouqueville.

'We soon entered the suburbs. On our left hand were Turkish

tomb-stones, and shops to the right. As we passed a large tree on our left, opposite a butcher's shop, I saw something hanging from the boughs, which at a little distance seemed to be meat exposed for sale; but on coming nearer, I suddenly discovered it to be a man's arm, with part of the side torn from the body, and hanging by a bit of string tied round one of the fingers.' 'We learnt that the arm was part of a robber, who had been beheaded five days before, and whose remaining quarters were exposed in other parts of Ioannina.'

Anticipating the most violent invective exclamations against Turkish barbarity, Mr. H. drily remarks, that 'a stranger 'passing through Temple-Bar fifty years ago, might have con-'cluded the English to be of that character.'

The man that looks over all this beautiful domain, and its living men, and its suspended pieces of dead men, with that strange and bewitching consciousness with which no other man can look over the scene,—the consciousness of being master of it all,—was, at the time of the visit, at a distance from this central point of his dominion: he was even gone near to a position where he could not preserve the perfection of this same delectable consciousness; but possibly the vivid anticipation of carrying it thither ere long, might be nearly as gratifying. He was gone to 'finish a little war,' as the travellers were told, in a style of apology for his absence, by his secretary, and the Greek primate of the city, who waited on them with congratulations, and a profusion of fine things in the way of compliment, and bringing the Pasha's request that they would visit him at his military head-quarters, for which purpose an escort was placed at their command.

But they wished first to take a look round them where they were; and it was proper they should pay their respects to the grandees who had remained in the city, as representative of the absent potentate. These were three of his grandsons, a son of Mouctar Pasha, who has distinguished himself in fighting the Russians, and two sons of Veli, Pasha of the Morea, the second son of Ali. These personages held their state in the palaces of the family, their respective ages being twelve, ten, and seven years. There are few things in the book more curious than the description of the manner in which they comported themselves in these ceremonious interviews. Each of them enacted, with marvellous completeness, the part of a mature personage, maintaining with apparent facility a sedate and graceful dignity, excepting that in one instance, when the party were walking to see the different apartments of the palace, nature came out, through the stately manhood of seven years old, in a propensity to take a little skip: a slight grave admonition from his Highness of twelve, instantly restored the dignity of deportment. As these portions

of the dynasty moved along the streets, the people paid them the greatest reverence, mingled however, with something indicating a strong feeling of kindness, especially toward the Bey of ten years old.

Ioannina is conjectured by our Author to be, 'after Salonika 'and Adrianople, and perhaps Widdin, the most considerable 'place in European Turkey. In its utmost length it may be 'perhaps two miles and a half; and in breadth, though in some 'places it is much narrower, nearly a mile.' Many of the houses are large and well built, having court-yards furnished with orange and lemon trees, and other means of making the residences agreeable; but presenting a gloomy appearance to the street, from the form and constantly closed state of the entrance, and the smallness of the windows, latticed with cross bars of wood. The number of inhabitants is quite a matter of conjecture, but Mr. H. thinks thirty-five thousand the very lowest guess bearing any probability. 'Of the number, what-'ever it may be, one-tenth perhaps are Mahomedans, and 'the remainder Christians, with a few Jews:' a considerable proportion, it seems, of these Christians, are Greeks, 'partaking 'in every particular of the manners and customs of the Greeks 'of the Morea, and neither wearing the Albanian dress nor 'speaking the Albanian language. Many Albanians also are of 'the Greek church.'

Some account is given of the trade of the place, in which almost all the Greeks are engaged. The traveller happened to be there at the time of an annual fair, at which all the tradesmen are obliged to shut up their shops in the city, and set up booths in the plain. It is very much by means of this exposure and assemblage of wares, that the Vizier gets a knowledge of the property of his good subjects.

Here are the goods imported from the Ionian Islands, and the ports of the Adriatic formerly, but now mostly from Malta, in Sclavonian vessels under the Turkish flag. Various articles are enumerated. The goods for export are oil, wool, cotton, and tobacco for the ports of the Adriatic and Naples; 'and 'for inland circulation, through Albania and Roumelia, spun 'cottons from the plains of Triccala, stocks of guns and pistols 'mounted in chased silver, both plain and gilt, and also em-'broidered velvets, stuffs, and cloths, which are here better 'wrought than in any other part of Turkey in Europe.' The Greeks of this city excel in embroidery; but there was no person in the whole place who could mend an umbrella; and 'only one man, a poor Italian, was capable of making a bed-'stead.' It is not easy to conceive what detriment to the public weal even so shrewd and vigilant a philanthropist as Ali

Pasha should have apprehended in the existence of some good mechanics, that he should have resolved to make his city uninhabitable to all such dangerous animals. 'The only encou-'ragement,' says Mr. H. 'an able mechanic, would meet with, 'would be employment at the Vizier's palace, without receiving 'any emolument. This is of itself sufficient to put a stop to 'every exercise of ingenuity.' Is it that with all such ingenuity this great statesman has associated some idea of political machinations?

With respect to the topography of the city and vicinity, th traveller is at a loss to identify it with any of the classical localities He laughs at the confident assumption with which Pouqueville ascertains the Acherusian Lake, the Acheron, and in a particular forest, four leagues from Ioannina, the grove of Dodona; and at the effrontery with which he affirms that the plains are denominated by the people at this day the Elysian Fields, and that there is a stream which they call Cokytos. But in two high ridges to the north and east, named Tomorh and Metzovo, Mr. H. consents to recognise Tomarus and Pindus.

A journey of several days in a north-westerly direction, through a country affording great diversity, and sometimes great beauty and extent of views, but presenting in some parts a miserable spectacle in the state of the inhabitants, oppressed by the exorbitant taxation of the Pasha, brought the travellers to Tepellenè. This was the native place of that despot, and was at that time honoured with his presence, while he was prosecuting his war against the Pasha of Vallona, whom he had reduced to shut himself up, and was now besieging, in Berat, one of his fortified towns.

On his arrival at Tepellenè, Mr. H. takes occasion to notice the unformal quiet manner in which the Mussulmans performed their devotions, and the perfect security to those who pray, of suffering no disturbance from those who do not.

'The prayers, which last about ten minutes, are not said aloud, but muttered sometimes in a low voice, and sometimes with only a motion of the lips; and, whether performed in the public street or in a room, excite no attention from any one.' 'The Albanians are not reckoned strict Mahomedans; but no Turk, however irreligious himself, is ever seen even to smile at the devotions of others; and to disturb a man at prayers would, in most cases, be productive of fatal consequences.'

One expression here, would seem to, allow an inference that some material portion of the Mahomedans, (for that is the sense in which Mr. H. uses the denomination Turk,) are, in their way, 'irreligious;' a fact of which we were not aware. It was the

time of the Ramazan, or Mahomedan Lent, during which the fasting lasts till sunset, to be followed, through the night, by festivity, and as much noise as may comport with Turkish gravity; with the never-failing intermixture still of religion.

'We were disturbed during the night by the perpetual carousal which seemed to be kept up in the gallery, and by the drum, and the voice of the "muezzinn," or chanter, calling the Turks to prayers from the minaret of the mosck attached to the palace. This chanter was a boy, and he sang out his hymn in a sort of loud melancholy recitative. He was a long time repeating the purport of these few words:—"God most high! I bear witness that there is no God but God: I bear witness that Mahomed is the Prophet of God. Come to prayer; come to the asylum of salvation. Great God! There is no God but God!"—The first exclamation was repeated four times, the remaining words twice, and the long and piercing note in which he concluded this confession of faith, by twice crying out the word "*hou*," still rings in my ears.'

We find no acknowledgement of any additional cause of restlessness, from the busy anticipative workings of fancy representing the visage, so soon to be beheld, of undoubtedly one of the most inspirited and imposing conformations of flesh and blood in the eastern parts of the world. But there is a weak part even in Englishmen, in approaching to encounter the 'vultus 'instantis tyranni.' The next day came the summons to the trial.

'The officer of the palace preceded us along the gallery, now crowded with soldiers, to the other wing of the building, and leading us over some rubbish where a room had fallen in, and through some shabby apartments, he ushered us into the chamber in which was Ali himself. He was standing when we came in; which was meant for a compliment, for a Turk of consequence never rises to receive any one but his superior, and, if he wishes to be condescending, contrives to be found standing. As we advanced towards him, he seated himself, and desired us to sit down near him. He was in a large room very handsomely furnished, and having a marble cistern and fountain in the middle, ornamented with painted tiles, of the kind which we call Dutch tile.

'The Vizier was a short man, about five feet five inches in height, and very fat, though not particularly corpulent. He had a very pleasing face, fair and round, with blue quick eyes, not at all settled into a Turkish gravity. His beard was long and white, and such a one as any Turk would have been proud of; though he, who was more taken up with his guests than himself, did not continue looking at it, or smelling or stroking it, as is usually the custom of his countrymen, to fill up the pauses of conversation. He was not very magnificently dressed, except that his high turban, composed of many small rolls, seemed of fine gold muslin, and his attaghan, or long dagger, was studded with brilliants. He was mightily civil; and said he considered us as his children,' p. 109.

There is something strongly indicative of superiority of mind in the ease, vivacity, comparative neglect of ceremony, and absence of the pomp of state, about this man.

'We took pipes coffee, and sweetmeats, with him: but he did not seem so particular about these things as other Turks whom we have seen. He was in great good humour, and several times laughed aloud, which is very uncommon in a man of consequence; I never saw another instance of it in Turkey. Instead of having his room crowded with the officers of his court, which is very much the custom of the Pashas and other great men, he was quite unattended, except by four or five young persons very magnificently dressed in the Albanian habit, and having their hair flowing half way down their backs; these brought in the refreshments, and continued supplying us with pipes, which, though perhaps not half emptied, were changed three times, as is the custom when particular honours are intended for a guest.'

This superiority to the pompous formality and ostentation of rank, is the more remarkable, from the circumstance of his having risen from poverty and insignificance; a change of condition which, when effected through any other medium than superiority of mind, is almost infallibly accompanied with a great solicitude about state, and shew, and etiquette. Indeed, we fear the case may have been heard of, in which even talent itself, in ascending from a humble condition to something of rank in society, has been attended with, and turned to ridicule by, this contemptible littleness.

Mr. H. goes into some extent of historical exposition of Ali's life and character. His father was 'a Pasha of two tails, but of 'no great importance. At his death the son found himself pos-'sessed of nothing but his house at Tepellenè; and it is not 'only current in Albania, but reported to be even the boast of 'the Vizier himself, that he began his fortune with sixty paras 'and a musket.' He made himself master of one village after another; played the freebooter on a constantly enlarging scale, paying his troops with plunder, taking care however to secure such a share to himself that he was at last enabled to purchase a pashalik of an inferior order. He soon schemed or fought himself into the superior one of Ioannina, in which he was confirmed by a firman from the Porte. The better was he able to fight away against all the surrounding Pashas, against whom he was, probably, as dexterous at finding legitimate causes of war, as if he had been brought up in one of the Christian courts of Europe. Nor was he wanting in the requisite craft for less expensive enterprise. He contrived, for instance, to poison the Pasha of Vallona, by a cup of coffee, and then obtained the daughters of that Pasha's successor as wives for his two sons, who were in due time manœuvred, by the same adroit and powerful

hand, into the possession of pashaliks. The one of these, Mouctar, is represented as eminently brave; the other, Veli, as distinguished by all his father's ambition and policy. Mouctar has commanded, with great eclat, the Albanian quota to the imperial armies;—for Ali still preserves some forms, and furnishes some tributary acknowledgement of allegiance to the Grand Signior. He has even personally served under the banners of the Sultan; but no cunning could ever inveigle him to court, nor catch him in any of the snares that were repeatedly laid for the purpose of taking his head thither without him, 'a present,' says Mr. H. 'which would have been most acceptable to the 'Porte ever since the commencement of his career.' Stories are told of the skill and courage with which he has frustrated the schemes for obtaining this gratification. Repeated offers have been made him of the high office of Grand Vizier; but he, good simple man, had not ambition enough for that. In short, he holds his extensive dominions virtually in defiance of his nominal superior, and governs and enlarges them just as he pleases.

Mr. H. has made a laudable attempt at the physical and moral geography of these dominions, comprehending, he was informed, no less than fifty small provinces. Some knowledge of such a subject may some time find an occasion of being brought into use; it is well to have the information within reach; but, at the same time, few kinds of reading can be less attractive than an enumeration of districts which have individually no manner of interest, and which all together seem but just worth the use they are put to, that of composing a dominion for a robber turned into a king. The people of most of them were of such a quality, and in such a state, that it has ultimately become a favour conferred on these provinces that this robber should take them under his management.

'Many of the parts which now compose his dominions, were peopled by inhabitants who had been always in rebellion, or had never been entirely conquered by the Turks; such as the Chimeriotes, the Sulliotes, and the nations living among the mountains in the neighbourhood of the coast of the Ionian Sea. Besides this, the woods and hills of every part of his government were, in a manner, in possession of large bands of robbers, who were recruited and protected by the villages; and who laid large tracts under contribution: burning and plundering the districts under the Pasha's protection. Against these he proceeded with the greatest severity; they were burnt, hanged, beheaded, and impaled; and have disappeared from many parts, especially of Upper Albania, which were before quite subject to these outlaws.'

'It is by such vigorous measures that the Vizier has rendered many parts of Albania, and the contiguous country, perfectly accessible, which were before annually over-run by robbers; and consequently, by opening the country to merchants, and securing their

persons and goods, has not only increased his own revenues, but bettered the condition of his subjects. He has built bridges over the rivers, raised causeways across the marshes, laid out frequent roads, adorned the country and the towns with new buildings, and by many wholesome regulations has acted the part of a good and great prince, without perhaps a single other motive than that of his own aggrandisement.

'The influence of Ali extends far beyond the limits of his dominions, and is feared and felt throughout the whole of European Turkey.' p. 117.

A variety of facts are related by our Author, in illustration of the desperate pertinacity with which the robber tribes have clung to their habits; insomuch that this worthy reformer, Ali Pasha, would doubtless be moved to laugh again at the suggestion of the possible efficacy of any milder process of melioration. Perhaps, at the same time, he would have the honesty to confess, that this most barbarous and sanguinary discipline is not more agreeable to his judgement than to his taste. At least it is probable these savage inflictions cost him just as much in painful sympathy, as he would feel at the cutting and burning of briars and thorns to clear a path through a brake. His justice and revenge are quite of a piece; and whether the victims are men or women, seems nearly the same to him. Several acts are related of revengeful and hideous cruelty perpetrated on women. The quiet treachery with which, when that mode suits him best, he can prepare his tragedies, renders the catastrophe the more horrible. At the first interview of the Englishmen with his Highness, they noticed that Vasilly, their Albanian attendant, was spoken to by him in something like the easy style of old acquaintance. Afterwards,

'On telling this man that the Vizier seemed well acquainted with him, "Yes," he replied, "he ought to be well acquainted with me; "for I have come down with the men of our village, and broken his "windows with shot, when he did not dare to stir out of Tepellenè." "Well," he was asked, "and what did Ali do to the men of your "village?" "Nothing at all; he made friends with our chief man, "persuaded him to come to Tepellenè, and there roasted him on a "spit; after which we submitted."' p. 115.

With fully enough, we think, of solicitude to guard against the home-prejudices with which, Mr. H. says, travellers are apt to suffer their judgements of persons in other nations to be biassed, he attempts some little extenuation of the Pasha's atrocity, by extending the condemnation to the Turks in general. Among them 'the life of man is held exceedingly cheap, more so 'than any one who has not been in the country would believe; 'and murders, which would fill all Christendom with horror, excite 'no sentiments of surprise or apparent disgust, either at Constan-

'tinople, or in the provinces; so that what might, at first sight, 'appear a singular depravity in an individual, would, in the end, 'be found nothing but a conformity with general practice and 'habits.' As to the destruction of women, the Albanians, if possible, hold it a more trifling matter than the people of any other part of that barbarian empire. The sex are systematically regarded and treated with contempt, and even aversion; are estimated, according to our traveller, very much in the same way as cattle. 'The habit of life of the men, which forms almost 'all of them into bands of soldiers or outlaws, appears to render 'them quite independent of the other sex, whom they never 'mention, nor seem to miss in their usual concerns and amuse-'ments.' The unfortunate beings, however, are not so far forgotten as to escape the imposition of hard labour, which is animated and rewarded with the frequent discipline of blows. Among the men, so much estranged from domestic society, and mainly living in gangs, the most nefarious vices prevail 'to an 'extent,' says Mr. H. 'of which no nation perhaps, either 'modern or ancient, unless we reluctantly except the Thebans, 'can furnish a similar instance. Even the Gothic Taifali (I 'must refer to Gibbon, chap. 26, for their depraved institution) 'could not be quoted against this assertion, and sufficient proof 'should be given of its truth, were I not aware of the propriety of 'the maxim approved, or probably invented, by the great Latin 'historian; "Scelera ostendi oporteat, (dum puniuntur) flagitia '"abscondi"'

By express descriptions, and numerous illustrative facts, the traveller has given a very ample view of the character of these Albanian tribes; and on the whole it must be acknowledged to be a disagreeable and odious one. They are at once indolent and restless; jealous and arrogant as to their own rights, and scornful of the rights of other people; proud, irritable, revengeful, and in every sense of the word barbarous. That kind of energy and independence, in which they so far excel the other nations comprehended within the Ottoman empire, would doubtless be a fine feature of a national character that had any real virtue and civilization at its basis; but as the case is, these distinctions do little more than constitute them a superior species of wild animal; as an assemblage of lions and tigers would make a much more imposing spectacle than one of wolves and bears.

It is something in extenuation, that when it becomes a point of honour and pride to act right, they may be relied upon; as when they are engaged for defenders or guides. In one gloomy and romantic situation (p. 166.) where there was reason to apprehend the haunting of robbers near the nightly encampment of the travellers, they derived confidence rather than felt uneasiness, from knowing that every man of their escort had

been himself a robber, and that the most respectable officer of it had been, within a few years back, the notorious captain of one of the most formidable associations of robbers in the country.

Indeed, a very large proportion of the military men have been of this profession; 'and,' says Mr. H. 'as no disgrace is at-'tached to plundering upon so large a scale, it is very common 'to hear a man say, "when I was a robber." Robbing and 'stealing are reckoned two entirely different things. Very few 'among them are ever guilty of the latter vice; not so many, per-'haps, as of the lower orders in many other nations.' He gives a very curious account of the economy of the banditti, and especially of their mode of fighting, which, when they have to encounter any thing approaching to an equal force, is managed in a manner to give it the air of a dexterous, diversified, savage amusement, both parties scattering and gliding about among trees and rocks, and watching to fire at one another at every visible movement. The passion is so strong for this lawless and adventurous mode of life, that there is too much reason to fear the death of Ali may be the signal for numbers breaking away from their present state of coerced order, into their mountain dens and their former vocation.

It does not appear that the denomination of Christian has any preventive virtue upon the bearers of it, against the vices of the country. They are things in which the adherents of the opposed religions can symbolize, while a due separation is faithfully preserved with respect to religious tenets and ceremonies; for Mr. H. contradicts Lady M. W. Montagu's assertion of the conformity of many of the Albanians to both the modes of worship: "They go to the moscks on Fridays, and to the "church on Sundays, saying, for their excuse, that they are "sure of protection from the true Prophet; but which that is, "they are not able to determine in this world." Mr. H. could not hear, he says, of 'any instance of so philosophical an in-'difference, *or rather of so wise a precaution.*'—It is not for us to say what would have been exactly the form of this lively second-thought, if the Author had given it out in the full expression of what it means or implies. Brevity is so little his habit in other matters, that it would have been no marked excess of amplification, had he taken the assistance of a few more words, to announce clearly the position, (if that be the thing implied,) that in point of evidence the religions of Mahomed and of Christ, are on a level.

While the people have neither the philosophy to despise both the religions, nor the *prudence* to cultivate them equally, they manifest nevertheless either a liberality or an indifference, which appears more nearly than in any other part of the empire, to equalise the condition of the adherents of the established, and

the dissenting faith. The high spirit of nationality—the pride they equally and sympathetically feel in being Albanians—places each of them in the other's view on a more advantageous ground than their religion. Even the Greek part of this mountaineer population, seems somewhat less abject than that miserable, race as beheld in the other provinces of Turkey.

The redoubted Ali, it is said, was but a very indifferent Mussulman in his early life; but, arrived at the age of sixty, though he was not become particularly impatient to exchange Albania for paradise, he had, nevertheless, judged it prudent, as Mr. H. was informed, to shew somewhat more complaisance to the Prophet. It was lucky that he should not, during the season of this reformation, have been accessible or obsequious to any of those spiritual doctors, who would have inculcated that a sacrifice of Nazarenes would be the most acceptable to that vile object of adoration.

Albania could not be the most interesting scene of our traveller's movements and observations; but being previously much the least known, it has furnished more novelty of information than the other tracts he surveyed. We have therefore devoted to this part of the book a great proportion of the space allotted for the whole, and shall employ but few pages in recounting the principal positions in the long sequel of the journey and the book.

The course of the travellers was directed to regions of stronger enchantment. Mr. H. does not state how far it was possible to be abstracted in visionary anticipations, and whether they could be felt exquisitely, amid the rude and incommodious circumstances incident to travelling, by sea and land, with cumbrous equipage, and tedious progress, among barbarians. Amid dirt and all manner of coarseness, amid rugged roads, unpleasant lodgings, indifferent fare sometimes, and a certain measure even of danger,—were the images and sentiments respecting ancient Greece, and its actual ground and monumental remains so soon to be beheld,—were they as vivid, as poetical, as sublime, here on the immediate border, as they had often been in academic bowers, or apartments adorned with antiques, or splendid libraries and galleries, at the distance of several thousands of miles? But, indeed, it is not strange if, under the consciousness of the duty of constant enthusiasm on classical ground, the pilgrim of taste should be reluctant and ashamed to confess how sensible he was to much humbler wants than those of poetic fancy; how often he could forget, when they were within sight, the mountain-summits gilded with fictions of the immortals, in an attention to a bad road; how much more obtrusive on his senses were the degraded or the vexatious people of living existence, than the images or shades of ancient phi-

losophers, heroes, and demigods, were obvious to his imagination; in short, through how large a portion of the time there was a suspension of the fascinations appropriate to the scene.

These must, however, have been considerably strong upon him at Delphi, where he gazed on the eminences and inhaled the atmosphere of Parnassus, and drank of the Castalian rill. But in a cave in which he was informed that he was standing over a pit of fifty cubits deep, he felt no influence to constrain him to credit his guide's averment, that this was the very spot where the Pythia raved her oracles. And (though vivacity be not perhaps the most prominent quality of the book) we can fully believe his declaration that, a few days later, he was as little sensible of any thing like the ancient effects of the Cave of Trophonius. It is true, nothing more than the entrance of that formidable conjurer's den is now accessible. 'It is evident,' he says, 'that in order to practise their mysterious jugglery, the 'priests must have excavated much of the inner part of the 'hill. But these interior caverns, if they still remain, have now 'no entrance to them, except a very small hole, which there is 'to the left of the arch, may be supposed, as the Greeks affirm 'it does, to lead to them.' We shall have this matter, and many other such, completely investigated one of these days. Meanwhile, how often the readers of travelling journals are to be vexed that the transient inspector should not, in particular places, have had the time and all the means for penetrating every haunt of mystery.

From a small hill at Thebes, Mr. H. looked round on a most interesting circuit of country, including Mounts Parnassus, Cithæron, and Helicon, the ruins of Platæa, and the Asopus, now flowing without a name. He visited the fountain of Dirce, and what were shewn as the ruins of the house of Pindar. Thebes is a very poor place; and the following is the description of the first halting station on the road thence toward Athens.

'We arrived at a most miserable and half-deserted village, called Scourta. Here we passed our Christmas Eve, in the worst hovel of which we had ever been inmates. The cows and pigs occupied the chamber, where there were racks and mangers and other appurtenances of a stable, and we were put in possession of the upper quarter. We were almost suffocated with the smoke, a common calamity in Greek cottages, in which the fire is generally made in the middle of the room; and the roof, having no aperture, was covered with large flakes of soot, that sometimes showered down upon us during the night.'

On the road, next day, just on their reaching the top of a mountain, their attention was suddenly roused by their guides with the eager exclamation "To Chorio,"—the town!—and

they saw a considerable town rising round an eminence on a distant plain, and could already distinguish from the mass the structures on the summit. This was no other than that renowned spot, the glory and the dishonour of the earth; the place where Mind alighted from heaven, as by some peculiar determination, in vast excess, revealing itself in emanations of matchless beauty and radiance, and perverting its ethereal riches into offerings the most costly that the world ever had the power to make, to idols, delusive phantasms, vices, and demons; the place whose ancient eloquence, and grace, and subtilty, and seductions of genius, are now, so many ages since they deserted their original scene, in a daily progress to extend their influence, inseparably mingling with literature and cultivation, over the whole earth.

An ample account of the present state of Athens, from so diligent an investigator and so clear a describer, could not fail to be very interesting. The survey was extended to every object known or reported to be worth special attention in the town and vicinity; and the excursions from the head-quarters were contrived to traverse the greatest part of Attica, and reached as far as Sunium. As to this itinerary, it might be very proper to mark each point and circumstance of it; but to the greatest number of readers, who will feel but little interest in the minutiæ of the modern topography of the country, excepting the environs of the city of the heroes and the Muses, and two or three scenes of the most memorable transactions, such as Marathon, a considerable portion of the detail will be tedious. The remains and vestiges of that city itself we are never tired of exploring, in the company of a man of intelligence and taste like our Author. The gratification is very deeply alloyed, however, by what he concurs with all contemporary informants in stating—the accelerated and prodigious rapidity of the process of dilapidation and destruction. It seems, that of some considerable objects remaining in the time of Stuart, Leroi, and Chandler, that is, so lately as within about half a century, there is now hardly a trace to be found. Even the old Count de Choiseul, who was on the spot in 1784, will be able to exhibit, whenever the long delayed concluding part of his splendid work shall appear, representations of some objects which can never be represented again. It is deemed probable, that the last century and a half, or a somewhat shorter period, may have effected more in the way of destruction, than all the former ages and barbarian ravages. Even the ten years preceding Mr. H.'s visit, had carried on the process in a ratio, according to which a comparatively very short time will suffice to extinguish the last enchantments of beauty still hovering about those marvellous ruins, and to reduce those ruins to melancholy heaps.

He states the question, *pro* and *con*, respecting the alleged ravages of Lord Elgin, without any very formal and emphatic expression of his own opinion; but it is most unequivocally implied in his declaration, that whatever of precious relics similar to those which Lord Elgin took away, shall remain in the power of the Turks, will infallibly perish. A variety of particular facts might be cited, to shew what an excellent chance the beauties of ancient art have among the Mahomedan virtuosi. We will quote one.

'It is necessary for travellers to be somewhat circumspect in their endeavours to procure any sculpture or inscribed marbles and to conceal, in a measure, their eagerness to be possessed of them; as both Greeks and Turks suppose that the Franks would have too much sense to offer large sums for blocks of stones, were they not very precious in some way or other, either as amulets, or as concealing gold and jewels. It is not long since a Turk, digging in his garden near Athens, discovered a statue of Venus, in a sitting posture, nearly as large as life, of white marble, and scarcely mutilated. A Frank, to whom it was shewn, incautiously offered fifty zequins for the masterpiece. The Turk refused the sum, and broke the statue in pieces, to search for the treasure which he supposed it to contain. The parts were put together afterwards as well as possible, and a cast taken from it, which was shewn to me, was sufficient to prove what a loss the fine arts had sustained by the injury done to a piece of sculpture which would have had but few rivals among the relics of antiquity.' p. 383.

It is very strange, nevertheless, that uniform experience should not have convinced even Turkish stupidity of the folly of this notion of included treasures. The fanaticism which cooperates in the dilapidation, is quite a different thing, having nothing to do with experience; it has an intelligible principle of perpetuity, and gratification; insomuch that we wonder at the impunity of a whole half century vouchsafed to the remaining stupendous columns of Hadrian's temple since the time that one of them was thrown down and knocked in pieces to build a mosch.

There is considerable curiosity and interest in our Author's topographical observations on the battles of Marathon and Platæa, the scenes of which he surveyed with great attention, and doubtless with no small measure of the appropriate emotion. He considers the positions of each, especially the latter, as ascertainable to a degree of accuracy: and the dimensions of the localities authorize, he thinks, a charge of great exaggeration on the oratory of Lysias, with respect to the number of the barbarians who fought at Marathon, and of a material excess in the history of Herodotus, as to the number of those who fought at Platæa.

Between the conclusion of the itinerary of Attica and Mega-

ris, and the resumption of the narrative in an account of the passage from Athens to Smyrna, Mr. H. has interposed a large portion of description and disquisition relative to the modern Greeks.—A certain degree of resemblance, physical and mental, which they bear to the admired ancient inhabitants of the country, their attachment, though under a most superstitious and humiliated form, to the true and the persecuted faith, the miserable state of oppression in which they are held, their capability of forming a respectable, and, perhaps ultimately, an illustrious nation, if they could be delivered from it, and the speculations, reveries, and wishes relative to this object, indulged in by themselves and by philosophers and men of taste on our side of Europe,—concur to render them a more interesting people than any other of the eastern world.

In the persons of the men Mr. H. recognises what furnished the model to the ancient sculptors. In the women, the same kind of features are accompanied with such paleness of complexion, languor of expression, and flaccidity of person, that the traveller could not persuade his fancy to acknowledge any beauty among them. They are themselves, it seems, so little satisfied with what nature has done for them, as to be excited to the zealous study of cosmetics, in which, however, their judgement appears not equal to their care, 'for,' says our Author, 'on most important ceremonies, such as betrothing and 'marrying, the bride is bedaubed with thick coats of colours, 'laid on without any attempt to resemble nature.' He thinks it not unlikely, that the modern women are true representatives of the ancient ones in personal appearance, and that this opinion is corroborated by the circumstance, otherwise unaccountable, of the universal passion and idolatry, attracted by a few courtezans of distinguished beauty, such as Lais, Phryne, &c. and by some other vicious circumstances in the manners of those times. We do not know of how much weight it might be against the presumption, to notice the beauty which those same ancient sculptors found means, and therefore we may suppose found models, for imparting also to their female figures.

It is a greater misfortune than any negation of such victorious personal fascinations, that the modern ladies of the city of Minerva, and the other parts of the classical region, are quite destitute of mental cultivation, not being taught even to read, a qualification general among the men; and not acquiring more than the language in ordinary use, while a great number of the men can converse in several. Both sexes are distinguished by vivacity, gayety, and passion for amusement, to a degree quite wonderful, when their oppressed condition is considered. To that condition our Author charitably and justly attributes the servility, hypocrisy, and treachery, so unfortunately combined

with the ingenuity, flexibility, subtilty, promptitude of apprehension, and power of insinuation, which they possess as gifts of nature.

Though extremely inquisitive, they are in a state of the most profound ignorance, chiefly from the almost total want of the means of information; for the scarcity of books is perfectly astonishing: a very slight exception would warrant the general assertion that there are none. Several efforts to supply in some small degree this grand desideratum, have experienced the fate naturally to be expected from the instinct of tyranny, which is infinitely quick in perceiving the mischief of knowledge.

The religion of the Greeks appears to consist mainly of superstitious fancies and ceremonies, the latter of which are turned very much to the account of amusement, which they seek so eagerly and habitually, that even their funeral rites are mingled with merriment, like those of the lower class in Ireland, between whom and the Greeks this is not the only point of resemblance. The priests, who are greatly out of proportion in number, have very great influence with their people, which they seem to turn chiefly to their own advantage, and therefore are the best fed and best lodged portion of the community, for the instruction of which they appear very little qualified, and very little disposed to make any exertions.

The Greeks are active and knowing in trade. Very great numbers of them follow a sea-faring life; and though quite destitute of science, have considerable practical skill in navigation: indeed, they are the only sailors of the Turkish empire. They are to the last degree mercenary and avaricious. If this appears sufficiently natural in the few who find themselves nearly within reach of those posts of distinction which the Turkish government condescends to sell to Christians, (it sells also the chief dignities of the Greek Church,) there does appear something a little strange in the violent prevalence of this passion for money among them all, in combination with their perfect and experimental knowledge of the impossibility of their enjoying or retaining wealth under the domination of Turkish avarice.

They have a scarcely less ardent passion for their country and for independence. They detest their Mahomedan masters, and are invoking heaven and earth, (not to mention any other powers—*Acheronta movebo*, &c.) for the means of throwing off the yoke. The superior rank—if such a term may be applied to slaves—who have more to hope, or to retain, from the contemptuous favour of the court, are more cautious and less zealous; but the great body would enthusiastically meet all the dangers of any tolerably feasible scheme, or hopeful occasion of an insurrection for liberty. Our Author describes the anxious

hopes with which they have looked towards one and another European state, and their change of feeling with respect to England, which they had once heard of as a power favourable to the deliverance of slaves from tyrants. He very sensibly discusses the whole subject, and offers them very little encouragement from any quarter. He is much less sanguine than many among us have thought there was cause to be, respecting the speedy fall of the Ottoman empire in Europe.

Some readers will wish that, in his course from Smyrna to Constantinople, he could have kept clear of that melancholy swamp of talent, learning, and industry,—the Troad. It is really lamentable to think what a measure of literary toil and almost enthusiastic zeal, has been consumed in the business of attempting to verify the locality of a city and of a war, the very existence of which city and war none of these ill-employed enthusiasts can have the confidence, for fear of the spectre of Jacob Bryant, positively to affirm. It is perhaps from a kind of spite at such misdirection of industry and ardour, that we are almost gratified to see the Homeric topography, as a reward of that zealous industry, shrouded under a still thickening fog in Mr. Hobhouse's sceptical survey. As, even could we know that there was a real Troy with a real war, the grand show of the Homeric war, at all events, will be acknowledged fictitious, we may well be content to accept a fictitious scene also. At any rate, it seems nearly decided, we think, that we shall never satisfactorily make out any other.

It is fair to observe, that notwithstanding the languid interest of the principal subject, there are parts of the long investigation that are very interesting to an antiquarian taste that may be quite sated of Troy.

We must here dismiss this highly sensible and entertaining, though in some parts too prolix travelling history, by acknowledging that there remains as much as half of the second volume of which we give no account. The subject is—whatever could come within an intelligent inquirer's notice and knowledge at Constantinople. And though a number of attentive observers have latterly taken their stand in the same scene, and subsequently made their reports at great length, we are persuaded that this last part of the book will be read with much interest. On the whole, these volumes are the work of a person very active and observant, very intelligent, and largely furnished with the pre-requisites for travelling in the classical regions.

The Appendix contains, among other things, rather long articles on the Romaïc or modern Greek and Albanian languages, with some little specimens of what may be called Romaïc literature, on every thing relating to which literature there is also much information in the body of the work.

Including two maps, there are about twenty prints, partly costumes and partly views, chiefly in aquatinta and coloured. They are not very elaborate performances, but many of them have considerable effect. The large view of the site and vicinity of Athens is very beautiful, and really, with the Author's assurance of its accurate truth, quite valuable.

Art. II. *Theory on the Classification of Beauty and Deformity, and their Correspondence with Physiognomical Expression*, exemplified in various Works of Art and Natural Objects: and illustrated with four general Charts and thirty-eight Copper-plates. By Mary Anne Schimmelpenninck, Author of "A Tour to Alet." 4to. pp. xviii 431. Price 3l. 13s. 6d. J. and A. Arch. 1815.

THE Author, in the Introductory Address to this volume, announces her object to be two-fold: first, 'to endeavour 'to analyze the constituent principle of *Beauty* and Deformity;' secondly, which forms the principal design of the work, 'to 'reduce those varieties of expression' which please or offend the taste, 'to a fixed and determinate classification.'

In the first chapter, BEAUTY is defined to be 'that which 'gives pleasure to the mind, in objects of sense,' whether it be in sight, hearing, touch, taste, or smell. This pleasure is subsequently referred to association as its simple source; and the Author proceeds to establish her notions in the form of the following axioms.

'The perception of beauty is an agreeable emotion of mind.

'Mind alone can give emotion to mind. Where, then, there is no mind or character expressed, there can be no beauty

'*Hence* appears the reason why unity of style is absolutely necessary to beauty. Inconsistency of expression destroys character. On the same principle by which in algebra a *plus* two added to a minus *two* destroy each other, and leave nothing; so in matters of taste, a positive beauty of *one* sort added to a positive beauty of equal force, of a *contrary description*, as certainly destroys each other, and leave nothing but a complete blank of expression.

'Unity of expression is not however alone sufficient to constitute beauty It is requisite that objects should not only express mind, but that the mind expressed be an agreeable one, &c.' pp. 14, 15.

'Beauty is the expression of agreeable affections, which objects of sense are the means of conveying to our minds. Deformity is the expression of disgustful or hateful affections.' pp. 15, 16.

'AWE, under a variety of modifications, becomes the foundation of the first standard of beauty, which is therefore termed the SUBLIME. The sublime might properly be termed the incomprehensible. For as the sublime expresses that which is above, or greater than us, *(we)* and as the smaller can never comprehend the greater, so its essential property is to fill and expand the soul, and in this consists its pleasure.' p. 25.

The second species of BEAUTY, consisting, according to our Author, in gentle ease and leisure united with soft, social affections, is designated by the term 'THE SENTIMENTAL.' It is characterized as 'enervating softness.'

The third genus of Beauty is denominated THE SPRIGHTLY, of which entertainment and novelty are the fundamental principles.

As contrasts to these distinctions of Beauty, our Author makes deformity to consist in the correspondent genera of the HORRIBLE, or, as opposed to the Passive Sublime, the VAPID—the PORCINE—and the FLIPPANT.

Such is briefly our Author's system, as unfolded in the first part of her work, and in spite of the vagueness of some of her definitions, the illogical style of reasoning by which they are supported, and the particular objections which we may hereafter state, we think that the foundation of her theory is good, that the discriminations are, in general, accurate.

The first objection which obviously presents itself, respects the Author's definition of Beauty, as 'that which gives pleasure 'to the mind in objects of sense.' This appears to be grounded on two false positions; first, that objects of sense convey no other pleasure than the sense of beauty, or, in other words, the emotions of taste; and, secondly, that objects of sense are the only sources of these emotions, the only objects susceptible of beauty. Allowing that an Author has a right to affix an arbitrary definition to a term, and that Mrs. Schimmelpenninck might therefore extend the term *Beauty* to 'whatever gives pleasure 'to the mind in objects of sense,' it is clear, from the subsequent pages, that her system of classification neither requires, nor is aided by, this departure from philosophical precision in the terms of the definition. That ideal and abstract objects are no less subject to the laws of Beauty and of Deformity, than the objects of sense, seems hardly to require illustration.

Again: Beauty is described as the expression of agreeable affections, which the objects of sense are the means of conveying to the mind; as if the simple expression of agreeable affections necessarily produces the sense of beauty; whereas, it is only when the simple emotion is attended by a train of imaginative ideas, that the complex emotion of taste is excited. This fact Mr. Alison has beautifully illustrated.

When an author attempts to frame a series of axioms, it is peculiarly requisite that he obtain very distinct conceptions of his own meaning, and that he avoid all ambiguity in the terms selected for enunciating them. It is not true that 'mind 'alone can give emotion to mind.' The Author might have said with greater propriety, that mind alone can awaken the

peculiar emotion of beauty; but even this position, which forms the substance of Mr. Alison's theory, is open to objection. It may be doubted whether there are not purely organic sensations awakened by objects of sense, which indefinitely act upon the imagination, and thus lay claim to the character of beautiful; whether there is not in certain objects a sort of natural inherent beauty, arising from their adaptation to our physical organs. It is not denied, that these objects please also, and please principally, from the associations they awaken; but the question is, whether, in analyzing the complex emotion belonging to the beautiful, we shall not discover some element of pleasure, distinct from the principle of association. For instance; in colours —the soft brightness of the blue heavens, and the living freshness of the first verdure of spring;—in sounds —the cheerful expression of the major chord, or the plaintiveness of the minor third, which is altogether independent of association, and affects the mind by an inexplicable law, simply by means of the organic impression. We know of no association, no remote analogy, by which the differing characters of the major and of the minor modes can be explained; yet, that there is an essential difference between them, no person whose ear is susceptible of music, will deny. The fact is, that music is a language, as well as a science: it is founded on physical laws wholly incapable of analysis; and though habits of attention are, to a certain extent, no less requisite, to develop the faculty by which it is perceived, than in the case of the reasoning faculty or the imagination, the pleasure connected with it is ultimately referrible to organic sensation. We think that no part of Mr Alison's work is so unsatisfactory as that which treats of music; and for this obvious reason, no subject so obstinately refuses to take the shape of his system.

Besides the pleasure of *harmonious* sounds, we think there is what may strictly be called Beauty, in the *orderly succession* of sounds arising, not merely from the idea of skill, which no doubt is a source of pleasurable emotion, but from the innate idea, if we may be allowed the term, of *time.* This idea—which Mr. Stewart, in his Philosophical Essays, endeavours to prove is gained neither from sensation nor by reflection, but is one that is necessarily developed by the first operations of the mind—is, we think, in part, the foundation of the pleasure we derive from that modification of sounds, which forms the musical series. These certainly exist in nature, and are not, any more than colours, the productions of mind. It should seem, therefore, that the associations which we learn to attach to them, must have a substratum on which they essentially rest, and that much of the effect produced on the imagination must be ascribed to some original principle.

An objection might be raised against comprising under Beauty, as a generic term,—the sublime—that which has been hitherto called the beautiful—and that third species, which, from different analogies, has been termed the picturesque, the ornamental, and, by Mrs. Schimmelpenninck, the sprightly. We are aware that our Author has precedents by which she can justify this extensive application of the term Beauty. Our chief objection rests on the confusion which it tends to introduce, both in our reasonings, and in speaking more familiarly on works of art. We should prefer the more general designation of 'the objects or emotions of taste,' a term which well distinguishes the complex operation of imagination and simple emotion, which these objects excite. The best classification might be founded, we conceive, on the nature of the emotions themselves. Thus, our Author's definition of the Sublime, though not sufficiently comprehensive, is, so far as it goes, just. The term 'sentimental,' as employed to designate the beautiful, is, however, wholly inadmissible. It is an arbitrary restriction of the word to an unusual meaning. The sublime is, no less than the beautiful, a *sentimental* emotion. Unless the phraseology of artists and philosophers, both past and present, could be universally changed, and Mrs. Schimmelpenninck's system established as readily as a new pharmacopœia, or a chemical nomenclature, we must continue to be content with the term Beauty, as applied to the class of objects which it is usually employed to denote, rendered, however, as definite as philosophical definitions can make it.

We think the term *sprightly* little more felicitous: indeed, from the choice of this word, and the use of some others, in particular of the word *handsomeness*, as applied to the *sublime* class of personal beauty, and from the great deficiency in regard to grammatical correctness of composition, as exemplified in the short extract we have given, we are led to suppose our Author's acquaintance with the English language to be but partial. This arbitrary use of words, is especially to be deprecated, in treating of subjects of taste. The terms 'Porcine' and 'Flippant,' are exceedingly ill-chosen.

Of this third genus, entertainment and novelty are, according to our Author, the fundamental principles. We conceive that it differs from the beautiful, chiefly as to the quality of the emotions which objects of this class awaken. These are for the most part mixed, and what may be called artificial emotions. It is peculiarly difficult, in attempting to generalize, to avoid substituting one species for the whole: but it will be found, we think, on investigation, that this class of imaginative emotions has, more than either the sublime or the beautiful, a reference to the skill by which certain effects have been produced; that they partake of wonder separate from awe, of ad-

miration distinct from love, (which is, in all cases, the foundation of the emotion of beauty,) of evanescent surprise, and of the complacent sympathy which the successful efforts of art never fail to excite in the mind of a competent observer. This description of the emotions produced by the class of objects alluded to, is at least applicable to the *picturesque*, in natural scenery; to what Dr. Crotch terms the ornamental style, in music; to the grotesque, and perhaps to the magnificent, in artificial combinations: under this class, too, better than under any other, we may include the ludicrous or humorous.

It would be extremely difficult to select a generic term which should embrace the whole of this mixed class of objects. *The amusing* would be scarcely dignified enough to be connected with *the sublime* and *the beautiful*, in philosophical dialect. *The artificial* would not, without violence, apply to all its varieties. *The ornamental* would also be but the designation of a particular class applied to the whole, of which indeed, we have numerous instances in the history of language:—the term sublime may be adduced as one. It would be difficult, however, to procure its general use in this acceptation; but any word would be better than *the sprightly*. A *sprightly* Corinthian column! The *sprightly* architecture of Henry the Seventh's chapel! A sprightly grand *concerto* of Handel's! No epithet, surely, could be less happy as expressive of the character of these and of many other objects of wonder, admiration, or imaginative amusement. Yet the first two instances that we have adduced, to prove the inappropriateness of the term, are actually those given by Mrs. Schimmelpenninck, as illustrations of the *sprightly!* The numerous and varied examples, however, which are brought forward under this class, to which the distinct character of *sprightly* attaches, must be allowed to justify the general propriety of her classification.

The ambiguity of the term 'sprightly,' has, we conceive, betrayed our Author into the error of restricting the expression of *cheerfulness* to the third genus of the emotions of taste. Cheerfulness is certainly found in alliance with the beautiful, as often as with the picturesque; and is of that class of emotions, with which the social affections are naturally connected.

We are willing, however, to concede, as an apology for imperfections of this nature in Mrs. Schimmelpenninck's arrangement, the great difficulty of reducing to an unexceptionable classification, properties which are often found blended with one another. The associations that the objects to which they attach, awaken, are often mixed and complicate. Combinations of the sublime with the beautiful, in what we are accustomed to style *grand* scenery, in *majestic* objects;—of the

sublime with the picturesque, in architectural elevations, in rich and varied harmonies, or in *magnificent* objects;—or, again, of the beautiful and, to use our Author's term, the sprightly, in rural scenery, in light graceful forms, in slow and simple melodies with an ornamental accompaniment, and *in harmonious contrasts;*—various combinations and modifications of these descriptions will readily occur to the reader, by which a character of expression is produced, wholly distinct from either of the three genera simply considered. The moral emotions, in which the emotions of taste originate, will be found, in these cases, to be also of a mixed nature; as, veneration—which is awe modified by love; wonder—an indefinite emotion bordering upon fear; and perhaps we may add joy, when connected with the social affections.

System may be carried too far, but no doubt can, we think, remain in the minds of intelligent persons, that the foundation of this classification of objects, is laid in the nature and in the laws of the human mind. Mrs. Schimmelpenninck's work is, to a certain degree, valuable, as containing a collection of observations and illustrations, which, independently of her theory, are deserving of attention, and may serve at least to furnish materials for a more substantial system. The plates by which her classification is exemplified, consist of a series of specimens of the sublime, the sentimental, and the porcine, in form, character, and colour. Some of the drawings are very spirited, although bordering too often on caricature, and illustrative of but a small part of her classification. The most exceptionable part of the work, are the Notes, by the aid of which she has contrived to swell out her diffuse volume to its present size. Mrs. Schimmelpenninck is not a needy writer, and we are not willing to suppose that the affectation of authorship prompted her to this strange expedient for enhancing the size and price of her work. It will scarcely be credited, that the greater part of these notes have no sort of reference to her Theory. One of fifty closely printed pages, details, for the amusement of the reader, the history of Haroun al Raschid, the hero of the Arabian Night's Entertainments. Twelve pages are devoted to the Catacombs, taken, for the most part, from Bingham's Ecclesiastical Antiquities. The subsequent pages contain extracts from Dr. Milner's Church History, under the head 'Waldenses;' an account of a tiger hunt, given in a letter to Sir William Jones; and articles equally curious under the heads of 'Sweating Sickness,' 'Alfred,' 'Calvin,' 'Carlostadius,' &c. &c. The reason given for the insertion of this multifarious farrago, is characteristically original.

'The Author wishes to add one observation respecting the Notes. They comprize, as the reader will not fail to observe, a

large proportion of the work itself; and *in very many cases*, are *by no means indispensably necessary* to make it understood. The Author will simply state what was the real fact. Being doubtful whether her theory might appear as conclusive to others as it does to herself, she wished to interweave into her work a considerable portion of miscellaneous information, which might prove agreeable to the reader, and not make him regret, in any event, the time bestowed upon her book. The Author trusts, that except in cases of necessary illustration, the notes will generally be found to be derived from works, which, in some instances, are actually very rare, and in others are not commonly met with out of their own peculiar class of readers.'

Mrs. S. concludes her preface with hoping, that if the reader 'cannot relish our "corps du *festin*," he may at least taste 'with pleasure the "*entremets*" and "*hors d'œuvres*."

A quite new and very ingenious way of *dishing* up a system!

Art. III. *The Claims of the Established Church* considered as an Apostolical Institution, and especially as an Authorized Interpreter of Holy Scripture. 8vo. pp. 128. Price 3s. 6d. Rivingtons, 1815.

(Concluded from p. 472 of the last Number.)

COULD we be allowed to indulge a hope, that this asserter of ecclesiastical claims, which we had hoped were well nigh obsolete, was an unaccredited expounder of the sentiments of the Church of England;—had we any reason to believe that even a majority of the clergy would agree in disowning the principles which this writer advocates;—we should not deem it necessary to pursue any farther the mazes of the controversy. Nothing would give us greater pleasure, than to receive from the hands of a dignitary of that Church, if such notice might be accorded to an anonymous author, a full exposure of the ignorance and bigotry on which these 'Claims' are founded. Had a publication equally offensive originated with a Dissenting minister, there would not have elapsed many weeks, before the publication would have drawn forth some general expression of deprecation. No consideration of expediency would have induced the ministers of any Dissenting sect, to pass over, in a member of their own body, a similar outrage upon the principles of the Gospel.

We know that among some good men, there exists a strong prejudice against every thing that assumes the shape of controversy. We do not speak of those who, resting in cold and unaffecting generalities, resent every thing that would disturb the unsubstantial repose of their convictions, and force them upon an inquiry into the truth of the sentiments they have

adopted. There are some pious persons who appear to imagine that the necessity for *earnestly contending* for the faith, is past. Truth no longer requires, it should seem, or can no longer be served by, such defence. But either supposition is, surely, perfectly gratuitous. Perhaps there never was a time, in which men maintained their principles with a laxer grasp, or in which they were in more danger of mistaking a superficial indifference to the subordinate, but not unessential parts of Christianity, for genuine candour and an enlarged charity. A love of controversy may frequently originate in a secular spirit; and in the warmth of discussion good men have been too apt to forget, in their eagerness for the truth, the spirit of truth. But the agitation of controverted points can never be unfavourable to the interests of genuine piety. Truth is always elicited by the collision. The times of revival in the Christian Church, have always been marked by the conflict of debate, and it has not been found in the cases of the greatest and best of men, that a spirit of controversy was at variance with a spirit of elevated devotion, or with unfeigned benevolence. Christian charity is not an amalgamating principle: it requires neither a surrender of our most sacred rights, nor even a tacit compliance with unjust claims. It may be well for those who have no ground for complaint, to urge the uselessness of remonstrance on others, as a reason for their silence. Surely, when the duties and privileges of the members of the Church of Christ, are involved in the discussion, it does not become us to keep silence, either from a fear of giving offence, from the apprehension of breaking, by harshly sounding words, the spell on which the imaginary conciliation of parties depends, or from any apprehension of the fruitlessness of our labours.

Nothing can be more opposite to the whole tenor of the New Testament, nothing more unworthy of the character of its Author, than the presumptuous assertions of this episcopal writer. His declarations, as contained in these pages, for the tone in which they are delivered excludes them from every class of opinions,—directly contradict the statements of Divine truth, and limit the mercy of God, and all the benefits of his grace, within bounds which are not of His appointment. The promises of God are, in no instance whatever, qualified by any description of place or of external circumstance. The disposition of the persons towards whom they look, the state of the heart in man, are all that is matter of consideration. "*Whoso confesseth* "*and forsaketh his sins, shall have mercy.*" "*He that* "*believes shall be saved.*" Names, and offices, and every thing which it is possible to include in the term church-government, are uniformly excluded from the exhibition of salvation in the Gospel. Nothing more is necessary to constitute

any man a disciple of Christ, and to afford him the hope of heaven, than penitent reliance on his mediation, for acceptance with God, and obedience to the precepts of the Divine word:—nothing more is required to form an acceptable worshipper, than to worship "God, who is a spirit, in spirit and in truth."

We find so proper a rebuke for such perverters of the right ways of the Lord, as the writer of this pamphlet, provided by the judicious and candid author of the "Lectures on Ecclesi-"astical History," that we cannot do better than avail ourselves of his remarks on this subject.

'To me,' says this excellent man, 'to me nothing is more 'evident, than that the essence of Christianity, abstractedly 'considered, consists in the system of doctrines and duties 'revealed by our Lord Jesus Christ, and that the essence of the 'Christian character consists in the belief of the one, and the 'obedience of the other. "Believe in the Lord Jesus Christ," 'says the Apostle, "and thou shalt be saved." Again, speak-'ing of Christ, he says, "Being made perfect, he became the 'author of eternal salvation to all them that obey him." The 'terms rendered sometimes believing and sometimes obeying, 'are commonly of so extensive signification, as to include 'both senses, and are therefore used interchangeably Now 'nothing can be conceived more absurd in itself, or more con-'tradictory to the declarations of Scripture, than to say that a 'man's belief, and obedience of the Gospel, however genuine 'the one, and however sincere the other, are of no significancy, 'unless he has received his information of the Gospel, or been 'initiated into the Church, by a proper minister. This is placing 'the essence of religion, not in any thing interior and spiritual, 'not in what Christ and his Apostles placed it, something per-'sonal in regard to the disciple, and what is emphatically 'styled in Scripture *the hidden man of the heart*; but in an 'exterior circumstance, a circumstance which in regard to him 'is merely accidental, a circumstance of which it may be im-'possible for him to be apprized. Yet into this absurdity those 'manifestly run, who make the truth of God's promises depend 'on circumstantials, in point of order no where referred to, 'or mentioned in these promises; nay, I may say with justice, 'no where either explicitly declared, or implicitly suggested, in 'all the book of God.—I am no antiquary, and may not have 'either the knowledge or the capacity necessary for tracing the 'faint outlines of ancient establishments, and forms of govern-'ment, for entering into dark and critical questions about the 'import of names and titles, or for examining the authenticity 'of endless genealogies, but I may have all the evidence that 'consciousness can give, that I thankfully receive the testimony 'of Christ, whom I believe, and love, and serve. If I cannot

'know this, the declarations of the Gospel are given me to no 'purpose: its promises are no better than riddles, and a rule 'of life is a dream. But if I may be conscious of this, and if 'the Christian religion be a revelation from heaven, I may have 'all the security which the veracity of God can give me, that 'I shall obtain eternal life.—*He who believeth, and is bap-* 'tized, saith our Lord, *shall be saved.* You qualify his pro- 'mise with the additional clause, "if he be baptized by a mi- 'nister who has himself received baptism and ordination in 'such a particular manner." But where do you find this quali- 'fication specified? Scripture is silent. The spirit of God 'hath not given us the remotest hint of it; would it not then 'be wiser in you to follow the advice which Solomon hath given 'by the same spirit? "*Add thou not unto his words, lest he* 'reprove thee, and thou be found a liar." Arrogant and 'vain man! what are you, who so boldly and avowedly presume 'to foist into God's covenant articles of your own devising, 'neither expressed nor implied in his words? Do YOU ven- 'ture, a worm of the earth? Can YOU think yourself war- 'ranted to stint what God hath not stinted, and following the 'dictates of your contracted spirit, enviously to limit the bounty 'of the Universal Parent, that you may confine to a party 'what Christ hath freely published for the benefit of all? Is 'your eye evil, because he is good? Shall I then believe, that 'God, like deceitful man, speaketh equivocally, and with men- 'tal reservations? Shall I take his declaration in the extent 'wherein he hath expressly given it, or, as you, for your own 'malignant purpose, have new vamped and corrected it? "Let "God be true, and every man a liar." But as for you, who 'would thus pervert the plainest declarations of the oracles of 'truth, and instead of representing Christ as the author of a 'divine and spiritual religion, as the great benefactor of hu- 'man kind, exhibit him as the head of a faction, your party 'forsooth. I must say that I have stronger evidence that you 'have no mission, than all your traditions, and antiquities, and 'catalogues, will ever be able to surmount. For if "he whom "God sendeth, speaketh the words of God," (and this is a test 'which Christ himself hath given us,) he who contradicteth 'God's words is not sent by him. This is alike the language 'of Scripture, and the language of common sense. Yours is 'neither.' *Campbell's Lectures, vol. i. pp.* 86—91.

All persons without the walls of an episcopal church, be they the wisest, the holiest, and the most useful of men, are, by the writer of these 'Claims,' left to the uncovenanted mercies of God, if, indeed, even so much can fairly be imputed to him. The excluding principle of his book, and the following passage, make it doubtful whether, in his apprehension, any persons in a

country where episcopal ordination is attainable, can go to heaven from 'Conventicles.'

'On the interesting question—how far the ministerial labours are acceptable to God, and efficacious to those on whom they are bestowed, in situations where episcopal ordination cannot be had,—no opinion is meant to be here given, either expressly or by implication. This is a case in which it may be most appropriately said, "*Charity* "*hopeth all things.*" Clear, however it is, that such ministerial labours have not the sanction of Apostolical authority. And no inference can be deduced from an allusion to a case which stands on the ground of necessity,—and which, therefore, may be safely left in the hands of that gracious Being, who *accepteth* a man "accord- "ing to that he hath, and not according to that he hath not"—*in favour of an unauthorized ministry*, where Episcopal ordination is attainable!' p. 55.

This paragraph we really think does look very much like a sentence of reprobation upon all regular dissentients from the Established Church. Baxter and Henry—Doddridge and Watts—Williams and Fuller—were all blind leaders of the blind. Their preaching had no tendency to save mankind; their prayers had no efficacy; their communion with their flocks in the ordinances of religion, had no spiritual unction; their ministry was as the sin of witchcraft, and the scenes of their labours were a vineyard on which God had commanded "the "clouds that they should rain no rain upon it:"—all for want of episcopal ordination!

Were the principles and spirit of this writer likely to obtain general currency in the National Church, we should not hesitate one moment in raising a more righteous alarm than that which the 'dangers of the Church' have excited in some of its partisans. We should address to all that fear God within her limits, the words once spoken by "a voice from "heaven"—"Come out of her, my people, that ye be not par- "takers of her sins." As it is, we address our appeal to every pious Churchman, whether that spirit which, for any reasons short of sin and impenitence, shuts men out from heaven, and excludes from the covenant of mercy those whose repentance is unfeigned, whose faith is sincere, and whose obedience to Christ is unreserved and constant,—can be of God. What could episcopal ordination have imparted to such a minister as Doddridge? The sanctity of his principles, the validity of his ministrations, the usefulness of his labours, and the glory which awaited his retirement from the world in which he had lived only for its amendment, could have received no accession from the hands of bishops.

'Intaminatis fulget honoribus!'

Can any statement be more gross than that which is so pro-

minent in this pamphlet, that all persons ordained by a bishop in the Established Church, are, *ipso facto*, made true ministers of Christ? Can any thing make *them* ministers of Christ, who are utter strangers to his grace, void of Christian knowledge, "lovers of pleasure more than lovers of God," profane, caring for no man's soul, and the companions of the unholy? who make a gain of godliness, and enter the Church from the most degrading motives, that they may be supported by its revenues, while there exists within them a radical aversion to the function which they assume? On what numbers of this description have episcopal hands been laid! How many may even now be found within the 'purely spiritual and Apostolical Church?' Are these, we ask, the true ministers of Christ! these the persons 'duly authorized to bring man into a covenant of grace with 'his offended Maker,' who are themselves enemies to God by wicked works? Can the mere repeating of a form of prayer, and the heartless reading of a hurried sermon, manifest the presence, and ensure the grace of God, to the attendants in a parish church, because these men have been episcopally ordained? No inconsiderable number of such persons remain, after the hands of the bishop have been laid upon them, "in the gall of "bitterness, and in the bond of iniquity," and go forth into the stations which money, or political influence, or family connexions, have procured for them in the Church, only to counteract the tendencies of the Gospel, with the principles of which their whole lives are at variance, and to aid the triumphs of infidels and wicked men: as Judas, after he had received the sop, went out to finish his sin, in the betraying of Christ. What does episcopal ordination convey? Does it convey genius, or talents, or piety, or wisdom, or spiritual gifts of any description, or aptness to teach? What are the advantages of episcopal ordination? Is it not passing strange, that we should be bidden to look at men, as the successors of the Apostles, who admit into the ministry persons destitute of Christian knowledge, uninfluenced by Christian principles, profane in their conversation, and notorious for the worldliness of their spirit and the levity of their manners? And is it less amazing that these persons should come as authorized ministers to congregations who never sent for them, who do not even desire them. These true ministers of Christ!—and Doddridge and Watts impostors! The former approved by Apostles, and the latter frowned upon and rejected by them!—Could we have the decision of Apostles between these parties—but a higher determination than even theirs will shortly decide this question.

The following passage is exactly in the manner of the popish writers, and presents the very same arguments which they urge

on behalf of their church, as the authorized interpreter of Holy Scripture

'The right interpretation of Scripture is attended with so much difficulty, that the attentive reader is often ready to cry out, with the Ethiopian treasurer, *how can I understand unless some man guide me?* Indeed we are expressly told, by inspiration itself, that in the Holy Scriptures are contained "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also *the other scripture*, to their own destruction." The *hard things* here alluded to, relate chiefly to matters of doctrine, which it has pleased God to reveal in such a manner, that the interpretation of the passages in which they are contained is often a very difficult task. These passages, moreover, independently of the difficulty attending their interpretation, are so interspersed throughout the sacred volume, that it is beyond the reach of ordinary capacities to trace their relative bearings and connexion, by comparing "spiritual things with spiritual;" an operation, however, which must be performed, in order to deduce from them a system of doctrine, in harmony with Scripture; some of those doctrines are necessarily involved in mystery, and, therefore, reading the parts of Scripture in which they are contained, the assistance of an interpreter is necessary to guard against the danger of erroneous interpretation. Happily, in a matter of such high importance, we are not left to depend upon our own efforts. An interpreter is at hand to assist us in understanding the difficult parts of Scripture. A church has been instituted to be an expositor of Holy Writ.' pp. 57—60.

Again,

'The Bible is indisputably the word of God himself; but it has pleased God so to give his word, that to preserve it from erroneous interpretation, the aid of an interpreter is often necessary. If the mere perusal of the Bible was sufficient for its comprehension, so great an advantage being placed within the reach of every one, might generate spiritual pride.'* p. 70.

Who would imagine that this language proceeds from a Pro-

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* 'The end of the word of God is to save, and, therefore, we 'term it the word of life. The way for all men to be saved, is by 'the knowledge of that truth which the word hath taught: and sith 'eternal life is a thing of itself communicable unto all, *it behoveth* '*that the word of God,* the necessary mean thereunto, *be so likewise.*' 'Wherefore the word of life hath been always a treasure, though 'precious, yet easy *as well to attain* as to find; lest any man desirous 'of life should perish through the difficulty of the way.' *Hooker's Eccl. Pol.* b. v. 21. How admirably do the Doctors of the Established Church harmonize! Their object however is the same, the exaltation of the Church. Hooker's remarks were directed against the Puritans, who maintained that frequent preaching was superior, as a means of religion, to the reading of the lessons from the Scriptures in the liturgy.

testant, and that the Church instituted to be an expositor of Holy Writ, is the Established Church of England? Who would not suppose that these complaints of the difficulty of understanding the Scriptures, and this demand of submission to the 'Church,' were from the pen of a Roman Catholic priest?—Where is this 'interpreter at hand' to whom we may apply for satisfaction in such cases?

All the Author's pompous parade about an interpreter of Scripture, conducts us to the circumstance, that the Established Church adopts 'Three Creeds' and 'Thirty-nine Articles,' 'to guard the pure faith from adulteration.'* p. 104. So, then, this authority of the Church, as an interpreter of Scripture, resolves itself at last into the 'Apostle's Creed,' (a composition of uncertain origin), 'the Nicene Creed, and the Athanasian Creed;' together with the Thirty-nine Articles, inserted in the Book of Common Prayer by authority of Queen Elizabeth. But whence did Queen Elizabeth derive her authority to institute articles of religion, and to interpret the Bible? Were not these "three "creeds" previously the property of the Holy Catholic Church of Rome, making a part of her formularies long before the Established Church of England was in being; and have they less authority or virtue in the former Church than in the latter? We are earnest for direct answers to these questions: let us be informed distinctly where—and what—is the Church which is authorized to interpret Scripture.

'The Church,' says this author, 'by its articles, explains its doctrines on fundamental points in terms so clear and explicit, as to be susceptible of no latitude of construction—as to leave no room for difference of opinion—to bar the door against controversy,' and that '*no controversy upon fundamental points can possibly arise between those who conscientiously subscribe the articles of our Church.*' p. 105.

A most manifestly false assertion! a statement as wide of truth as the east is distant from the west, and made in direct opposition to the strongest evidence! Is it *fact* that these articles leave no room for difference of opinion?—Is it fact, that no controversy can possibly arise upon fundamental points, among those who conscientiously subscribe the Articles? Every honest mind must directly answer in the negative.

To pass by other Articles of faith, the doctrine of justification is a fundamental point in all Protestant formularies, and it is so represented by writers of the Church of England. Are the national clergy agreed on this point? Is there no difference of opinion on this 'fundamental' subject, between Professor Marsh, Dr. Kipling, and their party, on the one hand, and Mr. Over-

* Q. How was 'the pure faith preserved from adulteration' before these Creeds and Articles were in existence? *Rev.*

ton, Mr. Simeon, and their adherents on the other? Are not these respective persons and parties in direct opposition, and are they not denouncing each other as enemies of the Church? The sentiments of Dr. Kipling, the Dean of Peterborough, are the sentiments of a large proportion of the national clergy. What do the Christian Observers say of them? 'Dr. Kipling would 'probably maintain, that his own works exhibit the sentiments 'of the Church of England. If so,—if the doctrines of the 'Church of England are to be identified with those of the 'learned Dean, then Mr. Lingard will have no difficulty in 'proving them to be innovations on the views not only of the 'Apostles, but of the Reformers.'* Again: 'Is the *palpable* 'and *pernicious heresy* of many of the sons of the establishment 'to be overlooked? Does the writer know nothing of Dr. Paley, 'Mr. Fellowes, or, among the *theologi minorum gentium*, of 'Drs. Kipling and Croft, the Anti-Jacobin Reviewers, British 'Critics, &c. &c. &c.?'† On the other side, thus speak the British Critics,‡ of the party whose cause and sentiments are advocated by the Christian Observers. 'We think that we 'shall have no great difficulty in shewing that these opinions 'are in direct hostility to the clear and explicit language of the 'Church of England.' 'The language of our Church, and that 'of Mr. Simeon, are plainly opposed to each other.' The Bishop of Lincoln maintains, that 'baptism duly administered confers 'justification;'§ in which doctrine Professor Marsh, Dr. Kipling, and the British Critics, agree with the Bishop. This tenet Mr. Simeon describes as follows:—'This doctrine may, I think, 'be fitly called the doctrine of extreme sprinkling, as being the 'counterpart of the popish doctrine of extreme unction, and 'like it the fruitful source of sin, of impenitence, and of ever-'lasting misery to the souls of men.'‖ Professor Marsh thus takes Mr Simeon and his party to task. 'Here, Sir, I beg 'leave to ask you by what *authority* modern divines of the 'Church of *England* apply the term "Regeneration" in a dif-'ferent sense from that in which it is applied in our Liturgy and 'Articles?'¶ 'It remains,' say the British Critics,** 'for Mr. 'Simeon to explain how, as a minister of our Church, he acts 'consistently with his engagements to her, when he declares 'that regeneration neither is, nor can be the same with baptism.' And they remark in the conclusion of the same critique,—'For 'the able exposure of those errors, of which Mr. Simeon is the

* Christian Observer, June, 1815. p. 407.
† Christian Observer, July, 1806. p. 433.
‡ British Critic for March, 1814. p. 270.
§ Refut. of Calv. p. 147. ‖ Simeon's Address. p. 26.
¶ Marsh's Second Letter. p. 14. ** B. C. for March, 1814.

'champion, Dr. Marsh has our best thanks: they are dan-
'gerous errors; and if they prevail to the extent which Mr.
'Simeon represents, it is high time to resist their progress.' * —
What admirable harmony! What an exemplification of the simplicity that is in Christ! What an excellent illustration of the Author's assertion, (p. 71.) that 'attached to the Church by the 'most imperious of all wants, that of rightly understanding 'the Scriptures, its members become attached to one another.'! "Behold how good and how pleasant it is for brethren to "dwell together in unity." !

'As an interpreter of the Bible, as an authorized teacher and instructer, the Church becomes the genuine source of Christian love and charity—thus keeping the unity of the spirit in the bond of peace.' p. 72.

'Beyond the pale of Episcopacy all is uncertainty and confusion.'—'The episcopal Church continues to shine forth with clear and steady light.' p. 49.

These sentences are specimens of the manner which pervades this work, and demonstrates the matchless effrontery of its Author. He who can send forth such legends of the Church, is totally disqualified for all sober writing, and his testimony carries in its front its own condemnation.

We have here a large proportion of the clerical members of the Church, including bishops and other dignitaries, branded as the abettors of pernicious doctrine, and charged with supporting sentiments which are 'the fruitful source of sin, of impenitence, 'and of everlasting misery to the souls of men.' And we have

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* These interrogations addressed to the evangelical clergy by their opponents in the Church, demand, we think, their solemn attention. They have given their 'unfeigned assent and consent to all and every 'thing' in the formularies of the Church. Do not these formularies identify regeneration with baptism, and make baptism necessary to salvation? By what self-delusion are they led to maintain in their publications, that 'regeneration neither is, nor can be baptism,' directly in the face of their own liturgy. What the Scriptures teach, is one thing, and what the formularies of the Church of England teach, is another. The latter is the standard by which all clergymen must examine themselves and their doctrine. They solemnly subscribe, without reserve or explanation, to the whole of them. If the Evangelical Clergy in their hearts believe, according to their teaching, that 'regeneration neither is, nor can be baptism,' they can have no business at the fonts and altars of the Establishment. On this point Dr. Marsh is the true Churchman;—he is consistent with the doctrine of his Church in asserting—'regeneration and baptism to 'be the same thing.' Whether he be consistent with the New Testament, is another, and a very different question.

only to look on the other side, to find the accusing party stigmatized in the same way. Another authority is still wanted—another interpreter is still necessary, to settle the meaning of the Liturgy and Articles, and to awe the contentions of the established clergy into silence! The bishops of the Established Church can afford no assistance in this matter, for their testimony also is not agreed. The Apostles were all of one mind on fundamental points, and it must appear perfectly amazing, that they who were so careful to delegate the 'due administra-'tion of the sacraments,' should not have provided for the support of the true faith, by transmitting to their successors, the bishops, the faculty of agreeing to speak the same thing. How this happened we cannot pretend to say, but to us it seems quite as important, that the Successors of the Apostles should convey the very same religious principles that their predecessors received from Jesus Christ, as it is that they should be invested with the power of ordaining, and confirming, and consecrating churchyards. Who shall be the umpire between Mr. Simeon and Professor Marsh,—the Bishop of Lincoln, or the Bishop of Gloucester? Who shall decide between the Christian Observers and the British Critics? Will they submit themselves to the same arbitrators? And who shall pronounce judgement between Mr. Fellowes and Dr. Hawker,—the Bishop of St. David's, or the Bishop of Landaff? From this jarring and confusion whither must we look for composing and over-ruling agents in the Church? Are we, for the true import of the unsettled standards, to turn from these combatants, from the Margaret Professor with his auxiliaries, and the opposite champions with their supporters, to the King and Parliament of this united realm, who established the Church and prescribed the formularies? This, we fear, would be a hopeless application:—the Church, therefore, must continue to exhibit the spectacle of a house divided against itself. And how can such a Church be proposed as an authorized guide?

The Scriptures are able to make men wise unto salvation, and as they are intended for all men without restriction, every person is fully authorized to examine them for himself. It is at his own peril if he submit his conscience to the dictation of popes or councils, of bishops or Churches. The sense of the Scriptures is to be ascertained only by diligent study accompanied with devout prayer; but to "search" for this is equally the duty and the unalienable right of all. The New Testament contains not the remotest intimation of an authority delegated to any Church, or to any persons, to interpret the Scriptures for others. It is as silent on such a point, as it is on the Act of Settlement, or any other act of the British parliament. It is with consummate audacity that any men arrogate to themselves, or claim on the behalf

of others, such authority. We know it to be an inseparable adjunct of popery, to demand the submission of the understanding and of conscience to the authority of the Church; but such a part in the avowed member of a Protestant community, excites peculiar indignation.

The following sentence would have received from us its merited portion of reprobation, did we not feel convinced that its simple insertion in our pages, would suffice for its exposure, and excite the just indignation of our readers.

'Though by thus confiding in such a Church, he should in some respects be led into error, he would be free from responsibility for that error.' p. 126.

Can Popery itself go beyond this?—

In the sixth chapter, the anonymous Author of this pamphlet considers the question of Separation. On this topic he maintains principles completely subversive of his own Church. He is forced into a situation of such extreme peril that no assistance can avail for his deliverance. Popery is the only element in which such a spirit can live.

The Church from which separation is unlawful, must, he maintains, be an Apostolic Church, the distinguishing feature of which, is apostolical succession.

'An uninterrupted succession of persons regularly invested with the power of ordination, is the chain which, in all ages, holds the Church together.' p. 17.

'The point of discipline involves the very being and existence of a Church, considered as an Apostolical institution.' p. 76.

'The constitution of the Christian Church is characterized by two grand fundamental principles—"three orders of clergy, and the superiority of bishops as the Successors of the Apostles."' p. 19.

'Those laws are therefore the essentials of ecclesiastical discipline. Where they prevail, there, and there alone, is Apostolical authority; there, and there alone, may the functions of the Christian priesthood be exercised. From a Church so constituted separation cannot be justified *on the ground of discipline;* for such separation would be a renunciation of Apostolical authority.' p. 77.

'In order to justify separation from an Established Church, there must exist some difference with regard to the *essentials*, either of faith or discipline.' p. 82.

'Subordinate differences do not justify separation.'

These are his statements, and let him, if it be possible, justify his own separation from the Church of Rome, and vindicate his own Church from schism. The Church of Rome is, by his own shewing, an Apostolical Church, possessing Apostolical authority and laws. Her bishops are the successors of the Apostles.—If Churchmen deny this, they must immediately renounce the pretensions of their Church, the character of whose bishops is

directly lost. But they allow, nay, they strenuously insist, that the Church of Rome possesses the succession; and they also grant that she is in possession of the essentials of faith. Even the Christian Observers admit that '*the whole of Christianity* 'was actually contained in the Romish religion.' As the Church of Rome is thus acknowledged to be an Apostolical Church, possessing the essentials of discipline and faith, separation from her communion is not justifiable on the Author's own principles. He cannot justify his separation on the ground of discipline. He cannot justify his separation on the ground of faith. He is a convicted schismatic! an unjustifiable separatist! a renouncer of Apostolical authority! Thus do Churchmen of our Author's principles deprive themselves of every defence in their contests with the Romanists. So long as the clergy of the Established Church take their stand on the principles maintained in this work, so long will their separation from the Church of Rome be incapable of a just defence.

Can a corrupt tree being forth good fruit?—Jesus Christ declares it cannot. Certain Churchmen, it should seem, declare it can. They subscribe to the Homilies, as containing a 'godly 'and wholesome doctrine,' in which the Church of Rome is denominated 'a harlot,'—'a foul, filthy, old withered harlot, the 'foulest and filthiest that ever has been.' Yet from this 'filthy 'harlot' the bishops and clergy of the establishment derive their spiritual descent. Again: The Homilies declare that the Church of Rome 'is so far from the nature of the true Church, 'that nothing can be more.' And if this be 'godly doctrine,' as every clergyman solemnly declares, what becomes of Apostolical Succession, and derivation of orders from the Church of Rome?

The *Established Church of England* had no existence till the sixteenth century; so recent is her origin. For many ages previous to that era, the whole clergy of England composed part of the Church of Rome, under the headship of the pope. They were much at ease under his ghostly control, and were as much against innovation and change as the Established Clergy now can be. When Henry the Eighth commanded all his subjects to acknowledge him as the head of the Church, to which he certainly had not succeeded by Apostolical descent or title, the clergy rebelled, and were grievously punished for their temerity. They were inimical to the Reformation, and it was not till they found all resistance to Henry's power to be in vain, that they submitted to his pleasure, and were modelled according to his will, which dictated the plan of the Church of England. After Henry's death, we find the Church of England in King Edward's time. But where are we to look for her in the reign of Edward's successor, Mary? It vanished! All the acts of

Henry and Edward were repealed. The Protestant bishops were all deprived. The Daughter of Henry gave back the ecclesiastical supremacy of England to the pope, from whom her father had taken it away. The mass book superseded the Common Prayer, and the clergy became popish. This was the state of things at Elizabeth's accession, who, if she had so pleased, could have continued it. She, however, was otherwise inclined, and making herself the head of the Church, instead of the pope, she changed the religion of the nation, and established the Church of England.*

The clergy would not take a single step towards the accomplishment of the Queen's project. They wished for no alterations. They resisted the Supremacy of Elizabeth, as an outrage on the Church, and bishops and clergy opposed the settlement of the present Establishment. When the Queen appointed Parker to the archbishoprick of Canterbury, the whole bench of bishops refused to consecrate him. Not one of them would take any part in this business. The persons who consecrated Parker, were not bishops at that time. They had been deprived, and, consequently, had no episcopal authority. So precarious did Parker's consecration appear, that at so distant a date as eight years afterwards, an act was passed asserting its validity. But if Parker's consecration was not valid in itself at the time it was performed, could an act of parliament, seven years afterwards, make it valid? Elizabeth deprived the bishops whom she found in the Church, and their episcopal character ceased In like manner had the episcopal character departed from the bishops whom Mary deposed For, if it was right in Elizabeth to put down bishops, and take from them their episcopal character and rights, it could not be wrong in Mary to do precisely the same thing. Was not Mary as much the Sovereign of England as Elizabeth? If the latter could deprive bishops, so could the former; and if Mary could deprive, what becomes of Parker's consecration, the root of all subsequent episcopacy in England? The Romanists declare that the bishops of the Church of England are not possessed of Apostolical authority, having lost all pretensions to it by their separa-

* The author of the "Velvet Cushion" has shewn a little dexterity of management in the circumstance of the said Cushion's first appearance. Had it been made but a few years earlier, it might, in the detail of events, have related the change of the national clergy from Popery to Protestantism in Henry the Eighth's time, from Protestantism to Popery again in Mary's, and from Popery again to Protestantism in Elizabeth's. All these changes would have afforded admirable materials for narrative to so eloquent a cushion. Had it been older, only by thirty years, we might have been entertained with its tales of those times.

tion from the true Church. They assure us that this high qualification never flows in the polluted channels of a schismatical Church, and, as they are the original proprietors of this precious virtue, since it can be derived from them only, they must be allowed to know to whom it has been conveyed, and from whom it has been withheld.

Nothing can be more truly absurd, than to speak of the bishops of the Church of England, as the Successors of the Apostles. Queen Elizabeth might, with as much propriety, be called the Successor of Jesus Christ, for she was invested with the sole power of making bishops. One would naturally suppose that, as frequently as a vacancy occurred in their sacred body, the Successors of the Apostles would look out for some holy man, whom they might associate to themselves, and appoint to the vacant office. But the bishops of the Church of England have just as little to do with procuring or electing their colleagues and successors, as we Reviewers have. This business is in other hands. No sooner does a bishop die, or is he put out of his bishopric, (as Atterbury and others were,) than the minister of the day, or some duke, or noble lord, or great political personage, makes a representation to the royal power on behalf of some brother, or cousin, or tutor, or political partisan; and it is done: all that follows is mere form. The man is henceforth a bishop. The whole bench of bishops cannot make their number fewer or larger, but the king and parliament can; as Henry the Eighth made an addition of six to the number of the Apostles' Successors. The whole body of the clergy cannot choose whom they will for bishops: they have as little power to make bishops, as we have to make popes. To what purpose, then, are we told in this pamphlet, that the Apostles appointed bishops, if it be not to present us the greatest possible contrast, and effectually to convince us that the Church of England, whose bishops are all appointed by the civil magistrate, bears no resemblance, in the most important part of its constitution, to the Church of Christ?

A fair shew of liberality is made in various parts of this work; but, notwithstanding the Author's apparent condemnation of persecution, what can be said of the introduction of the anecdote, p. 100.? Dr. Johnson's remark, that—'If any one attempts to 'teach them (the vulgar) doctrines contrary to what the state 'approves, the magistrate may and ought to restrain him,'—is represented as *a warning voice remarkably applicable* to the case under consideration; namely, the education of the poor in the principles of the National Church. Is not this directly to approve of persecution, and to suggest its adoption? Would the Author *strongly* object to the employing of persecution for the service of the Church?

In a note (p. 85.) we have another of this Author's palpable misrepresentations.

'The Established Church, it ought to be remembered, has been deprived of nearly one-third of its legitimate property, now in the hands of lay impropriators.'

If he had said the 'Popish Church,' he would have been correct in the tenor of his statement, though not as it regards the extent of the deprivations. For, instead of losing a third, she has lost all. The Established Church has lost nothing, but has obtained much through the munificence of the king and parliament. But for their donations, she would have been as poor as any Church. This Churchman manifests his gratitude to the State, for the emoluments which it has bestowed upon his Church, in a very admirable manner—by charging it with fraud and spoliation. The complaints of the Catholics are much better founded, when they say—The money and lands which our ancestors bequeathed to the Holy Catholic Church, for the support of masses for the repose of their souls, have been unjustly appropriated towards the support of an Establishment unknown in their day.

'It is often necessary,' our Author tells us, 'to allot the service of several churches to the same minister, in order to ensure him the necessaries of life.' p 84.

He does not, we suppose, allude to such a case as A. B. being Rector of C. with 1000*l.* per annum; Vicar of D. with 600*l.* per annum; and Canon of E. with 500*l.* Nor to F. G.'s being Bishop of L. and Dean of S. P. with a united income of 18,000*l.* or 20,000*l* per annum. He should have told in what circumstances the necessity originates. That the fact is as he states it, we by no means dispute; but are not the possessions of the Church an ample provision for all its ministers? It is, verily, a complete specimen of an Apostolical Church, that the Establishment presents,—bishops clothed in purple and fine linen, living in palaces, and at their ease, on ten, or twenty, or five and twenty thousand pounds a-year, and constant preachers supplying two or three parishes for the means of subsistence equal to that of a day labourer! The writer has some reason, we must acknowledge, founded on these facts, for saying—'These are evils of the greatest magnitude, and fraught with the 'most direful consequences.' We do not perceive, however, the propriety of his application to the Legislature for an increase of wealth to the Church. The Church is rich enough already. It would be a better method of correcting the evil than that which he proposes, if the Legislature would effect a less glaring disproportion in the incomes of the clergy, and if the rule—'No pater-'noster no pence,'—were rigidly observed; or, in the words of the Author, 'that they should be allowed the *full benefit* of the

sacred rule—"*The labourer is worthy of his hire.*" ' Let this rule be put in practice, and what a proportion of the clergy must be dismissed! For our part, we belong to a different school, in which no lessons were ever given for the endowment of Christian Churches by civil legislatures. The primitive and Apostolic plan of supporting religion, was by the voluntary donations of Christians. The art of '*forcing* men to 'provide the means,' as our quondam acquaintance "the Vel-"vet Cushion" expresses it, was not then found out, nor in contemplation.

A vast deal of importance is attached, in this pamphlet, (p. 88.) to the reading of the Liturgy, as the means of salvation. Nor is this a notion peculiar to the present Author Through the influence of the formularies of the Church, Mr. Cunningham informs us, the dead may be said to walk. It is certainly possible for gentlemen of this order, to know the state of more churches than we do. We are, however, acquainted with not a few, in which the Liturgy is very punctually read, little more, we believe, being done in them for the saving of men; but no symptoms of life discover themselves in the dead which they receive: in some cases, they are like the bones in the valley of vision, very many, and very dry. To all such idle declamation on the reading of the Liturgy, it will be sufficient to oppose the testimony of, we have reason to believe, one of the most pious, most venerable, and, on this subject, best informed ministers in the Church of England. 'During my whole life I have *heard* of 'only *three* instances of persons converted to God by attending 'to the service of the Church of England, in places where the 'Gospel has not been preached, and I trust I should not exag-'gerate, were I to say that I *have known three thousand* in-'stances where it has.'*

'The allegation, that the Gospel is not preached in the Churches of the Establishment, involves at once,' says the Author of "The "Claims," 'a mischievous fallacy and a gross mis-statement.' p. 87.

These, however, his sophistry cannot substantiate. If Mr. Simeon preaches the Gospel, Dr. Marsh does not preach the Gospel. If Dr. Marsh preaches the Gospel, the Vicar of Harrow does not preach the Gospel. If the evangelical clergy preach the Gospel, their opponents do not preach the Gospel If the latter preach the Gospel, the former do not preach the Gospel. The sentiments which are conveyed in the discourses of the established clergy, are so various and so completely opposite, that no proposition in Euclid admits of clearer demonstration, than the allegation against which the present Author shoots his pointless arrows.

* Christian Observer, 1805, p. 593.

'If,' he remarks, 'the system of preaching in the Churches of the Establishment, accord with the visitatorial exhortations given to the clergy in the form of episcopal charges, then, it is apprehended, it may truly be said that the Gospel is preached in the Established Church.' p. 90.

But if, in many instances, it does not so accord, will it not follow that the Gospel is not preached in many churches of the Establishment? That this is the fact, the hostility manifested in more than one Episcopal Charge, against a certain class of preachers in the Church of England, affords conclusive evidence.

The concluding part of the pamphlet relates to the general education of the poor, and is devoted to a recommendation of Dr. Bell's system, and the *soi-disant* 'National Society.' It would seem, that with all the wealth, and patronage, and influence of this nation at command, for upwards of two hundred years, the clergy of the Establishment saw the generations of men succeed one another, without giving themselves any concern about the general education of the poor. When Dr. Bell first published his book, in 1797, describing and recommending the adoption of the Madras system, the clergy suffered him to retire into obscurity, and for several years treated his book and his system with neglect. It was not till the Lancasterian schools were propagating themselves in all directions, that the clergy, as a body, took any thought about educating the poor. Then, jealousy and fear supplied the place of better feelings. Dr. Marsh preached—Dr. Bell was sought out—"The Na-"tional Society" was formed—and the Church became suddenly zealous for diffusing knowledge through the country. These facts are all on record, and they speak volumes.

The tendency of this pamphlet is, to bring the Established Church, both as to its spirit and its constitution, into direct comparison with the Church of Christ, as described in the New Testament. This effect, we hope, it will produce. We shall, in conclusion, advert to a few additional particulars of great moment, which will assist in judging of its approximation to the Apostolical model.

That in the primitive times the people possessed a large share of direct power and influence in the proceedings of the Church, is clear beyond controversy, from the instances to which we had occasion to refer, in the former part of this article. The people were "to look out amongst themselves," for persons whom the Apostles should set apart to office in the Church. "The whole Church" (including its ministers and private members,) sent messengers to Antioch, with their judgement on important questions. (Acts xv. 22.) That the discipline of the Church was exercised by its members, clearly

appears from the Epistles; and the most unimpeachable documents of ecclesiastical antiquity testify, that in the election of ministers, and in all the proceedings of churches, the people were direct parties, down to the close of the third century. But, in the Church of England, the people have absolutely no power. They are not permitted to choose their own ministers, but must receive, in that capacity, persons of whom they have no knowledge, and whom they not unfrequently discover to be utterly destitute of qualifications for the office. How often does it occur, that even a profane person succeeds to the possession of a parish church, as its appropriate minister? Can the mode of supplying the Established Church with ministers, when seriously examined, appear in accordance with that of the New Testament? Can it even be reconciled with reason? In the Church of England, infidels may appoint Christian pastors. Many livings are matter-of-course-provisions for the younger branches of great families: and it is far from being a rare thing to find advowsons and next presentations advertised for sale in the public papers. Are these things the evident tokens of an Apostolic institution?

But further:—The Lord's Supper is surely an ordinance of a purely spiritual nature. Appointed by our Lord as a solemn memorial of his death, nothing secular can possibly belong to it. In this light, in the Apostolical Curch, the Communion of the Lord's Table was always sacredly observed. But in the Church of England, how awful the contrast! The symbols of our Lord's sufferings, are given to infidels and to profligates; and the institution is made a political test,—a mode of qualifying for civil office!—How would the pastors of the Primitive Church have revolted with holy indignation at such a profanation of Christ's institute! Rather than administer it to the denier of their Saviour's mission, or to men notorious for impiety, they would have borne the loss of all things, or offered themselves as martyrs to the flames! Can a Church, in which so shameful, so awful a profanation of religious ordinances is practised, be a true Church?

The Church of England is essentially distinguishable from the Church of Christ, by its mode of treating offenders. Excommunication, in the Church of Christ, is an act of a Christian Society, excluding an unworthy member from all further participation in its privileges, and from all further communion with its members. It is a purely spiritual instrument, affecting the spiritual interests only of the offender, and leaving his secular condition unchanged: his property, his civil capacities, and relations, remain in the same state. The Church follows him only with her prayers and her tears. But in the Church of England, excommunication is a dreadful instrument of temporal vengeance: it affects the unhappy object of its se-

verity in all his civil relations. 'He cannot serve upon juries, 'cannot be a witness in any court, cannot recover by process 'of law either lands or money;' and, to complete the terror, if at the end of forty days he does not make satisfaction, a writ issues out against him: the sheriff is empowered to take the unhappy person, and to imprison him in the county gaol, where he may continue till death come to his relief. This is the excommunication of the Church of England! To identify such a Church with the primitive and Apostolical Church, would be most palpable injustice.

But further: In the Church of England, ecclesiastical censures may be remitted for money.—Was it so at Corinth in the Apostles' time? Would the Apostles have received money as the price of release from the censures of the Church?

Once more: As to the Popish form of absolution, adopted by the Church of England in her 'Order for the Visitation of 'the Sick:'—in this form the priest is directed to pronounce, "*By his* (our Lord Jesus Christ's) *authority* committed to "me, *I absolve thee from all thy sins.*"

That this is not a mere form, or a simple conditional declaration, in the estimation of at least a large proportion of the clergy, may be gathered from Bishop Horsley's language, in his Sermon on Matthew, xvi. 18, 19. Speaking of 'the power 'of the remission and retention of sins, conferred by our Lord, 'after his resurrection, upon the Apostles in general, and *trans-* '*mitted through them to the perpetual succession of the* '*priesthood,*' the Bishop adds: 'This is the *discretionary* '*power lodged in the priesthood,* of dispensing the sacra- 'ments, and of granting to the penitent, and refusing to the 'obdurate, the benefit and comfort of absolution. It was ex- 'ercised by the Apostles in many striking instances: it is ex- 'ercised now by *every priest,* when he administers or with- 'holds the sacraments of baptism and the Lord's Supper, or, 'upon just grounds, pronounces, or refuses to pronounce, upon 'an individual, the sentence of absolution.' (***Horsley's Ser-*** ***mons***, vol. i p. 286.)

The same form of absolution was pronounced by Bishop Kenn over Charles the Second, who, though he had lived in the most infamous manner—was a finished debauchee—and died impenitent, expressing no sense of sorrow for his past life, was absolved from all his sins by his spiritual attendant.* 'When 'men see you claiming from God high and awful powers, which 'they are sure God has never given you, and hear you with 'great solemnity authoritatively absolving a profligate sinner

* We recommend this death-bed scene, to the notice of Mr. Cunningham: it will form a pretty picture as a companion to Oliver Cromwell and his chaplain, in future editions of the "Velvet Cushion."

'in his name, when, at the same time, they know he never 'gave you any authority so to do, how natural is it for them 'to deride the priestly character, on which these impious claims 'are founded, and to treat your other offices with ridicule and 'disrespect.'*

Finally: Man is an accountable being, responsible to God, his Creator and Judge, for all his opinions, as well as for all his actions. This responsibility directly invests him with the perfect right of judging for himself on all points of religion; nor is it in the power of sophistry to confute, or to obscure this simple principle. The right of private judgement, inseparable from man as a religious and moral being, is the same in every country, under every modification of political circumstances, and under every species of civil government. It cannot, therefore, belong to any man to prescribe to another in matters of religion; for if every man must judge for himself, no other can judge for him. It is a duty, as well as a right, which he cannot devolve upon another. This is the state of responsibility in which the Creator has placed all his creatures; the only state which comports with their rational nature; and it is to men, as the subjects of this responsibility, that Revelation addresses its testimony, and submits its claims. The right of private judgement is, therefore, the first law of religious agents.

But the constitution of the Church of England, is incompatible with this right. The Church of England takes away the right of private judgement, and insists on the reception of prepared '*creeds*' and '*articles*' as the measure and rule of faith. It claims a 'power to prescribe rites and ceremonies, 'and authority in controversies of faith.' The Church of England allows no man to judge for himself, but usurps the authority of judging for him; and is therefore a different Church from the Church of Jesus Christ. This is a far more important question than whether bishops are the Successors of the Apostles. It is a question which we earnestly recommend to the attention of all the conscientious members of the Established Church, whom it deeply concerns to examine the points in difference between these "Claims" and the principles of religious liberty advocated by Dissenters. Only let it be allowed, that the Bible is sufficient as the rule of faith and practice, that it was intended by its Divine Author as the sole guide to salvation, and was imparted in this character to all men,—and the question is settled. The claims of all Established Churches, Popish and Protestant, Greek, Latin, and English, are utterly invalidated; they are shewn to be usurpations of the most sacred rights of mankind—a part of that "mystery of iniquity"

* Towgood, p. 48.

which the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of his coming. It becomes a momentous consideration, whether the requirements of God, and the duties which are owing to conscience, can best be displayed by continuing within their pale, or by coming out from them and being separate.

Art. IV. 1. *The Battle of Waterloo*, containing the Series of Accounts published by Authority, British and Foreign, with Circumstantial Details, previous to and after the Battle. Forming an Historical Record of the Campaign in the Netherlands. To which is added, an Alphabetical List of the Officers killed and wounded, Waterloo Honours and Privileges, with Plates, &c. &c. &c. By a Near Observer. Fifth Edition, enlarged and corrected. 8vo. pp. cxliv, 142. Price 15s. Booth. 1815.

2. *The Field of Waterloo*; a Poem. By Walter Scott, Esq. Third Edition. 8vo. pp. 54. Price 5s. Edinburgh, Constable and Co.; and Longman and Co. London. 1815.

3. *Ode on the Victory of Waterloo.* By Elizabeth Cobbold. 8vo. pp. 18. Price 1s. 6d. Longman and Co. 1815.

A GLORIOUS victory! What various and conflicting emotions, according to the different aspects under which they are contemplated, are awakened by its details! As a successful achievement of unconquerable valour,—as displaying, to the utmost extent of which human agents are capable, the power of steady endurance, and the energies which the will, sustained by hope and goaded by necessity, can exert, in defiance of all obstacles, and in despite of the fragile materials through which it acts,—and no less in reference to the wonderful combination it exhibits of intelligent machinery, actuated by one purpose and directed by one ascendant mind;—the field of battle is certainly, as it respects this world, one of the most glorious exhibitions conceivable.

—But then, there is the day after the battle! There are, even on the part of the Victors, the carting of the wounded, the earthing of the slain, the mournful tale of the muster roll, the life-long mutilation, and a long catalogue of broken-hearted sorrows, for which no poet can find a page, but which outlast all the glories of victory.

Even these considerations, however, may be made to appear unimportant, in comparison of the eventual results of this lavish expenditure of human existence, and all the consequent suffering. It is possible that the premature extinction of so many individual lives, which might otherwise, from slow disease, or excess, or accident, a few years hence, find their termination, may be an object of interest subordinate to that which this victory aims to accomplish. The circumstances under

which so many human beings were precipitated into eternity, although the collective amount may seem to heighten the awfulness of the consideration, were not, probably, more unfavourable, than those which would have attended the thoughtless exit of each separate being. And if their death should but eventually advance the emancipation of any portion of the human race from a debasing tyranny, or from a state of moral depression, thus affecting the interests of unborn generations, there can be no question that victory might for once deserve the epithet of *glorious*.

Might the field of Waterloo but form a sequel to the long history of Continental wars, might the blood there so profusely spilled but quench, for a while at least, the brand of war, and the destruction of Buonaparte prove the deliverance of Europe, the triumphs which we are now so loudly celebrating, would acquire a new character, and Philanthropy herself might partake in the joy. But whatever be the results of that dearly bought victory, and whatever were the motives that led the brave fellows by whom it was purchased, into the field, no one possessed of the common feelings of humanity will deny the claims which their endurance and their valour have upon our sympathy and our gratitude: our own interests had become deeply involved in the issue of that conflict, so that there is something to interest even selfishness itself in all the circumstances which attended it.

It is impossible, after all, to obtain from verbal details, any adequate notion of a modern battle. Two hundred thousand men, engaged in close and murderous conflict, within the compass of not more than two miles, must have found a reality far exceeding all that the imagination could picture. The mind is more affected in general by some one particular incident, that comes home to the feelings, some local circumstance, some trait of horror on which the attention may rest, than by the vast aggregate of suffering; and for this reason—the imagination cannot realize it. Thus the circumstance so beautifully selected by Thomson, of 'the frequent corse' plunged into the waves in the silence of midnight, or that related in the "Circumstan-" tial Details," of the 'Belgic soldier dying at the door of his 'own home, surrounded by his relatives who were lamenting 'over him,'—more vividly impresses the imagination, than the general narrative of the battle. But on an actual observer the effect would be widely different. To him that inconceivable whole is presented in a series of details; each trait of horror successively engaging the senses, leaves a distinct impression on the mind, which is still receiving, on all sides, and through every avenue, some fresh perception of the terrible reality. But the narrative conveys enough, perhaps, for any moral pur-

pose. By the help of the Plan of the Battle, prefixed to the volume, and the large Panoramic Sketch of the field of battle, the reader of the "Circumstantial Details" will be able to form a pretty tolerable idea of the conflict. The crisis of the battle is thus, we believe, accurately described.

'It was the policy of the Duke of Wellington, when attacked by such a tremendous superiority of force, to act upon the defensive, until joined by the Prussians, whose progress had been impeded by the dreadful state of the roads. Just before they appeared, the enemy, turning their artillery against the centre of our army, near the farm of La Sainte Haye, made a desperate effort with the united cavalry and artillery to force that point. Our gallant troops, unmoved, received the shock, and after a long and dreadful contest, the French were compelled to retreat in confusion. At that moment, the Prussians were seen advancing up the heights, to charge the enemy in flank. The fire of the Prussian artillery began to take effect. Blucher himself appeared in the field. The Duke, seizing the critical moment, ordered the whole body of infantry, supported by the cavalry and artillery, to charge. They rushed impetuously forward with irresistible force. The French gave way on every side; a total rout ensued. They fled in confusion back to their own country, leaving behind them the whole of their baggage, their artillery, their prisoners, and their wounded. It was then, at half past nine in the evening, that Marshal Blucher and Lord Wellington accidentally met at La Belle Alliance. It was in this miserable cottage, pierced through and through with cannon balls, and deserted by all but the dead and the dying, that their first interview took place, after four days of battle with the common enemy, and in the moment when victory had crowned their united arms.' p. xxxvi.

The following account of the same point of the battle, is extracted from a letter written by an officer of the guards.

'It was now about seven o'clock. The French infantry had in vain been brought up against our line, and, as a last resource, Buonaparte resolved upon attacking our part of the position with his veteran Imperial Guard, promising them the plunder of Brussels. Their artillery covered them, and they advanced in solemn column to where we lay. The Duke, who was riding behind us, watched their approach, and at length, when within a hundred yards of us, exclaimed, "Up, Guards, and at them again!" Never was there a prouder moment than this for our country or for ourselves. The household troops of both nations were now, for the first time, brought in contact, and on the issue of their struggle the greatest of stakes was placed. The enemy did not expect to meet us so soon; we suffered them to approach still nearer, and then delivered a fire into them which made them halt; a second, like the first, carried hundreds of deaths into their mass; and, without suffering them to deploy, we gave them three British cheers, and a British charge of the bayonet. This was too much for their nerves, and they fled in disorder. The shape of their column was tracked by their dying and dead, and not less than three hundred of them had fallen in two

minutes to rise no more. Seeing the fate of their companions, a regiment of tirailleurs of the Guard attempted to attack our flank; we instantly charged them, and our cheers rendered any thing further unnecessary, for they never awaited our approach. The French now formed solid squares in their rear, to resist our advance, which, however, our cavalry cut to pieces. The Duke now ordered the whole line to move forward: nothing could be more beautiful. The sun, which had hitherto been veiled, at this instant shed upon us its departing rays, as if to smile upon the efforts we were making, and bless them with success. As we proceeded in line down the slope, the regiments on the high ground on our flanks were formed into hollow squares, in which manner they accompanied us, in order to protect us from cavalry. The blow was now struck: the victory was complete, and the Enemy fled in every direction: his *deroute* was the most perfect ever known: in the space of a mile and a half along the road, we found more than thirty guns, besides ammunition waggons, &c. &c. Our noble and brave coadjutors, the Prussians, who had some time since been dealing out havock in the rear of the Enemy, now falling in with our line of march, we halted and let them continue the pursuit. Thus ended the day of "Waterloo." pp. lv, lvi.

Another account, given in a private letter, states, that 'Until *eight o'clock*, the contest raged without intermission, and 'a feather seemed only wanting in either scale to turn the balance.'

'At this hour,' pursues the officer, 'our situation on the left centre, was desperate. The fifth division, having borne the brunt of the battle, was reduced from 6,000 to 1,800. The sixth division, at least the British part of it, consisting of four regiments, formed in our rear as a reserve, was almost destroyed without having fired a shot, by the terrible play of artillery, and the fire of the light troops. The 27th had 400 men, and every officer but one subaltern, knocked down in square, without moving an inch, or discharging one musket; and at the time I mention, both divisions could not oppose a sufficient front to the Enemy, who was rapidly advancing with crowds of fresh troops. We had not a single company for support, and the men were so completely worn out, that it required the greatest exertion on the part of the officers to keep up their spirits. *Not a soldier thought of giving ground;* but victory seemed hopeless, and they gave themselves up to death with perfect indifference. A last effort was our only chance. The remains of the regiments were formed as well as the circumstances allowed, and when the French came within about forty paces, we set up a death howl, and dashed at them. They fled immediately, not in a regular manner as before, but in the greatest confusion.' p. xlviii.

What follows coincides with the description already given, of the timely attack of the Prussians on the right flank of the French, at this critical moment, which completed the panic, and decided the victory. The effective force under the Duke

of Wellington, on the 18th, it is said, 'scarcely amounted to '64,000, with the Belgians included.' 'The French (force) mostly consisted of veteran troops, and was 130,000 strong.' The circumstances under which our troops sustained the attack of the enemy, were peculiarly disadvantageous. 'The whole of the '17th,' says the officer last referred to, 'and indeed until late 'the next morning, the weather continued dreadful; and we 'were starving with hunger, no provision having been served 'out since the march from Brussels.' 'The evening before,' writes an officer in the Horse Guards, 'we bivouacked in a 'piece of boggy ground, where we were mid-leg up in mud 'and water.' The achievements of that day were every way prodigious. All that either physical or moral strength could accomplish, was done on the day of Waterloo. The Duke of Wellington paid only a just tribute to his men, although the speech does him the highest honour, in saying, 'When other 'Generals commit any error, their army is lost by it, and they 'are sure to be beaten; when I get into a scrape, my army 'get me out of it.'

But that which reflects the highest credit on the English character, is, the testimony borne to their heroic promptitude in succouring the wounded French, after the action 'We know,' says the Editor, 'from respectable persons, that more than 500 'wounded French thus owed their lives to their generous ene-'mies.' The French, on the contrary, it is asserted on the authority of private letters, and we believe the assertion might too easily be substantiated, treated their prisoners with the utmost brutality.

'Besides being stripped and plundered, exposed to the severest privations and the grossest insults, many of our bravest officers, whose names our respect for the feelings of their surviving friends forbids us to mention, were actually murdered in cold blood, after surrendering up their swords. Such diabolical cruelty would be incredible, and for the sake of humanity we would gladly doubt its truth, had we not incontestible proofs from many eye-witnesses of these brutal murders.' p. xxxix.

Perhaps some of our readers may, by this time, be impatient to see what Mr. Scott has made of such a subject. Unreasonable expectations were probably entertained, respecting his poem, and these it is certainly not calculated to gratify. For our own parts, we must confess that this production is fully equal to what, without any disrespect to the talents of Mr. Scott, we ventured to anticipate. The plan of the poem is good, the versification spirited and flowing, and if some of the similes are rather too much attenuated, and if a triteness of sentiment, as well as of expression, is rather too prevalent, this at least must be conceded, that no man living possesses, in an equal degree, the faculty of rescuing the common-place ex-

pressions of poetry, from their insignificance of meaning, and of giving animation and interest to thoughts of the most unpretending description.

After three stanzas of picturesque description, the Poet introduces the reply which a stranger might be supposed to give to the inquiry, whether he saw 'aught in that lone scene,' which could tell 'of that which late hath been:' and this reply affords occasion for the sagacious remark—

> 'So deem'st thou—so each mortal deems,
> Of that which is, from that which seems.'

The following stanza is in a better style:

> 'Far other harvest-home and feast,
> Than claims the boor from scythe released,
> On these scorch'd fields were known!
> Death hover'd o'er the maddening rout,
> And, in the thrilling battle-shout,
> Sent for the bloody banquet out
> A summons of his own.
> Through rolling smoke the Demon's eye
> Could well each destined guest espy,
> Well could his ear in ecstacy
> Distinguish every tone
> That fill'd the chorus of the fray—
> From cannon-roar and trumpet-bray,
> From charging squadrons' wild hurra,
> From the wild clang that mark'd their way,—
> Down to the dying groan,
> And the last sob of life's decay
> When breath was all but flown.' pp. 16, 17.

But what are we to say to such rhyming as,

> 'Rush on the levell'd gun,'

and

> 'France and Napole*un*.'—

Or to such a travestie of the Duke of Wellington's language to his men, as the following?

> '"Soldiers, stand firm," exclaimed the Chief,
> "*England shall tell the fight.*"'

If Mr. Scott will not condescend, on such an occasion, to bestow pains on his versification, it is hopeless to expect that he will be reclaimed. To justify the praise we have bestowed on this production, we shall add the following stanzas, the most spirited in the poem, in which the Author thus apostrophizes Napoleon Buonaparte.

> 'What yet remains?—shall it be thine
> To head the reliques of thy line
> In one dread effort more?—

The Roman lore thy leisure loved,
And thou can'st tell what fortune proved
That Chieftain, who, of yore,
Ambition's dizzy paths essay'd,
And with the gladiator's aid
For empire enterprized —
He stood the cast his rashness play'd,
Left not the victims he had made,
Dug his red grave with his own blade,
And on the field he lost was laid
Abhorr'd—but not despised.

But if revolves thy fainter thought
On safety—howsoever bought,
Then turn thy fearful rein and ride,
Though twice ten thousand men have died
On this eventful day,
To gild the military fame
Which thou, for life, in traffic tame
Wilt barter thus away.
Shall future ages tell this tale
Of inconsistence faint and frail?
And art thou He of Lodi's bridge,
Marengo's field, and Wagram's ridge!
Or is thy soul like mountain-tide,
That, swell'd by winter storm and shower,
Rolls down in turbulence of power
A torrent fierce and wide;
'Reft of these aids, a rill obscure,
Shrinking unnoticed, mean, and poor,
Whose channel shows display'd
The wrecks of its impetuous course,
But not one symptom of the force
By which these wrecks were made!

Spur on thy way!—since now thine ear
Has brook'd thy veterans' wish to hear,
Who, as thy flight they eyed,
Exclaimed,—while tears of anguish came,
Wrung forth by pride, and rage, and shame,—
"Oh that he had but died!"
But yet, to sum this hour of ill,
Look, ere thou leav'st the fatal hill,
Back on yon broken ranks—
Upon whose wild confusion gleams
The moon, as on the troubled streams
When rivers break their banks,
And, to the ruin'd peasant's eye,
Objects half seen roll swiftly by,
Down the dread current hurl'd—
So mingle banner, wain, and gun,
Where the tumultuous flight rolls on.

Of warriors, who, when morn begun,
Defied a banded world.' pp. 27—30.

'Then safely come—in one so low,—
So lost,—we cannot own a foe;
Though dear experience bid us end,
In thee we ne'er can hail a friend.—
Come, howsoe'er—but do not hide
Close in thy heart that germ of pride,
Erewhile by gifted bard espied,
That "yet imperial hope;"
Think not that for a fresh rebound,
To raise ambition from the ground,
We yield thee means or scope.
In safety come – but ne'er again
Hold type of independent reign;
No islet calls thee lord,
We leave thee no confederate band,
No symbol of thy lost command,
To be a dagger in the hand
From which we wrench'd the sword.' pp. 32, 33.

The poem concludes with the following lines.

'Farewell, sad Field! whose blighted face
Wears desolation's withering trace;
Long shall my memory retain
Thy shatter'd huts and trampled grain,
With every mark of martial wrong,
That scathe thy towers, fair Hougomont!
Yet though thy garden's green arcade,
The marksman's fatal post was made,
Though on thy shatter'd beeches fell
The blended rage of shot and shell,
Though from thy blacken'd portals torn,
Their fall thy blighted fruit-trees mourn,
Has not such havock bought a name
Immortal in the rolls of fame?
Yes—Agincourt may be forgot,
And Cressy be an unknown spot,
And Blenheim's name be new;
But still in story and in song,
For many an age remember'd long,
Shall live the towers of Hougomont,
And fields of Waterloo.' pp. 40, 41.

From the "Ode by Elizabeth Cobbold," we select the following stanzas: they are considerably above mediocrity.

'But O what song the praise can tell,
Of those who, self-devoted, fell,
When ev'ry gallant leader fought
As if that glorious day he sought
To win as bright a wreath from fame
As circles Wellington's immortal name?

Each persevering soldier too,
A leader in that battle grew,
And felt as resolute in fight,
As firm, in British hardihood,
As though upon his single might
His country's bulwark stood.

'A wall of life the serried square appears,
In mute and horrible array
Of motionless protruded spears:—
The fierce steed trembles to essay
The fatal charge, and starting back,
Regardless of the spur or rein,
Shrinks, snorting, from the vain attack:
Urg'd on again to brave the shock,
His madd'ning cries the effort mock,
And wildly o'er the plain,
Spurning control, the chargers fly,
With shiver'd bit and bursting girth;
Till sweeps the thundering grape-shot by,
And hurls, in dread fraternity,
Th' unbroken ranks to earth!

'Ev'n as they stood in death they lay:—
The glazing eye, the livid brow,
Still frown'd defiance on the foe;
Each breast high swoll'n still seem'd to feel,
Each stiffen'd hand still grasp'd the steel,
In that same mute and horrible array.' pp. 11, 12.

The profits of the sale of both these poems are to be appropriated to the Waterloo Subscription.

Art V. *The First Report of a Society for preventing Accidents in Coal Mines:* comprising a Letter to Sir Ralph Milbanke, Bart. on the Various Modes employed in the Ventilation of Collieries. Illustrated by Plans and Sections. By John Buddle. Newcastle. 1814. 8vo. pp. 28. pp. 10.

WHEN the comforts or the luxuries which we cannot, or will not relinquish, are procured by such exertions of our fellow-creatures, as condemn them to privations that render the portion of their existence thus employed, perilous and miserable, humanity requires that we should devote at least a thought to render their scanty seasons of rest refreshing, their sabbaths tranquil, and their declining age devoid of cares. But when the support of our very existence demands the sacrifice of all that seems desirable in life, during the periods of labour of those who are engaged in supplying its necessities, though the labourer may be satisfied with the stipulated pecuniary remuneration, humanity imperiously claims in his behalf every exertion within our power, to protect him from danger, and, where una-

voidable sufferings are so numerous, to remove those which are casual.

The condition of the Collier, who voluntarily submits to a seclusion from the light of the sun, and from the breath of heaven, in damp and narrow galleries, which confine his naked body to an unnatural and painful posture, there to toil for the scanty pittance that supports his own existence and procures the few comforts of his family ; exhibits man in a condition sufficiently degraded to claim the hand of the brother who stands on higher ground, to raise and comfort him. But when we recollect, that an instantaneous subsidence of the impending mass of rock between him and the day, may immure him in an inaccessible tomb, to pine in hopeless anguish ;—that a current of air incapable of supporting respiration, may insensibly extinguish life, or immerse him in a torrent of flame, driving his shattered limbs before it ;—when we learn that these accidents not only may, but do repeatedly occur, and that, annually, families consisting together of some hundreds of individuals, are thus deprived of their maintenance :—we not only feel desirous to lend assistance as far as our power extends, but are impelled by duty to call to those who are more able than ourselves, to hasten to afford alleviation and protection. These considerations, rather than the duty of noticing the literary merit of a respectable pamphlet, impose upon us the obligation of drawing the attention of our readers to the paper before us.

The most dreadful calamities that take place in collieries, are owing to the discharge of inflammable gas from crevices in the pit. They are particularly common in the mines of Newcastle, though of rare occurrence in the Yorkshire, Somersetshire, and South Wales coal districts, and have long exercised the ingenuity of those who have been interested either by humane or by pecuniary motives. Two modes of obviating the danger, naturally occur to the mind :—the first, is that of preventing the gas from being disengaged, or of so neutralizing it by chemical agents, as to prevent its admixture with atmospheric air in pernicious proportions ; the other, that of removing it when disengaged, without the risk of its being ignited. The first of these modes, is a problem, the solution of which can be expected of the scientific only, and the Society regret being unable to hold out such encouragement, as may be able to stimulate their attention to the subject. We must, however, confess, that we should feel infinitely greater regret, did we think that the funds of a Society could afford a stronger inducement to exertion, than the dictates of humanity.

Mr. Buddle does not touch upon this part of the subject, but details the methods employed in clearing the coal works of inflammable gas. These are—*simple ventilation*, by means of a

current of air established and preserved by a furnace under ground, which causes the rarefied air to ascend by what is termed the *up-cast pit*, while the denser atmospheric air descends by the *down-cast pit*;—*ventilation by steam*, in which the air in the up-cast pit is heated, and thus caused to ascend by means of an iron cylinder, discharging the steam of a boiler at the surface into it;—*ventilation by means of a hot cylinder*, the up-cast pit terminating in an iron cylinder which is enveloped in the flame of a furnace;—and *ventilation by means of an air pump*, in which a wooden exhausting pump draws the air from the up-cast pit. One of the greatest impediments to the success of ventilation, by means of a furnace, is, the danger that the air may be so contaminated with inflammable gas, when it arrives at the furnace, as to take fire and explode. This difficulty Mr. Buddle obviates, by making use of two downcast pits, and one upcast pit, with furnaces between each of the former, and the latter; one of these furnaces is sufficient to keep up the current of air, and consequently that may be used, which is out of the reach of any discharge of gas which may casually occur.—The possibility of discharges of gas or *blowers* on both sides of the upcast pit, is practically so slight, as not to require any further provision.

As, however, the fatal effects of explosions are not confined to those who are destroyed by their immediate effect, precautions are requisite to avoid their remoter consequences.

'In the many fatal accidents which have occurred within my knowledge, from explosions of inflammable gas, I think I may venture to assert, that not more than one-fourth of the persons they have ultimately killed, have been the victims of their immediate effects. Three-fourths of them almost invariably perish by suffocation; for, after the stoppings, trap doors, &c. are swept away by the destructive ravages of an explosion, it is, in general, quite impossible to restore the *main* channels of ventilation in time to relieve those whom the blast has left uninjured, who have missed their way, or are too weak or maimed to reach the *adit* of the mine. The difficulty of relieving the sufferers, in cases of this nature, arises from the *main bearing* stoppings, or *main doors* being blown out, or broken down by the shock of the explosion.

'Stoppings and doors are generally replaced immediately after an explosion, by half inch deal; and though the overmen, &c. have acquired the greatest dexterity in this sort of operation, yet because they have often to scramble over heaps of ruins shaken from the roof, or blown out of different parts of the mine, and always in a great measure, to work in the dark (on account of the steel mills eliciting a very feeble light in the thick smoke and dust raised by the explosion) their proceedings are necessarily slow, and the persons they are hastening to save are often suffocated before they can possibly reach them.

'But a Viewer, who has accurately treasured up in his mind the various circumstances of his collieries, and reflected upon the probable causes and effects of explosions, which, as in the four cases hereafter to be enumerated, in spite of his skill and industry may occur, not only in a measure foresees the extent of the injury they may occasion, but guards against their effects, by supporting the bearing stoppings with *pillaring* of rough walling.

'But though the bearing stoppings can be fortified in such a manner as to resist the shock of all ordinary explosions, yet because great strength cannot be given to the *main doors* of the avenues leading to the working boards, a degree of security to them is still a desideratum. The consideration, however, that art might accomplish an object to which mere strength is inapplicable, has lately led me to the invention of the *swing door*.

'The fittest materials for its construction, are deals one inch, or one and a half inch thick, and moderately loaden with a weight at its bottom h, so that if the prop g be struck out, the door, after ceasing to vibrate, will hang vertically over its threshold c. Its bottom and sides may be lined with soft leather, to make it fit closer to its cheeks and threshold; and the cheeks should be fixed in recesses, hewn out of the sides of the drift or passage in which it is to be hung.' pp. 12—15.

It is proved, by experience, that animal life may be supported in air contaminated to a degree beyond the point at which it would fire on contact with the flame of a candle, and colliers are often willing, and sometimes necessitated, to work in an atmosphere of this description. The steel-mill is then employed to obtain light, which is elicited by the action of a thin plate of steel rapidly turned against the edge of a flint. Mr. B. has never witnessed an explosion of the gas from this kind of fire, but he accurately describes the change of appearance in the sparks, in different degrees of impurity, so that the approaching danger may be perceived.

'When elicited in atmospheric air, they are of a bright appearance, rather inclining to a reddish hue, and as they fly from the wheel, seem sharp and pointed. In a current of air, mixed with inflammable gas above the firing point with candles, they increase considerably in size, and become more luminous.

'On approaching the firing point with steel mills, they grow still more luminous, and assume a kind of liquid appearance, nearly resembling the sparks arising under the hammer from iron at the welding heat. They also adhere, more than usual, to the periphery of the wheel, encompassing it, as it were, with a stream of fire: and the light emanating from them is of a blueish tint.

'When the inflammable gas predominates in the circulating current, the sparks from the steel mill are of a blood red colour; and as the mixture increases, the mill totally ceases to elicit sparks. They have the same bloody colour in carbonic acid.' p. 21.

The means employed by Mr. B. to ventilate pits, produce what he terms a standard air course, in which the air moves through an aperture of thirty or forty square feet, at the rate of three feet per second, discharging about 700 cubic feet per minute. This is sufficient to render harmless a discharge of 170-230 hogsheads of gas per minute; but where the discharge is greater, it proves inadequate.

In this case, recourse must be had to other means, and every friend to humanity must wish that they may soon be afforded by the improved mechanical or chemical resources of our age.*

Art. VI. *Memoirs of Mrs. Harriet Newell, Wife of the Rev. Samuel Newell, American Missionary to India;* who died at the Isle of France, Nov. 30, 1812, aged Nineteen Years. To which is added, a Sermon, on Occasion of her Death, preached at Haverhill, Massachusetts. By Leonard Woods, D.D. Abbot Professor of Christian Theology in the Theol. Sem. Andover. London: Booth and Co. 1815. sm. 8vo. pp. 197.

THE name of *a Missionary* can seldom fail to excite some peculiar kind of emotions, but emotions that differ widely in different persons. In many, the only feeling produced, is that of ridicule. Enthusiasm and delusion,—the extravagance of a maniac united with the superstition of a fakir,—are ideas which it naturally suggests to them; and the sneer of superior rationality is played off as a thing of course; as necessary to support the reputation of worldly wisdom and unfanatical views. By this class of persons, the subject has never for one moment been submitted to sober inquiry, but flippantly adjudged to be undeniably absurd.

There is another description of persons, by whom it *has* been thought of occasionally, for a few moments at a time, when it has fallen in their way; but the images—the lively, forcible images, of a comfortable fireside, of a rich and plentiful

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* Since the above Article was written, we learn that Sir Humphrey Davy has, within the past month, submitted to the Royal Society, a lamp, or rather a lanthorn, which promises to be one of the most important inventions of modern science.

The action of the lanthorn depends upon the following principles. The combustion of the oil, furnishes a portion of carbonic acid, while the air which maintains the combustion, affords a portion of azote or nitrogen. These gaseous fluids are produced, in the lanthorn, in such a quantity as is just sufficient to maintain a feeble flame:—and this flame becomes extinguished by the admixture of inflammable gas, or carburetted hydrogen, if any present itself.

Should this discovery prove effectual, the Professor will have deserved some tribute of national gratitude.

table, of good wines and good beds, good houses and good servants, and of good old England, present themselves with so great a degree of vivacity to their minds—perhaps, in regard to this class, it might be nearly as correct to say, to their bodies,—that though it must, upon the whole, be admitted as a proper sort of thing to convert heathens into Christians, and though, if any can be found to undertake such a business, 'it is all very 'well;' yet, the Missionary is regarded as an adventurer destitute of almost every feeling common to human nature; a creature of quite another kind; fated, by his own strange taste, to forego all the pleasures of life and society, and set apart, therefore, from any claim on general sympathy. *He* was born for one sort of life, *they* for another; and if he does not object to his own, 'it is all very well.'

We do not often meet with a person whose character is much lower than this, and yet a much lower may be found;—not indeed more "earthly or sensual," but more "devilish." It is that of the cool thinker who examines the subject well, calculates all its bearings, and at length determines, without one pang of remorse, one chill of horror, one throb of pity, one blush of shame, that the Missionary, by releasing the minds of men from a slavery fatal both to their present and their future happiness,—by exalting them from the state of mere human machines, to that of intelligent agents,—is opposed to certain political interests, and is therefore to be proscribed, driven by the arm of law from every spot of earth from which a grain of gold, or a skein of cotton, can be procured. There is a baseness—a malignity in this, beyond which imagination cannot proceed without approaching the confines of hell.

But it might have been expected, that among Christians, those who not only bear the name, but appear to sustain the character, no diversity of feeling on such a subject could exist. —That having been taught the value of one soul, they could not form a low estimate of the worth of thousands—of hundreds of thousands, partaking of the same nature with themselves, who, if denied missionary aid, must sink, through the grossest vices, into perdition. It might be supposed, that the command of their Saviour, lying unrepealed upon his disciples to the end of time, to "go into all the world, and preach the Gospel to "every creature," would prove a warrant to missionary exertions, which no Christian voice could dispute, no Christian heart could withstand. And yet, with what uneasy suspicion has the subject of missions been regarded, even by some Christians!—It is a business to which they have not been accustomed. Their pious forefathers went to heaven without thinking of it. It is novel, irregular, and a *little* fanatical. It overlooks objects of equal commiseration at home; is beginning to civi-

lize at the wrong end; and aims at good which human efforts can never accomplish. It is, therefore, presuming;—Providence, without such assistance, would fulfil all his intended purposes in their appointed time. In our hands it is exposed to disappointment and failure, and we to disgrace as unsuccessful schemers. Perhaps it sprung up in a wrong quarter,—not exactly among our own friends; it was not therefore cordially embraced by us at the commencement of its exertions, and it is unpleasant to yield a late consent, a consent which tends virtually to the acknowledgement, that *we* have hitherto been wrong, and *you* have the glory of forming and carrying on a great design without our co-operation; henceforth, we could be but converts:—and, after all, it is difficult and fatiguing to acquire a just opinion upon such a controverted point.

By feelings such as these, more or less defined, there is reason to fear that some have been influenced, who were not insensible to the value of their own souls, nor altogether indifferent to the salvation of the heathen; some who have been unable to refuse a shew of concurrence in missionary exertions, and a little pecuniary support to the cause. But is this chastised approbation a temper of mind suited to the contemplation of a work, the greatest in which human agency can be employed?—the most benevolent in which Christian feelings can indulge?—a work enjoined by the will, and encouraged by the promises of God?—It is not to the head so much as to the heart of such objectors, that appeal should be made; and we know of nothing more likely to subdue latent opposition, and elicit the feelings of Christianity, wherever they really exist, than the interesting Memoir which we have just perused. It is a living argument, well calculated to make its way to the living principle of piety, however feeble or encumbered, and to eradicate every prejudice but those which arise from sordid selfishness, or from enmity of heart to God.

A considerable part of the Memoir of a life so short as was that of Mrs. Newell, must necessarily refer to very early youth, and the extracts given from her letters and diary, written before her mind had received that particular bias which will endear her name to the Christian public, differ but little from what might be selected from the experience of many, who have continued to move in a private sphere. For this reason, these papers may be thought to occupy too large a proportion of the volume, as some, who may open it in expectation of feeling a peculiar and high interest in every page, will probably be disappointed at finding nearly one third of it thus occupied. But even here are exhibited two features worthy of attention, as distinguishing Mrs. Newell's character; the one, a deep impression of the relative worth of time and of eternity; the other, arising from this,

a prevailing solicitude for the salvation of others. She appeared early to feel, what is more frequently acknowledged than deeply experienced, the infinite value of infinite things. The spiritual world was to her a reality near at hand. It was not a mysterious, distant, uncertain future, seldom thought of, and scarcely believed; but it unveiled itself to her mind as a vast and solemn scene, which a few shifting moments would inevitably and clearly unfold to her; far more certain than the light of to-morrow's dawn, and incomparably more important than all that is dear and interesting in the enjoyments of to-day. From this impressive view, a lively concern for the safety of those around her would naturally arise. Among her school-fellows, and in the bosom of her family, she commenced her missionary labours; and let those, who, animated by her example, are ready to exclaim—Almost thou persuadest me to be a missionary—but who yet fear to encounter the dangers and privations of the service in a foreign land, resolve to imitate her as a missionary at home. Who has not a brother or sister, or friend, or servant, still a heathen at heart? Who might not, if duly impressed with the nearness and solemnity of the invisible state, and suitably anxious to improve every opportunity for impressing others, expend the zeal of a missionary within his own circle, and by judicious, affectionate, and persevering exertions, in that limited sphere, perform his part in evangelizing the world? Is it possible, indeed, that an individual, the subject of a conviction so deep and abiding, could be found, who would not surmount every obstacle which timidity, on the one hand, and obduracy or reproach, on the other, could throw in his way, in the hope of carrying his friends and associates with him to heaven? It is true, that some portion of Apostolic courage is necessary even for this; and let no one who shrinks from the smaller difficulty, suppose himself qualified to encounter the greater, with every fearful form of persecution and death in a distant land.—The trial of cruel mockings, though painful, is not so severe as many a conflict which the missionary exile is called to endure.

It would be an act of injustice to the interesting narrative of Mrs. Newell's life and sufferings, were we to detach any part of it from its connexion with the whole; and we deny ourselves the melancholy pleasure of selecting those passages which are most deeply affecting, in order that their impression may not be weakened upon the reader's mind. 'Of this narrative,' says the English Editor, 'there is no part 'so deeply touching as the letter addressed by Mr. Newell, 'to his mother; hard, indeed, must that heart be, that can 'remain unmoved when this is perused.' And though, at the moment, our feelings objected to such a preparation, as likely to diminish the interest it was calculated to excite, yet

after perusing it ourselves, we cannot refuse a similar testimony, nor avoid pointing out this mournful letter, as a pattern of considerate tenderness in disclosing the death of her child to a widowed mother, and of Christian principle supporting a broken heart.

In consequence of this afflicting event, an admirable sermon, which is subjoined to the present Memoir, was preached at Haverhill, Mrs. Newell's native town. The text is chosen from Matthew, ch. xix v. 29 :- "And every one that hath forsaken "houses, or brethren, or sisters, or father, or mother, or wife, "or children, or lands, for my name's sake, shall receive an "hundred fold, and shall inherit everlasting life." 'But 'where,' says the writer, 'shall we find the singular character 'exhibited in the text? I answer, in every place, and in every 'condition of life, where we find true religion.' And after illustrating this in various instances. he proceeds—

'The *Christian missionary*, whose motives are as sublime as his office, forsakes all for Christ, in a *remarkable* sense. The proof which he gives of devotion to Christ, is indeed of the same nature with that which other christians give; but it is higher in *degree*. Others forsake the world in *affection*, but enjoy it still. *He* renounces the *enjoyment*, as well as the *attachment*. Other christians esteem Christ above friends and possessions, and yet retain them far enough for the gratification of their natural affections. The missionary, who has a right spirit, counteracts and mortifies natural affection, by actually abandoning its dearest objects. The distinction, in short, is this: other christians have a *willingness* to forsake all for Christ; the missionary *naturally forsakes* all. The cause of Christ among the heathen possesses attractions above all other objects. It has the absolute control of his heart. He forsakes father and mother, house and land, not because he is wanting in affection for *them*, but because he loves Christ *more*. He forsakes them because his heart burns with the holy desire, that Christ may have the heathen for his inheritance, and the uttermost parts of the earth for his possession.'

The sermon concludes with an address to the friends of the missionary cause; and the strain of it, together with the melancholy occasion, is so applicable to a recent event, that we shall give it entire, as well suited to animate English zeal, and to support the minds of English mourners.

'Let not your hearts be troubled by the adverse circumstances which have attended the commencement of our *Foreign mission*. Recollect the various hindrances, disappointments, and sufferings, encountered by the *Apostles, the first missionaries of Christ;* who yet were destined to spread the triumphs of his cross through the world. The experience of ages leads us to expect that designs of great moment, especially those which relate to the advancement of Christ's kingdom, will be opposed by mighty obstacles. The adverse circumstances, therefore, which have attended the outset of our Foreign

mission, are far from presenting any discouragement. They rather afford new evidence, that this mission is to be numbered with all other enterprises, calculated to promote the honour of God and the welfare of men. These various trials, brethren, are doubtless intended not only to qualify *missionaries* for greater usefulness, but also to humble and purify all, who are labouring and praying for th conversion of the Heathen. How effectually do these events teach us, that no human efforts can ensure success; that the best qualifications of missionaries abroad, with the largest liberality and most glowing zeal of thousands at home, will be of no efficacy, without the blessing of God. When, by salutary discipline, he shall have brought his servants to exercise suitable humility and dependence, and in other respects prepared the way, no doubt he will give glorious success The cause is *his;* and it is vain to depend for its prosperity on human exertions. The death of *Mrs Newell*, instead of overcasting our prospects, will certainly turn to the advantage of missions It will correct and instruct those who are labouring for the spread of the Gospel. The publication of her virtues will quicken and edify thousands. It will also make it apparent, that the missionary cause has irresistible attractions for the most excellent characters. *Her* character will be *identified* with that holy cause. Henceforth, every one who remembers *Harriet Newell*, will remember *the Foreign mission from America*. And every one, who reads the history of *this* mission, will be sure to read the faithful record of her exemplary life and triumphant death. Thus, all her talents, the advantages of her education, the beauties of her mind, and the amiableness of her manners, her refined taste, her willingness to give up all that was dear to her in her native land; her fervent love to Christ; her desires and prayers for the advancement of his kingdom; her patience and fortitude in suffering, and the divine consolations which she enjoyed, will all redound to the honour of that sacred cause, to which all she had was devoted. Her life, measured by months and years, was *short;* but far otherwise, when measured by what she achieved. She was the happy instrument of much good to the holy kingdom of Christ, which deserved all her affections and all her labours. She died in a glorious cause. Nor did she pray, and weep, and die in vain. Other causes may miscarry; but this will certainly triumph. The LORD GOD of Israel has pledged his perfections for its success. The time is at hand when the various tribes of India, and all the nations and kingdoms of the earth shall fall down before the King of Zion, and submit chearfully to his reign. A glorious work is to be done among the nations. Christ is to see the travail of his soul, and all his benevolent desires are to be satisfied. The infinite value of his atoning blood is to be completely and universally illustrated; and the full-orbed splendour of redeeming love is every where to shine forth. The power of God will soon accomplish a work, which, seen in distant prospect, has made thousands, now sleeping in Jesus, before leap for joy. Blessed are they who are destined to live when the earth shall be filled with the glory of the Lord. And blessed are *we* who live so near that day, and even begin to see its bright and glorious dawn. *O sun of righteousness arise:* shine upon the dark places of the earth; illuminate all the world. *Amen.*'

Art. VII. *Cona, or the Vale of Clwyd;* and other Poems. Foolscap 8vo. pp. 215. Price 7s. 6d. Longman and Co. 1814.

THE requisites that form a poet, are by no means so generally attainable as the increasing number of votaries might lead us to imagine. The materials for their labour may indeed be collected, but the creative and directing genius that plans with decision and effect, and vigorously imbodies its conceptions, is not the result of complacent determination in a writer, nor is it always to be attained even by long study and close intimacy with the highest productions of the art. Indeed, had it been otherwise, a rival of the author of the Eneid, might be expected in the person of some industrious Scaliger; and in the shape of a Bentley or a Porson, a second Horace might start up to administer to the vanity of the great, with learned and courtly elegance.

It is in the power of any diligent mind, to store itself with vivid expressions and beautiful images, and to disburthen itself of these with sufficient facility, according to the rules of art; but if the creative power of invention has not, with more than Midas-touch, enriched and perfected the whole, we look upon such productions with feelings similar to those excited by the works of the turbaned tribes of modern Greece, who, in the very seat of taste, construct their incongruous and tasteless edifices, with remnants of Parian marble, and the choicest specimens of the chisel.

The story of Cona possesses not the smallest claim either to novelty or interest. Cona, the heroine of the piece, is the daughter of a druid. She marries a young man whom her father has brought up from his infancy, and who proves to be the son of the king of Wales, though, for any consequences that result from this notable discovery, he might as well have been the son of his majesty's goatherd. The nuptial bower is suddenly illuminated by fires from the beacons of Venlis, Moel-y-Gaer, Dwyrdee, Strathalun, &c. and the bridegroom is obliged to sally forth in defence of his country; Cona loses her senses by the fright; and taking a coracle which she finds on the sea-shore, sets off to Ireland, where, after wandering some time, she is discovered by her husband, who is very opportunely wrecked on the coast of that island. Cona recovers her senses sufficiently to recognise him, and then dies. Of the numerous common-place passages in this poem, which may strike the superficial reader as 'very pretty,' the description of the heroine may suffice.

> 'Yet all the forms that Nature's pencil drew,
> Languished when Mervyn's peerless child was nigh;
> Her eye was ether's mild unsullied blue,
> Her looks the fleeces of the orient sky;

Her cheek had drunk the pure carnation's dye,
That blush'd upon a ground of stainless snow;
Her bosom with the eider-down might vie,
And in her virgin heart emotions glow,
That angels might not blush on heavenly thrones to know.'
p. 6.

The effects of the beacon-fires upon the feathered tribe in their vicinity, is somewhat better.

'The indignant eagle springing from his nest,
Enraged that flames usurped his lone domain,
Soared sullenly to seek a place of rest,
To distant hills, but all his search was vain;
The fires were bright as evening's starry train;
Low in the vale, by the false dawn deceived,
The lark essayed a song, and sunk again.'

The following account of the hero's achievements in the field, exceeds our comprehension.

'On high he towered, no limb was seen to shrink,
Though clouds of darts came thickening through the air,
No form of danger taught a soul to sink,
That soared above the workings of despair
In eye of Meredyth the achievement fair
In virtue's lustre shone, he lightly sprung
On empty car, some rival deed to dare,
That might by bard of future age be sung,
And wake the harp of fame to glory's record strung.

His coursers trampled down the daring foe,
Who opposition to his progress gave:
The flying coward sunk beneath the blow
Of lance, from point of which no speed could save;
The astonished line divided like a wave
Cut by a jutting rock, while streams of blood
Distained the horse's hoof, and glowing nave;
The chief beheld with calm intrepid mood,
And springing from the rock, safe on the chariot stood.

Then on the wings of wind the chariot flew,
Swift as the passing wonder of a dream,
Unhurt from wonder's straining gaze withdrew,
As sudden as the rapid lightning's gleam,
That none the sight reality might deem:
'Twas magic all, and mute astonishment.'

From some unaccountable quarrel between the Author's muse and the golden-tressed Aurora, he has chosen to describe that lady, as a grey-headed old man; yet we ought not perhaps to quarrel with the only personification in the work, which has the merit of novelty. The language is not always correct, in regard either to grammar or metre; but it is often elegant, and would have been still more so, if the Author, among his nume-

rous imitations of modern poets, particularly of their blemishes, had not thought fit continually to omit the definite article, from which cause his verse appears sometimes to be framed as much upon the model of Butler's, as of Spenser's.

"Minouscamina" is admirably adapted to set forth all the faults of the poetry of the present day, which seem to have adhered to our Author's memory like straws to amber. Here, Lord Byron, Campbell, Scott, and Wilson, may look, not for the reflection of their own excellences, but for what may be much more useful to them—those peculiarities which must be regretted in proportion to the merits with which they are so forcibly contrasted.

The smaller poems are not deserving of notice, and before the Author attempts any others of more importance, we would recommend him to endeavour to dismiss his memory, and wait for judgement.

Art. VIII. 1. *Considerations sur une Année de l'Histoire de France.* Par M. de F——. 8vo. pp. 168. Price 5s. Dulau and Co. 1815.

Considerations relative to a Year of the History of France. By M. de F——. &c.

2. *Letter to the Right Honourable Lord Erskine, on the present Situation of France and Europe;* accompanied by Official and Original Documents. Second Edition, 8vo. pp. 128. Murray, 1815.

3. *Carpe Diem;* or the True Policy of Europe, at the Present Juncture, with regard to France. 8vo. pp. 44. Price 1s. 6d. Stockdale. 1815.

(Concluded from Page 434 of the present Volume.)

THE character of Buonaparte is one of so unequivocal, so homogeneous a description, so free from any amiable inconsistency, and it has been so fully illustrated by circumstances, that, as an historic fact, it will not be easy hereafter to account for the degree of complacent admiration, with which the man has been regarded by numbers in this country.

There is a certain class of minds, in which an abject admiration of greatness, as a something utterly beyond the level of their faculties, is a mere instinct. They have, indeed, no distinct notion of that, in which real greatness consists, nor of any other species of greatness, than that which displays itself in great achievements. Such persons are, therefore, easily imposed upon by the attitude and theatric semblance of grandeur, by suddenness of movement, and fearlessness of enterprise. It is not then to be wondered at, that the splendour of the gigantic empire which, but a few months since, was annexed to the name of Buonaparte, should, in certain cases, have so dazzled the intel-

lects of some men, as to render them insensible, not only to the fortuitous causes of his success, but to the crimes by which that success had been purchased.

And yet, we are not sure that this unintelligible admiration of his character, which falls in naturally enough with our school-boy notions of the Alexanders and Cæsars of antiquity, is a less enlightened, or less Christian feeling, than the blind and rancorous hatred with which our enemy—because he was our enemy—has been pursued by men of another mode of thinking, who have shewn themselves equally incompetent to appreciate those points in his character, which constitute it the proper object of deprecation and abhorrence.

It has, no doubt, provoked a great deal of what in the mildest terms we may style perverse liberality, in reference to Buonaparte, to have heard him execrated,—held up as an *avatar* of the civil principle,—by men of by no means the keenest moral sensibility on other subjects, evidently from political motives, and with regard to the political effects only of his ambition. It could not but occur to their minds, on hearing him stigmatized as upstart, Jacobin, or usurper, that some of the favourite names in history have been rendered illustrious in the eyes of posterity, by usurpations as lawless, by aggressions as unprovoked, and by conquests as sanguinary, as those which excite our execration in regard to him. Events in modern history, by furnishing precedents to his ambition, might seem to offer something in the way of palliation of his enormities;—among which, the partition of Poland, the transactions in the Crimea, and some of the glorious deeds of the Head of the House of Brandenburgh, would immediately force themselves on the recollection. Nor would the name of Bourbon, inauspiciously opposed to that of Buonaparte, at all assist in reconciling the perverse feelings of the persons alluded to, to the indiscriminate invectives poured upon the latter. The mad ambition of Louis the Fourteenth, the profligacy of his successor, the faithlessness, the cruelty, and the fanaticism, identified with the name of that family, in different countries, and through successive ages, might seem sufficient to weigh down all the crimes of Buonaparte; nor is it matter of surprise that, by those who are accustomed to form their estimates by no better criterion than that of comparison, a language approaching that of justification, should have been employed in speaking of him who must, nevertheless, be considered as the greatest of political aggressors.

Further: If the principles which were brought into opposition to the Machiavelian policy of Buonaparte, had obviously been of purer origin; if the defensive contest in which we were engaged, had had, from the first, a more intelligible and more

legitimate object, and if the systems which his ambition sought to counterwork, or to subvert, and for the upholding of which we found ourselves involved in a strange alliance, had been of a less corrupt nature; there would have been far less plausibility in the pretexts which have furnished the occasion on which the conduct of Buonaparte has found its advocates in this country. On the contrary, we have been told, with somewhat of flippancy in the sarcasm, that England has been fighting for Despotism and for Popery, for the Inquisition and the Jesuits,—for abominations which Buonaparte seemed destined instrumentally to extirpate. Contemplating him in the light of a 'scourge of the Lord,' many who deprecated his tyranny, fostered the hope that he was to do the work of the tempest and the whirlwind, which purifies while it destroys; or, that, like the serpent into which the rod of Aaron was transformed, having destroyed the delusions and annihilated the power of the deceivers of mankind, he would again become a passive instrument in the Almighty hand, from which he derived his terrible power. If some persons who have indulged these hopes, have been too insensible to the distinctive enormity of the character of Buonaparte, they must not be confounded with those who have been blinded by the determined perverseness of party-feeling.

But whatever good may be ordained to result from moral or physical evil, it is not for us to justify, or to connive at, either, as a means of producing that good. It deserves the serious consideration of those persons who have sought to palliate this man's heart-rooted wickedness, how far they may have incurred this charge, and how far in so doing they may have countenanced that perfect contempt for all moral obligation, which formed the most striking feature in his character. Buonaparte was really and thoroughly an infidel. No confused notions of rectitude, no secret misgivings of conscience, no weak relentings towards good, no bursts of human sympathy, appear ever to have disturbed the sullen inflexibility of his mind. He really seems to have attained a degree of philosophic coolness in his disbelief of all religious truth, that gives an air of superiority to his wickedness. He did not appear to hate religion, for he despised it, and yet he had nothing in him that prevented his assuming the character of a believer in any creed that it was convenient to adopt. If, in some instances, he evinced a mind open to superstition, it was a superstition that had respect only to the possible chances of this world, not to the certain terrors of another. Nor was he an infidel with regard to religion alone: he had studied human nature deeply; but having no better key to the science than his own heart, he was acquainted with its darker passions only: there are better principles, which never entered into his calculations. He neither understood their operation, nor

believed in their existence. Expediency was to him the standard of morality, and the virtue of the stoic was the highest point to which he aspired.

Buonaparte is to be characterised as unfeeling rather than cruel. He has sacrificed thousands to his obstinacy; but the victims of his passions, excepting the master-passion of ambition, have been few. He had all an infidel's contempt for the lives of others, as though they were nothing more than the perishable mechanism of the social system, as though they could serve no better service than that of furnishing 'food for 'the cannon:' but with all an infidel's tenacity he clung to life, as one who deemed that life his all. Crimes, such as spring from the infuriated passions of other men, such as have been committed with less apparent motive in the paroxysms of fear, or jealousy, or revenge, Buonaparte has perpetrated with all the coolness of calculation, without any of that conflict of feeling which gives external violence to the effort of resolve. We believe that the stories which have been told of his wantonly feasting himself upon individual suffering, have no authenticity. But he could sacrifice an army without a pang of compunction, and return to demand and to create another.

'He is,' remarks the Author of the Letter to Lord Erskine, 'a modern philosopher in the strictest sense of the term. There is no individuality in his conceptions: if five hundred thousand men perish in a campaign, he regrets the inconvenience of *his own* loss, but never feels a moment's remorse for the sacrifice. If any individual is obnoxious to him, it is a sort of duty which he owes to his high situation to remove the nuisance. Whether it is a prince of the House of Bourbon, seized in the sanctuary of a neutral territory, or an itinerant vender of suspicious pamphlets, he signs their death-warrant with equal apathy.' p. 40.

It is never to be forgotten in what school Buonaparte received his moral and intellectual education. His character was formed amid all the horrors of the French Revolution. These were surely enough to disgust any mind but that of a fiend, with mere cruelty, at the same time that they tended to extinguish every sentiment of humanity, to blunt every feeling of sympathy, to lessen the attractions of vice, but to destroy all perception of virtue.

It is not a question, whether the guilt which originates in excesses, or that which is committed by system, is the most monstrous, or evinces the most complete moral debasement. The latter characterizes, throughout, the conduct of Buonaparte. The sovereigns of Europe, it is conceded, have never been very faithful in the observance of treaties and of promises: a very slight pretence has sufficed as a veil for deeds of injustice and perfidy; and acts of the greatest enormity have been com-

mitted by royal and ecclesiastical mandate. But Buonaparte was the first who, having taken the measure of the credulity of mankind, and aware of the force of opinion, as an engine of state, was base enough to proceed upon the principle, that falsehood will serve as well as truth, if it is only believed, and thus, systematically to make deception a fundamental principle of his government. No man ever poured so utter a contempt upon truth, or was better skilled in all the arts of delusion. The success of his falsehoods was at least equal to that of his other achievements: his pen and his sword shared the glory of his bulletins; and it must no doubt have supplied him with a frequent theme of secret exultation, to find that even his enemies were so far deceived, as to give him credit for truth, and that in this country also some were found to give him credit for virtue.

We have heard it contended for, as a rational probability, that adversity and a year's exile, might have wrought some reformation in him, and without possessing the smallest evidence of the fact, we have been gravely called upon to proceed upon the bare possibility of such a miracle, as though it were actually credible. Reformation, as applied to such a man, must imply either a change of policy, or a change of principles. The first is a possible circumstance; it might originate either in better information, or in considerations of present interest: but the man that acts merely from policy, offers us no security for the continuance of his present conduct, nor can any reliance be with sanity reposed upon his professions. With regard to any moral change, as supposed to take place in such a character, it would be natural to inquire, what were his early principles and habits? Have his aberrations from rectitude been occasioned by strong temptation, acting upon a warm and yielding temperament? Have they been only the occasional forgetfulness of right principles? Have they exhibited the gradual deterioration of a mind that once gave the promise of virtuous achievement? Then the hope may be indulged, that, in the silence of that sublime and solitary island, where every object seems calculated to reprove the littleness of human ambition, and to awaken solemn recollections of the vast unchanging, boundless realities of the invisible world,—that here better thoughts and better principles might find their birth-place. But the individual to whom these wild speculations pointed, was—Napoleon Buonaparte. Then, did those persons who indulged them, design to vindicate the possibility of a Divine transformation taking place in a mind so perfectly blackened and seared by crimes, and was it the thought of the glorious accession, which such a circumstance would form to the triumphs of Christianity, that made them dwell with fondness on the idea?

No :—men who would have derided such a notion as the dream of enthusiasm, have carried their fanaticism to the height of imagining, that a moral change, to which history presents no parallel, which reason pronounces to be in the highest degree improbable, which nothing but Omnipotence could effect, might take place, without any human or superhuman agency, and without any visible cause for the wondrous metempsychosis. Surely, the influence this man has exerted on the minds of others, is the most wonderful attribute of his character : it is this ascendency which was the only trait of apparent greatness. We shall look in vain for any other feature. Let us proceed to inspect more narrowly the lines of his moral physiognomy.

'There were combined in Buonaparte,' M. de F. remarks, 'several distinct persons. We shall contemplate him first as a general, for this gave birth to the rest.

'Brought up in the lowest ranks of the army, he rose rapidly through the inferior gradations to the supreme power. His success, in those guilty times, told pretty distinctly the means by which he had attained it. It guaranteed his opinions and his character, disclosed his conduct, and announced to the world a man who should be capable of much, because he aimed at every thing, and hesitated at nothing.

'But as if such a man had not been dangerous enough in himself, the revolution placed in his hands an army formed of men like himself, nurtured with the same milk, inoculated with the same frenzy, still intoxicated with their saturnalian triumphs. It guaranteed to him this army as exhaustless as France herself, conferring upon him, at the same time, the full power of perpetually destroying this army, combined with the certainty of always repairing the waste.

'Add these three considerations :—

'This man was himself the sole commander of this mighty army.

'It was not the formation of his own talents ; the Revolution gave it him ready formed.

'Finally, he was responsible to no one.

'Which, among all the celebrated heroes of antiquity, possessed, in proportion, a fourth part of these advantages ?

'But had Europe the same elements at command, to oppose him with equal weapons, to render the chances equal ?

'Opposed to him were sovereigns of ancient dynasties, sparing, both from character and from necessity, of the blood and of the property of their subjects; armies under the restriction of the old laws of war, steady, experienced, disciplined; inferior in numbers to his own, till he compelled all Europe to become one vast army against him ; opposed to his sole undivided power, were many separate, unconnected powers, mutually jealous, and alternately confederate and at variance ;—lastly, generals, responsible for the blood of their troops, for their measures, and for their expenditure, subject to the direction or control of a ministry.

'Such were the forces he had at his command ; such were those

with whom he had to encounter. He was for a long time successful: how far was this owing to his talents?

'Be it true, however, as must be conceded, that Buonaparte was, in some respects, a great commander; that he possessed a correct and rapid *coup d'œil* in the day of battle; and that, when successful, he knew well how to avail himself of his immense resources, and to attain his object at a stroke; who, nevertheless, would not be ashamed, in an age called the enlightened age, to dare to exalt military talents which, instead of being directed to the safety and discipline of armies, have only conduced to their licentiousness and ruin? Who would extol the tactics of a man who has exhibited talents only in the annihilation of all tactics, and in reducing the art of war to a simple process of destruction;—an art which had become one of the finest triumphs of human legislation, a victory achieved by religion and science, which had established laws in the empire of force, and infused into war as much of the spirit of peace as could blend with it. No trace of this melioration now remains; Buonaparte has, in the course of a few years, thrown back the art of war into what it was in those barbarous times, when whole nations inundated the territory of other nations, and the weaker fell under the yoke of the stronger.' pp. 35—39.

M. de F. proceeds to consider Buonaparte as a politician, in which character he represents him as appearing to little advantage.

'Buonapare weighed down the scales like Brennus, and cut the knot like Alexander. His Minister for Foreign Affairs was chief magistrate for all Europe, and ambassadors were but his inferior officers.'

In every negotiation which he could not decide by the sword, he failed. On one occasion only he conquered by policy.

'But degraded as political science,' says our Author, 'may have become, let us not sanction the prostitution of the term in reference to the most atrocious piece of deception that stains the annals of history: we may rather conclude that the man had no notion whatever of policy, since he seems to have known no resource but the cunning of the thief, where the power of conquest failed him.'

The Author denies Buonaparte any further glory, as a legislator, than that of giving his name to a code of laws. Upon this point our readers will not, probably, be satisfied with a vague opinion. If M. de F. had not the requisite information to enable him to form a competent opinion of the merit due to Buonaparte as a legislator, it would have been better if he had passed the subject over altogether. For our own parts, we should like to know more of the history of that singular compilation, the *Code Napoleon*. It would be curious, could we ascertain the share which Buonaparte had in the framing or modifying of its multifarious enactments. We must proceed with the delineation of his character.

'In political economy, and in finance, his ideas appear to have been vague and confused, without coherence or proportion, the grandeur and the very form of which melted into air like appearances in the clouds, so soon as you sought to fix them and to reduce them to practice. Satire itself could not have gone beyond flattery in aptness of expression, when it applied to him the term *great thoughts*, for this man's thoughts were always greater than his faculties. He was a man who dreamed mountains at night, ordered them when he woke, and forgot them in the evening: He commanded beet-root to spring up,* and merinos to be yeaned, as he ordered men to die, making his administration to consist in a perpetual conquest, and imagining he was able to create, because he was able to destroy. He was in short, a man upon whom Providence,—as if it had been ordained that every vestige of him should quickly perish, set this peculiar seal,—that he should never undertake any thing that was not impracticable or useless, excepting what was actually injurious, in order that his fame might be reduced to that of splendid horrors or pompous nothings.'

'What could be expected from a man who had studied nothing but mathematics, his revolutionary employments having in early life deprived him both of inclination and leisure for the further pursuit of knowledge? Destitute of any idea of literature, of the sciences, or of the arts, he despised them, and was satisfied with governing as an engineer.

'As to the arts, what could he do for them? He could only debase and misapply them. This he did, whenever he meddled with them: dealing with the arts in the spirit of a conqueror, mistaking bulk for beauty, he rendered them gigantic and barbarous. He monopolized the productions of art like those of commerce, restricted painting to battles, architecture to trophies, and literature to panegyrics. Not content with preventing the production of master-pieces, he degraded those which former ages had produced, depriving them of country, of home, of native situation, of all that constituted their genuine value, for the purpose of heaping them up like a vast conscription; in one hall, under one light, in one view, by which all these admirable works, beheld too near, beheld in a crowd without trouble, without the illusion of feeling also, lost all their dignity, while the spectator lost his enthusiasm, and the arts their impulse. Science alone withstood his influence, only because nothing in science is of a relative value: the positive principles on which it rests are such as to prevent its losing any thing that it has once acquired.'

Such a man might indeed merit to be called an extraordinary man:—it was impossible he should attain to real greatness. He had none of the intellectual features of greatness: much less was he possessed of those moral principles which form the basis of sublimity of character. 'Yes,' says M. de F.

* This alludes to his chemical speculation of superseding the necessity of importing English colonial produce, by extracting sugar from beet-root; and similar attempts equally abortive. Rev.

'he was an extraordinary man: it required no less than a cen-
'tury of absurd theories, and twelve years of practical exempli-
'fication of them, to exalt such a man to the throne, and to re-
'duce all around him to the degradation of becoming his
'slaves.'

'When ambition with all the vices it includes, added to success with all the vices it develops, receives yet further aggravation from attaching to the person, not of a monarch who sets out from a throne, and finds almost all his road open before him, but of one who has sprung from the dregs of society, and has to cut out all his way; who starts as a general invader, and that at a period of civilization at which every man has a part assigned him, which he is able to defend:— such a man could but give birth to effects of a portentous description. The subjugation of a portion of the globe, is a trifle: the sacrifice of a proportion of the population is an evil soon repaired.

'These had been the achievements of Alexander, of Attila, of Jengis Khan But the corrupting of a whole nation, the annihilation of all distinction between right and wrong, the rendering a people at once servile and irreligious, becoming the Mahomet of Atheism, and rasing, to their very foundations, all the materials from which the state might have been rebuilt:—This was a task prodigious, the work of a few years, but which perhaps it will require ages to undo. This is indeed an achievement which constitutes not simply an extraordinary, but a *unique* character.' pp. 47.

'To complete the moral fitness of this man for becoming the scourge of mankind, he was led by natural disposition confirmed by education, to entertain not simply *a disbelief*, but rather a negative belief, absolute and universal, relative to all positive truths, whether belonging to religion, ethics, or metaphysics:—every thing was to be submitted to the rules of mathematical demonstration; he considered things Divine and human as alike a jest, or the mere sport of opinion, and admitted nothing to be certain but the problem of the geometrician.

'Nature and education produced in him the strange compound of the most furious practical despotism, allied to the theory, the love and the profession of thorough republicanism; the old propensities of early youth, interwoven with his character, prompted him to unite a speculative liberty to an iron crown. In short we behold the instinct of the Jacobin with the conduct of the despot, two things at first sight incompatible, but at the bottom admirably subservient to each other, since the former leads to an uncontrolled license in the exercise of the latter. From these various endowments, there resulted, and that of necessity in a narrow mind which judges of every thing by its own standard, an indiscriminating contempt for all mankind, of whom he considered himself as a model; in this instance, perhaps, he had more ground for his opinion, than in most others, for if Tiberius justly despised Rome that could become the slave of a Cæsar, with how much more reason might Buonaparte despise France when it had become enslaved by a Corsican.' pp. 50-1.

Here we must close our extracts from this intelligent pamphlet. The subsequent chapters are devoted to a consideration of the policy which the French monarch and the Allies have to pursue with regard to the Jacobin adherents of Buonaparte. Here M. de F. treads upon debatable and very delicate ground: but he completely succeeds in shewing in what complicate embarrassments the question of expediency, on the part of Louis and his ministers, had become involved.

With regard to the conduct of the Allies, one thing appears to us incontestibly clear, that they were fully justified in adhering to their declaration of the 31st of March, 1814, 'never to 'treat any more with Napoleon Buonaparte, nor with any of 'his family.*' His invasion of France can be considered only as the 'infraction of a solemn treaty concluded with his know-'ledge, and under his authority, and signed by his appointed 'plenipotentiaries.'

Whatever theoretical difficulties might be started as to the abstract legality of disposing of the person of Buonaparte, on the ground of his having been recognized, in the Treaty of Fontainbleau, as an independent sovereign, the title on which his *political* existence depended, was certainly destroyed by his violation of that treaty; and his existence, as *ruler of France*, was incompatible with the safety or repose of Europe. So long as he retained the supreme power, he was himself the French nation: his principles and character individually represented those of the people over whom he presided, and whose energies he 'wielded at will.' 'The throne,' he declared in his memorable reply to the Legislative Body of the 1st of January, 1814, 'is 'the Constitution: every thing is comprised in the throne.'

'It was not then the man whom you had to consider, but the 'mass which he agitated; the passions which he kindled; in fact, 'the revolution personified in him.' The fall of Buonaparte, was the destruction of a system which had become identified with an individual, and terminated only with his political existence.

Let it not be forgotten that the peculiar nature of the despotism of Buonaparte, as resting altogether upon military power, rendered a system of aggression on his part necessary to the maintenance of his ascendency. War has indeed too generally been the favourite game of princes, the *amende honorable* resorted to upon the slightest pretext of offended honour or disputed right, and the readiest method of aggrandisement.—But with Buonaparte war was no less a means than an end: the dream of universal empire with which he amused the national vanity of the French, was but the after-thought of ambition.—

* V. "Letter to the Right Hon. Lord Erskine, Appendix (A. A.)

War was not more necessary as 'a stimulus to relieve his own 'mind from the weight of a listlessness that would have destroyed 'him,' than it was to keep up the illusion of grandeur in the minds of the people, and to prevent the re-action of the unnatural energies of the army upon the other parts of the state. A period of external tranquillity is always dangerous to a usurper: the elements of which his power are composed, are too combustible to be safe in a state of inaction: it must therefore be his policy to create occasions that may carry off the waste energy of the excited passions, and hold out an indefinite object for the mind to feed upon.

The present state of France does not as yet allow us to judge how much or how little she has gained by the exchange of Buonaparte for a Bourbon; but so far as respects the general interests of Europe, the issue of the contest is a legitimate subject for triumph. The princes and potentates opposed to him, have indeed small right to speak of justice and retribution, or to treat as a culprit the man at whom they so lately trembled. In crimes he has been equalled, but his greatest offence in the eyes of rival despots, was his power, which enabled him to give effect to all the malignity of his will. His punishment is as signal as his former elevation, for while other tyrants, who have died with their crowns on, have found their panegyrists in the historians of later days, and still retain the splendour of a name, this man seems reserved to exhibit the essential meanness which may attach to the possessor of the highest degree of extrinsic power; the spell of his character is broken, and the pernicious influence of his successes, which had begun to work by producing something like emulation in the subordinate spheres of society, is, we trust, for ever destroyed.

The storm which lately threatened to overwhelm us, is past: but in a world, every particle of which is in constant fluctuation, where all is action and counteraction, it is in vain, while the surface is still heaving, to dream of permanent repose. But the short respite is precious, as it affords opportunity for sowing society with the seeds of better principles than have hitherto had room to germinate. Perhaps the blood that has been spilled may have power to impart even to the moral soil a degree of luxuriance. Perhaps twenty years of horrible carnage and desolation may not have been altogether in vain.

Art. IX. *Observations on certain Passages of the Old Testament cited in the Historical Books of the New Testament as Prophecies;* and applied to Events there recorded, in Answer to Paine's Age of Reason. Part the Third. pp. 256. York, printed. Rivingtons, London.

IN an advertisement prefixed to these observations, the Author informs his readers, that the Republisher of Mr. Paine's work,

in England, has been imprisoned on account of the impious and blasphemous passages which it contains; and he very properly remarks, that this punishment is no answer to the objections of that writer against Revelation.

With whatever feelings we may view the opponents of Christianity and their productions, we should never think of visiting them with the terror of penal laws. Courts of justice are not the tribunals at which those who reject Christ, are to give account of themselves: their cause stands over to another bar, which alone is competent to detect the circumstances in which their hostility originates, to examine their motives, and to pass a righteous sentence upon them. We can never permit ourselves to consider prosecutions, fines, the pillory, and the jail, as in the order of means by which the truth is to be supported. Neither the Author, nor the first publishers of the Gospel, ever thought of associating the former with the latter, nor have they suggested the use of civil restraints and inflictions, by believers against infidels. Christian men are not authorized by the New Testament, (and it allows not of reference to any other code of directions,) to abridge the liberty, or injure the persons and property of their fellow creatures, under the pretence of maintaining its principles.

The only legitimate mode of warfare, in which a Christian can engage in the defence of religion, is, the use of argument, 'sound speech that cannot be condemned,' accompanied with benevolence and meekness, and enforced by a blameless deportment. Evil is to be overcome with good. Christianity obtains its triumphs, not by doing violence to the human conscience, but by the strength of its evidence, and the display of its excellence. It requires no assistance from the powers of the world, to aid its promulgation, and in all its conflicts with error, it trusts only to its own native energy for success.

We cannot help suspecting such persons as would employ force against the adversaries of the Gospel, of being possessed of a very imperfect acquaintance with its spirit and principles. Vengeance should have no place in a truly Christian mind. But are not the prosecution and incarceration of unbelievers, of a vengeful character? Have these any tendency to convince the mind of its errors, to remove prejudice, and to excite the understanding to the pursuit of truth? Can they be supposed to recommend Christianity to the attention of mankind, or to engage them in the serious investigation of its proofs? Assuredly not. If Christians would do justice to their profession, let them abstain from every kind and degree of coercion. If they would recommend revealed religion to the favourable notice of their opponents, let them approach them with the feelings appropriate to their own character. Let them adopt such conduct as will fully

manifest their confidence in the sufficiency of revelation to maintain its ground, without the terror of penal statutes, or the arm of human power. Let them express no alarm; let them betray no fears, when the severest examination of Christianity is going on, or when its enemies, through the penury or inefficacy of better means, resort to scurrility and slander. Forbearance towards those who resist the authority and evidences of revelation, is the indispensable duty of all Christians, who are taught by its precepts and examples not to revile when they are reviled, and are prohibited by the lessons which they convey, from assuming to themselves the power of judging and punishing on a religious account.

To punish men because they are not Christians, is no part of the business or duty of civil magistrates, whose office bears relation only to the civil rights and civil wrongs of society, and cannot therefore mix itself with religious questions, but by the most arbitrary invasion on the rights of conscience. To admit that they do well in prosecuting unbelievers, is to constitute them at once the judges of religion; and on the same ground that they punish infidels, they may punish persons whose views of Christian doctrine are different from their own. The civil magistrate may think deism of injurious tendency, and may therefore fine and imprison its abettors. In like manner may he regard some modifications of Christianity; and from the apprehension that Calvinistic sentiments, or Socinian tenets, are injurious in their tendency, and incompatible with the welfare of the community, he may proceed to put *them* down by force.

In the beginning, Christianity was every where spoken against, its friends were accused of turning the world upside down, and unquestionably the magistrates of those times thought it to be of pernicious tendency. The severity with which they treated the followers of Christ, may be justified on the very same ground on which prosecutions are in modern days directed against unbelievers, as persons whose principles are injurious to society. For, if the magistrates of one country be officially judges of religion, the magistrates of all countries are alike judges, and who does not perceive the endless train of injuries and absurdities which follows from such an assumption. There is no medium between the denial *in toto* of the right of magistrates to interfere in religion, and the acknowledgement of his right to exert his authority in every instance in which he shall be pleased to exercise it. 'If the magistrate be possessed of a power to restrain 'and punish any principles relating to religion, because of their 'tendency, and he be the judge of that tendency; as he must be, 'if he be invested with authority on that account; religious liberty 'is entirely at an end; or, which is the same thing, is under the 'controul, and at the mercy of the magistrate, according as he

'shall think the tenets in question affect the foundation of moral 'obligation, or are favourable or unfavourable to religion and 'morality*.'

The jurisdiction of the magistrate properly and exclusively extends to the maintenance of the public peace, and to the preservation of public order; *actual* violations of these are just objects of his cognizance, and he is within the strict limits of his office, in calling offenders chargeable with them to account; but he oversteps the bounds of his office in every instance in which he presumes to try causes of religion. Let him confine himself to the former, and leave the latter to the arbitration of conscience, and to the judgement of God; and the affairs of both will be precisely in that state which the Author of religion has assigned them.

In the work before us, the Author attempts the removal of objections which have been alleged against the authority of the Evangelists, and which are founded on the use of passages in their writings, quoted from the Old Testament. We most certainly consider every effort to remove apparent or real difficulties from the Scriptures, as truly laudable, and duly appreciate every instance of successful exertion; but we cannot regard the objections which are here stated and examined, as of that kind which would first present themselves to a sober mind, intensely engaged in the investigation of the evidences of Christianity; or at which such a mind, on a full acquaintance with its pretensions and testimonies, would revolt, and deny its truth.

The proposition to be examined, is simply this: That Jesus Christ was the divinely appointed Author of a religious system of doctrines and precepts which are preserved in the writings of the New Testament. The evidence which supports this proposition, is most abundant. Had it relation to common historical facts, who would question such collections as those of Lardner, or such statements and reasonings as those of Paley, as highly satisfactory proofs? We have no interests identified with the reception of Christianity, which we can separate from the sincere belief of the truth; and having received the Gospel from the force of its own evidence, we must express our astonishment, that any person of upright mind, should feel so dissatisfied on the review of its testimonies, as to discard it,—that a fair examiner should rise from his deliberations on such a subject, and declare,—'My assent to Christianity as true, would be unreason-'able, it would be believing against conclusive evidence.' It is not, therefore, it will be perceived, from the accurate adjustment of every particular in the Scriptures, if that could be a ccomplished, that we expect the opposition of unbelievers

* Furneaux's Letters to Blackstone, p. 52.

to the religion which they reveal, will be allayed. The discrepancies of Scripture are not the source of infidelity.

In the consideration of the greater number of the difficulties which come under his notice, the Author of these observations applies what he conceives to be a new principle; namely, that the passages against which the objections are directly pointed, are interpolations, or parenthetical comments. This principle he states in the following terms.

'Whenever we meet with a passage, introduced in an awkward parenthetical manner; interrupting the thread of the history, or discourse; and, at the same time, apparently irreconcileable with other parts of the Scriptures; we need not greatly hesitate to pronounce it an interpolation, or a parenthetical comment of some ignorant transcriber.' p. 165.

This principle is applied to John, ch. xix. v. 14. "And it was "the preparation of the passover, and about the sixth hour;"—to those passages in the Gospels, which apply the prophecies of the Old Testament,—to events under the Christian dispensation;—in the phrase, "This was done that it might be fulfilled which "was spoken by the prophet saying;"—to Matt. xxvii. 9, 10.—to Luke ii. 2. "This taxing was first made when Cyrenius was "governor of Syria;"—and to some other passages. Though we do not mean to deny that remarks in the margin of an ancient manuscript may have been introduced into the body of the text in a transcriber's copy, and have thus become mixed with the text; or that manuscripts of the New Testament have been improperly touched by the pens of scribes; we cannot admit that, because a passage interrupts the thread of history or discourse, and is at the same time *apparently* irreconcileable with other parts of Scripture, it is therefore an addition to the original text. The rejection of a clause or period, on sufficient critical authority, may be adopted as a mode of relieving a passage from embarrassment; but every sober critic will be averse to conjectural alteration. The 'new principle,' which has less of novelty than the Author imagines, is entirely of this latter description. It will we apprehend prove unsatisfactory alike to the friends and to the opponents of the Bible.

The following topics are among the subjects of discussion in these pages:—The prophecy respecting the child Immanuel, Isaiah vii. 10—17, and Matt. i. 2, 3. The Star in the East, and the journey of the Magi. The expected Messiah of the Jews. The slaughter of the Infants at Bethlehem. "He shall be "called a Nazarene." The prophecy in Isaiah ch. ix. 1—7. The thirty pieces of silver, and the manner of the death of Judas. A prophet like unto Moses, &c. &c.

Our limits do not admit of lengthened extracts; we cannot therefore furnish a specimen of the manner in which these several

topics are discussed. The following passage from the concluding part of the work, will leave on the reader's mind a favourable opinion of the Author.

'Mr. Paine objects to the slow progress of the promulgation of the plan of human redemption. And he proposes a scheme of his own; saying, "Had the news of salvation by Jesus Christ, been inscribed on the face of the sun and moon, in characters that all nations would have understood, the whole earth had known it in twenty-four hours; and all nations would have believed it." Now, I think, we may venture to assert, on the contrary, that if such characters had been inscribed on the face of the sun and the moon, at any given time; suppose when our Lord appeared upon earth; yet such men as Mr. Paine would, in after ages, have been very ready to assert that they were accidental; and that the original framers of Alphabets had taken their letters from these marks in the sun and the moon; and made them the arbitrary signs of sounds in constructing their Alphabetical Systems. And the supposition that they were originally designed for letters, would have been thought as absurd, as to suppose that the marks which we observe on the moon's surface, are really the effect of the existence of a man in that luminary.

'But after all Mr. Paine's parade of philosophy, and his high encomiums of natural religion; surely Newton and Locke were as great philosophers as he; and neither of them at all likely to take their (his) religion upon the credit or authority of priests, or of any other men, without due examination. And in truth they did not. Both of them examined the subject carefully; found the revelation contained in the Scriptures worthy of all acceptation; and spent much time and labour, in illustrating the more obscure and difficult parts of it.'

Art. X. *The Paris Spectator; or, L'Hermite de la Chaussée-d'Antin.* Translated from the French by W. Jerdan. 3 vols. 12mo. pp. xii. 868. Price 18s. Longman and Co. 1815.

'A very *German* Milton indeed,' was the remark of one of our most celebrated literary characters, upon being told that Klopstock was the Milton of Germany; and we must say that the Author of the Paris Spectator is indeed a very *French* Addison. But the faults of the performance, perhaps, belong rather to the manners of the capital itself, than to the delineator of them; and if, instead of the sublime piety, the exemplary delicacy, and the original humour of Addison, the Hermit of *La Chaussée d'Antin* presents to us a mere repetition of impertinences, we ought, in justice, to contrast the days of 'good Queen 'Anne,' with modern times, and acknowledge that if Addison himself were to live again, and 'catch the living manners as 'they rise,' he would not be able to portray many characters sufficiently interesting to fix our admiration.

The Hermit begins his communications in a style *parfaitement*

à la Française. He informs his readers of a fact in one page and contradicts it in the next. It is, however, no more than Homer and Cervantes have done before him, therefore it shall pass without further comment, as well as the declaration, equally characteristic, in a subsequent paper, that he is too busy for the present, and never thinks of the future.

Those who wish to know the French manners as they really are, will find them correctly drawn in this work, which, though frivolous in its aim, monotonous in its delineations, and barren of reflection, may yet be of use in exciting the gratitude of an English reader for the surly independence of his own national character, when contrasted with the lightness and immorality of that of his neighbours. It may also act as a good illustration, at some future period, of the letters of a Madame du Defland of the nineteenth century. It possesses so far the same merit with that Lady's effusions, the correspondence of Baron Grimm, and other works of a similar cast, that the characters are natural, as far as that word can ever be assimilated with any thing French. At the mention of celebrated letter-writers we were, in imagination, instantly wafted to Madame de Sevigné's favourite retreat of the Rocks, walking with her at dusk in her long Mall, and listening to her regrets for the absence of her daughter; but our wanderings were soon recalled by the following picture of rural retirement in the present day.

'During winter, and without losing any of the pleasures of this brilliant season, they sigh for the return of spring, dream of nothing but walks by moonlight, breakfasts in dairies, and rural dances under the branches of the ancient oak: at last the month of May arrives; *but* the fine weather is yet uncertain, the mornings are too cool (for persons who never rise before noon), and besides, one would not like to miss the last concerts of the *Conservatoire*, which, after all, are much finer than the earliest songs of the nightingale. It would be desireable to set out upon the first of June, but the work-people have not yet put up the new billiard table, which is to be placed in the saloon, for the sake of conversation parties. All is ready by the 15th; the carts set out on the preceding evening, laden with trictrac tables, chess-boards, parcels of half dozen packs of cards, &c.; the children's tutor has laid in a plentiful magazine of romances; there is a complete collection of the proverbs of Carmontelle; as far as one can see, nothing is forgotten which can minister a relish to the enjoyment of the beauties of nature, and the pleasures of the country. The departure is already a holiday. In advance, the young gentlemen on horseback, or in light gigs, precede the brilliant calash in which all the young ladies are stowed; the grandfathers, the grandmothers, and the monkeys bring up the rear in the ponderous berlin. They arrive at the mansion house; the first moments are delicious; they employ themselves in the arrangements of the apartments, an essential labour, and one which requires, in the mistress of a house, a

nicety of tact, a feeling of propriety, an experience of the world, which can only be learnt in Paris. After the second day they never think of any thing but devising modes to forget the country and recal the amusements of the city. At eleven o'clock the bell rings to breakfast; but the ladies seldom appear: one has slept so ill that she has gone to bed again after the bath; another pouts; this has a messenger to despatch, and that a romance to finish. The greater part of the time they have a better reason than any of these, but they do not think it worth while to mention it; and besides, is it not agreed that the most perfect liberty is the privilege of the country? It is so simple as to be generally understood; and every one passes the morning as he lists. At five o'clock the first dinner peal warns the gentlemen that it is time to think of dressing; (for, notwithstanding *the liberty* which is enjoyed in the country, unlucky is he who, seduced by the fascinations of his walk, is so late as to arrive just as dinner is being placed on the table! Politeness forbids him to present himself in the undress of the morning; and he is obliged to lose those precious moments, in attending to his clothes, for which his appetite demands another employment.) At six o'clock all are met together in the saloon, bedizened as in a winter evening. It is announced to Madame that dinner is served; they proceed to the dining-room, where the marble pannels and gilt vases, ornamented with artificial flowers, remind you only of the luxury of the city; but when the dessert appears, the beauty of the fruits naturally provokes eulogies upon the country, upon which subject every one prepares to say the finest things in the world, when the master of the house, a sort of *procurante* senator, nips these embryo effusions in the bud, by informing his guests that these magnificent fruits were purchased at the *Halle*, and that he has only fruit trees with double flowers in his gardens. Rising from table, they adjourn to a sort of pavilion, whence Paris may be seen to its utmost limits, and where it is even easy to amuse oneself by counting the houses through a telescope levelled against the windows. The post hour arrives; they hasten to *re*-descend to the saloon to receive their letters and read the journals, which they snatch and scramble for as at the *Café Valois*. After their perusal, and the discussions which ordinarily ensue, they determine at last upon a promenade: but it is already eight o'clock, the season is moist, damps are dangerous; the young folks remain at billiards—the ladies will not go far. They return at nine o'clock, having only to fill up one more tedious hour before bed-time. Harmless sports are childish, cards very dull, conversation is soon exhausted; they play comedy; they choose a proverb of Carmontelle, and debate the parts; the disputes of the side-scenes are transplanted into the saloon; and if I may be permitted to speak the truth, it is in these petty squabbles that the moments least tiresome to them are consumed in the country. But even this resource fails; ennui gains ground, every one contrives to have business which furnishes a pretext for spending a day in Paris; these journies become more frequent, and the beginning of September brings definitively back again to their hotel, in the Faubourg St. Germain, a whole party of people who could right well have dispensed with leaving it.'—Vol. I. pp. 34—39.

To compare the Paris Spectator with the English Spectator, and see at what an immeasurable distance Addison leaves M. Jouy, as well in wit and humour, as in sublimity of reflection, and tenderness of sentiment, it is right to select passages of a similar nature,—as the fine lady's journal in each, and Addison's reflections during a solitary walk among the tombs in Westminster Abbey, contrasted with M. Jouy's visit to the catacombs in company with a young beauty. There is a good paper on the Imperial Library, and another on the passion which the French affect for flowers. The Balcony of the Opera House, the Young Man's Day, the Dinner of Artists, and the Evening of the Great World, have the merit of painting to the life manners which, however, scarcely deserve painting at all. We subjoin the translation of the following little poem by Mr. Arnault, for the benefit of a certain description of old bachelors.

'LE COLIMAÇON.

'Sans amis, comme sans famille,
Ici-bas vivre en étranger;
Se retirer dans sa coquille
Au signal de moindre danger;
S'aimer d'une amitié sans bornes,
De soi seul emplir sa maison;
En sortir, suivant la saison,
Pour faire à son prochain les cornes;
Signaler ses pas destructeurs
Par les traces les plus impures;
Outrager les plus tendres fleurs
Par ses baisers ou ses morsures;
Enfin chez soi, comme en prison,
Vieillir, de jour en jour plus triste:
C'est l'histoire de l'Egotiste,
Et celle du Colimaçon.'

'THE SNAIL.

'With friends, with family unblest,
Condemn'd alone to dwell;
If danger's least alarm molest,
He shrinks within his shell.

'Sole tenant of his narrow walls;
His self-esteem profound;
He issues when the season calls
To join the insects round.

'Impure his track, he winds his way
Among the shrubs and flowers;
The fairest his selected prey,
He taints them or devours.

'Grown old, like captive mop'd and wan,
Forlorn at home he lies;
Thus, snail-like, lives the selfish man,
And like a snail he dies.'

The last paper but one gives an account of the death of the Hermit, an event which we cannot regard as a public calamity. The manner of it is, however, worthy of note. Addison, on his death bed, sent for the young Earl of Warwick, that he might see in what peace a Christian could die; but Monsieur l'Hermite, when he finds that he is not likely to remain much longer in the world, avows his intention of making the most of the time before him, drinks burgundy to the health of Louis the XVIII. requests a song during the dessert, and feeling that a crisis is approaching, solicits a *tête à tête* with a lady, jocularly adding, that fifty years before he durst not have asked such a favour. So much for a French teacher of morals!

The translation is so unequal that is difficult to imagine it the production of one hand. It is not free from grammatical errors, and is disfigured by such use of *will* and *would*, for *shall* and *should*, as can never have been learned on this side of the Irish channel The style is generally easy and correct; though such simple phrases as to announce dinner, *(on a servi)* and to breakfast alone, that is to say in a *boudoir*, or pouting closet, are rendered literally by 'Madame is served,' and 'one pouts.' The first and second volumes of the translation are dedicated to Mr. Canning, in a style sufficiently panegyrical. The third to Mr. Freeling, in a still higher vein of flattery. Mr. Jerdan seems to think himself very fortunate in being able to "seize the opportunity for a second dedication." What a happy man he must have thought M. Galland, the Translator of the Arabian Nights, who availing himself of every break in the Narratives, prefixed a separate dedication to each of his "Thousand and one Nights."

Art. XI. *Practical and Familiar Sermons, designed for Parochial and Domestic Instruction.* By the Rev. Edward Cooper, Rector of Hamstall Ridware, and of Yoxall in the County of Stafford. Vol. III. Second Edition. pp. 329. Price 5s. Cadell and Davies, 1815.

MR. COOPER is too well known to the religious public, from the extensive circulation of his former volumes, to require from us a lengthened account of the third volume of his "Prac-" tical Sermons." Plain, scriptural, practical in the highest sense of the term, argumentative and yet familiar, systematically clear without being obviously systematic, they are such as could not, we think, have been preached, and will not, we trust, be circulated, without producing the most beneficial impressions.

A Sermon is a composition entirely *sui generis*: it is to be estimated by rules quite different from those which apply to other literary productions. It may possess excellences in common with them, but these will form its accidental and subordinate qualities. It may be eloquent, but the eloquence of the pulpit will

be something quite different from oratory; it may be logical, but its reasonings will be of a cast wholly foreign to the science of the school-men; it may be characterized by discrimination, learning, or taste, but these qualities will assume so particular a character, when exercised on subjects of Christian theology, that they will not be recognized by the mere scholar, or the mere man of taste, who judges of a sermon as of other ethical compositions. A Sermon may appear to display nothing beyond mediocrity of talent to him who has no notion of the nature of the knowledge which it required in its author, and which it aims to impart. It may seem to be of all writings the dullest, only because the feelings and the interests to which it relates, are of an order to which the experience of the individual is as yet a stranger, and with which his sympathy cannot hold communion. The reasonings of the preacher are grounded on premises of which the world take no cognizance. His powers of eloquence, or his simple hortatory effusions, have for their object, to alarm, to impress, to stimulate, or to console the mind in reference to a class of subjects belonging to a purely spiritual science, the perception of which supposes the exercise of faculties wholly spiritual.

We may select many a striking passage from such a volume as the present, and yet we shall present little that may appear admirable to readers unacquainted with the power of Divine truth: our extracts will at the same time exhibit but very partially the chief merit of these Discourses, which consists in their adaptation, as a whole, to purposes of general usefulness. We shall, however, adopt the usual method of conveying to the reader an idea of the style of these compositions.

The volume contains twenty Sermons; the first is entitled 'The Gospel Message.' We were surprised to find this subject connected with the words of Ehud in the third chapter of Judges. "I have a message from God unto thee." The practice of applying the words of Scripture to a purpose they were never designed to answer, and in a sense foreign from their original meaning, is highly exceptionable and dangerous in its tendency. This is the only instance of the kind in the volume; but we regret that so judicious an author should give the slightest countenance to this system of accommodation. The range of Scripture is wide enough to preclude all pretence of necessity for this sort of ingenuity.

There is an admirable Sermon, (Sermon vii.) on 'the tendency 'to weariness in well-doing.' Among the causes of this tendency, Mr. Cooper particularizes, our 'natural fickleness of mind:' 'First emotions insensibly subside: the mind being accustomed 'to witness the same scene, ceases to take the same lively interest 'in it:'—a want of success in our efforts to do good,' and the

'unkind and injurious treatment,' they may sometimes have brought upon us, are temptations to us to grow weary of well-doing. The preacher proceeds to 'offer some considerations 'which may help to oppose this tendency.'

'1. Consider the example of Jesus Christ. This example is binding on all his followers. They are bound, so far as they are able, to walk in his steps, and to do as He did. Nay, it is their *interest*, their *privilege*, no less than their duty, to have the same mind with Him, and to be conformed to His image. How then does his example bear on the point in question? Was He weary in well-doing? Did any of the causes which we have mentioned, induce Him to desist from his work and labour of love? Far otherwise. His whole life was spent in doing good to the bodies and souls of men. This was the great object which He proposed to Himself. This was the merciful office which He had assumed, and we never find Him weary of his undertaking. Remember to how much personal inconvenience, fatigue, and self-denial He put himself, that He might fulfil his gracious design, and minister to the temporal and spiritual wants of others. On some occasions we see Him depriving himself of rest, on others of food, rather than disappoint the expectations of those, who came to Him for instruction or relief. Remember how little encouragement He met with in his charitable attempts. Notwithstanding the mighty works which He did, the cures which He performed, the blessings which He dispensed wherever He came, how few believed on Him! How small a number of those, among whom He went about doing good, were induced to receive and honour Him as a Prophet sent from God! Even such as had recourse to Him as a Physician for their bodies, yet, in general, rejected Him as a spiritual Saviour. Remember further, what ingratitude, reproach, and persecution He encountered throughout the discharge of his office! With what unthankful and even injurious treatment was his kindness frequently repaid! His enemies, instead of being reconciled by his miracles of love and mercy, only hated Him the more for these proofs of his Divine authority. The more good He did, the more perversely were they set against Him, and the more maliciously did they seek his life. Remember all these things: and think what temptations He was under to become weary in well-doing. But He yielded not to these temptations. He withstood them all. He endured unto the end. He patiently persevered in well-doing. He healed the servant of the High Priest, who was come out to seize Him. He prayed for his murderers. He forgave the thief, who had reviled Him on the cross. Are you a disciple, a follower of Jesus Christ? Then go, and do Thou likewise. Be not weary in well-doing.

'2. Consider, what has been the conduct of Jesus Christ towards *yourself*. Has he been weary of doing good to *you?* From the hour of your birth He has been doing you good. Every day his kindness towards you has been renewed. To Him you are indebted for life, and health, and strength; for food and raiment, and friends; for every thing which has made life pleasant or comfortable. But He has added to these temporal blessings still greater mercies, even spiritual

blessings. He has bestowed on you the means of grace and salvation. He has continued them to you until this very day. He has daily vouchsafed to you fresh supplies of his Spirit, to warn, to strengthen, to direct you. But while He has been thus forward and ready to do you good, have you not been backward in profiting by his mercies? Have you not abused his kindness, turned his very gifts into occasions of sin, and presumed on his long suffering and forbearance so far, as even in a degree to sin on that grace might abound? Have you not slighted the salvation, which He has offered you? Have you not profaned his Sabbaths, neglected his worship, despised his word, and resisted his Spirit? In short, have you not done enough to wear out his patience? Have you not been so unthankful, and unholy, so perverse, and provoking, that He might justly have been weary of doing you good, and might long ago have ceased to shew you favour and kindness? But this has not been the case. Even now He is daily overlooking many offences, daily passing by many provocations. And shall you then be weary of well-doing to your fellow-creatures? Freely you are receiving, freely give. Let the Lord's conduct towards you, be the rule of your conduct towards others. Let his patience and unwearied kindness to you, be the measure of your patience and kindness to them. When He shall be weary of bearing with your infirmities, and of ministering to your wants; then, and not till then, deem yourself at liberty to grow weary in well-doing towards your weak and necessitous brethren.' pp. 103—107.

The following clear and forcible statement of the leading points in the system of the Gospel, occurs in a Sermon upon 2 Tim. i. 8. It is entitled 'mercy in that day.'

'If in that Day we find not mercy of the Lord, we are lost, and miserable for ever. This is a truth indeed which is generally admitted. Most men will readily confess, that they stand in need of mercy; but few, it is to be feared, understand what this confession implies. Do *we* understand it? There can be no doubt but that we all entertain a hope of finding mercy of the Lord in that Day: and the Lord grant that we may all find it. But while we entertain this hope, do we rightly understand what it means? Are we sensible what mercy is; what hoping for it presupposes; what, by professing that we hope for it, we allow ourselves to be?—Let us further consider these points.

'Mercy is another word for grace. It is an act of free and unmerited favour It is shewing kindness to one who has no claim to it, and is totally undeserving of it. This idea of mercy should be clearly conceived, and constantly kept in view. Men sometimes say, that such a person *deserves* to have mercy shewn to him! But this is a very incorrect and careless way of speaking. A man can never *deserve* mercy. There may be some circumstances in his case, which may make him more particularly an object of compassion, or may induce us especially to shew mercy to him in preference to some others: but neither these, nor any other circumstances in his case, can give him any *claim* to mercy. The very supposition of such a claim would totally contradict every idea of mercy. When a criminal by his offence has forfeited his life, and is condemned to die; the King from

pity to the offender, or from some other considerations best known to himself, may grant a pardon and remit the sentence. Here is mercy, an act of free, unmerited grace to the undeserving, and the guilty. But to say that there could be any thing in the criminal which gave him a *claim* to mercy, would be to talk absurdly. If indeed he has been unjustly condemned, then he may reasonably claim to have his sentence remitted, and we may truly say that he *deserves* a pardon. But in this case, the reversing of the sentence, the grant to him of pardon, is an act not of mercy, but of justice The King in restoring him to life and liberty does not even display his clemency; he merely frees an injured man from a sentence, which never ought to have been passed upon him. The very idea then of *mercy* naturally shuts out all idea of *merit*. These two things are totally contrary to each other, and can never exist together. Observe what St. Paul says on this subject. He tells us plainly that Mercy, and Merit, or in other words, Grace, and Works, imply a direct contradiction in terms. "If (says he) it is by Grace, then it is no more of Works: otherwise grace is no more grace. But if it be of Works, then it is no more of Grace: otherwise work is no more work."* A thing cannot at the same time be both a Gift and a Debt. If it be a gift, it is not a debt; if it be a debt, it is not a gift.' pp. 217—19.

'It is to be feared that many, when they talk of hoping to find mercy, mean in fact to say that they hope to find *justice* in that Day; and that their hopes of being favourably received then are built, not on God's free mercy, but on their own merits, and on their secret claims to reward We may judge this to be the case from the language which is often heard from persons, and the dispositions which are frequently seen in them, while yet they profess to trust only in the Divine Mercy. When asked to give a reason of the hope that is in them, what reason do they give? They say they hope to find mercy with God, 'because their sins have been so few, or their good actions 'so many; because they owe no ill will to any one, or are so much 'better than many of their neighbours; because they have been 'kind, or just, or charitable; because they have read their Bible, 'have said their prayers, and have frequented the house of God.'— This is their language But, my brethren, what does such language prove? It proves that those who use it are trusting, not to the mercy of God, but to their own merits. Their ground of hope is something in themselves. They think that they have in them some good thing, which will recommend them to their Judge, and claim his favour. But such recommendations, such claims will yield no consolation, no security in that day. All such self-righteous pleas must fail. The vanity of them will then be fully seen. Whatever excuses for their sins, whatever boastings of their goodness men may now make, in that day "every mouth shall be stopped, and all the world "become guilty before God." Mercy then will be the only plea. Then every heart will cry, "Enter not into judgement with us, O "Lord; but have mercy upon us according to the multitude of thy frequented for the sake of the privacy which it allowed him, he was

* Romans xi. 6.

"tender mercies."—And blessed will those be who then find mercy, for they only shall be saved, and shall enter into the joy of their Lord.' pp. 221, 222.

Art. XVI. *Memoirs of Francis*, commonly called *St. Francis de Sales*, Titular Prince and Bishop of Geneva Translated from the French. With a Preface and Notes by the Translator. 12mo. pp. 226. Price 5s. Longman and Co. 1814.

ONE of the discouraging signs of the present times, is the revival of Popery, with a degree of vigour, a spirit of intolerance, and a grossness of feature, scarcely inferior to what it exhibited in its most persecuting ages. No man of an enlightened and benevolent mind, and especially no zealous Protestant, can have witnessed certain recent occurrences in various parts of Europe, without mingled sentiments of disgust and alarm. The tone of arrogance assumed by the Head of the Roman Church, his restoration of the intriguing Order of the Jesuits; the bigoted and sanguinary proceedings of his dutiful and devoted son Ferdinand of Spain; the re-establishment of the odious Court of the Inquisition in that oppressed kingdom; the mummeries lately practised in France, by the authority, and under the direction, of its present Rulers; and the persecution of the Protestants in the southern provinces of that ill-fated country,—to which may be added the Protest of the Catholic bishops in Belgium against the mild and tolerant constitution of their present Sovereign, claiming in the most arrogant language, political influence and power;—all these facts concur to prove that there is, in the very system of Popery, an inherent and incorrigible tendency to intrigue, intolerance, and the grossest superstition.

But while we affirm this, and while the melancholy confirmation of our statement is immediately before our eyes, we most cheerfully acknowledge that there has appeared at times much latent but sincere piety within the pale of that Communion, and that it has given to the Christian Church some of its brightest ornaments, and some of its most zealous advocates. In proof of this, it is only necessary to mention the names of *Pascal*, *Fenelon*, and *Francis de Sales*. The life and writings of the latter of these distinguished individuals are less known in England than those of the two former, and indeed it must be admitted, that they do not lay claim to so high a degree of reputation, except among Catholics. But the public is indebted to the compiler and translator of the interesting little volume before us, for bringing under their notice the memoirs of a man, who was unquestionably in his day the firmest pillar of the Church to which he belonged. The following sketch of his life will not, we think, be unacceptable to our readers.

Francis de Sales was born A. D. 1567. He was descended from one of the most ancient and illustrious families in Savoy. At a very early period he gave the most gratifying indications, both of genius and piety. 'At an age,' says his biographer, 'in which we believe that we do much, if we can instruct children by amusing them, the little Francis made it both his 'business and his pleasure, to read pious books, to receive instruction, to attend Divine worship, to solicit his parents on 'behalf of the poor, and to retrench whatever he could from 'his own allowances for their assistance.' (p. 2.) He received his elementary education at the college of Annessy, from tutors of considerable eminence, belonging to the order of Jesuits, by whose instruction he made early and rapid progress in almost every department of literature. 'As his attachment to piety 'never gave him a distaste for study, so the pleasure which he 'found in study never abated his piety. The first fruit of his 'study was a conviction, that as all that he was, and all that he 'knew, came from God, so he ought to consecrate himself to 'God without reserve, and he resolved to do so.' (p. 4.) When he had scarcely entered his twelfth year, he embraced the clerical profession, preparatory to which he received the tonsure in 1578. To the austerities and seclusion connected with the views he entertained of religion, are probably to be ascribed that deep tinge of melancholy which overspread his mind in early youth, and those gloomy apprehensions with which he was occasionally exercised. One of these distressing seasons is thus described by his biographer, together with the manner in which his peace of mind was restored.

'About this time he was severely proved. Darkness and trouble were suddenly spread over his mind, dryness and aversion took possession of his heart. All in which he had hitherto so much delighted, pious exercises, good works, meditation, prayer, study, every thing wearied him, every thing repelled him, all became a burden to him. In this afflictive dispensation, the enemy took occasion to suggest the most desperate idea, which a person who loves God can entertain. Francis, at his instigation, believed himself a reprobate. What a subject of despair for him, whose greatest delight it had hitherto been, to look forward towards eternity, as that period wherein he might possess the plenitude of Divine Love! Henceforth his days passed without comfort, and his nights without sleep. He neither ate nor drank but on compulsion, and he spent all his time, when alone, in mourning and in weeping; while the presence of those whom he could not avoid seeing, imposed a constraint upon him, and prevented the free indulgence of his grief. His condition became, in a short time such, that they began to fear for his life.

'But God permitteth not his servants to be tempted above what they are able to bear. As Francis was one day pouring forth his sorrows before the Almighty in the church of St. Stephen, which he

led, in the anguish of his heart, to pray, that "if it should one day "prove his misery to be condemned to hate God eternally, he would "at least grant him the grace not to continue one moment in this "life, in which he should not love him with all his might." This fervency of prayer in Francis prevailed. The peace of heart which he required was granted him, and the cause of all his malady being removed, he returned home with gladness, and such an air of health, as caused his preceptor, and those who had despaired of his life, a surprise equal to the pleasure so sudden a change afforded them.' pp. 5—8.

In his 17th year he was removed from Annessy to the University of Padua, where greater literary advantages were enjoyed, but which also proved a scene of great temptation. Surrounded by a crowd of dissolute youths who ridiculed his piety, and endeavoured to triumph over his virtue, he was called to the exercise of a degree of firmness of conduct, little inferior, perhaps, to that for which Joseph is celebrated in the Sacred Writings.

After having completed, with a high degree of reputation, his academical course, Francis entered upon the work of the ministry, and rapidly passed through the several stages of ecclesiastical preferment; being quickly nominated Provost of Annessy, (an office equivalent to an English Deanery) and, almost immediately afterwards, Coadjutor to the Bishop of Geneva. Here he came into close contact with the Dissidents from the Catholic Church; many of whom, it is said, he restored by his mild and conciliatory deportment, no less than by his arguments to have restored to the bosom of *Alma Mater*. Such was his zeal in this service, and so high was his reputation, as a Champion of the Papal See, that he received a special commission from Pope Clement VIII, to undertake the conversion of the celebrated Reformer, Theodore Beza. This Heretic, however, proved above his match, and the only effect he could produce by all the soft words, and hard arguments he employed, was to melt the Reformer into tears; tears which the Catholic biographer ascribes to the convincing force of the Provost's reasoning, but which Protestants would rather be disposed to ascribe to Beza's regret, that so good and amiable a man should be contaminated by the communion of so worldly and deluded a Church.

The ecclesiastical dignities of Francis did not, however, render him inactive. He was in labours most abundant, and in performing the duties of his office, he encountered dangers and hardships from which it is probable the most zealous *Methodist* of the present day would shrink.

'As one instance, among many which might be produced, of the zeal with which he laboured in this mission, it may be recorded, that while he resided at Thonon, he was obliged to go every day to the

fortress of Allingues to celebrate mass. The river Durance intervened, and often, when the river was impassable by reason of the broken and floating ice, he laid down upon a log of timber, and steering himself by means of his legs and arms, he crossed and re-crossed the river the same day, and that with as much tranquillity, as if he had been accommodated with a boat, or a bridge.' pp. 21—22.

If credit can be given to the Catholic historians of those times, the personal exertions of Francis were the means of winning over more than 70,000 Calvinists and Zuinglians, to the Roman Catholic Faith. Had he been the instrument of winning from sin to holiness an equal number, his name would have indeed deserved to be had in everlasting remembrance. But what the nature of their conversions was, may be too clearly inferred from the testimony of a contemporary of great celebrity, the Duke of Sully, who speaks thus of one of his most distinguished converts, the *Duke de Lesdiguieres.*

"'I did not even except Lesdiguieres, their (the Protestants) "Achilles, provided that he waited for this extremity to separate "himself from them. In reality, without judging too rashly of this "officer, it might be confidently asserted, that the only religion "capable of fixing him, was that which could secure him the possession "of his riches, and the authority he had always exercised throughout "his province.'" p. 72.

In 1602, Francis was consecrated Bishop of Geneva, an office for which he was peculiarly fitted, both on account of his self-denying habits, and his zeal in defending the Catholic religion. Few of his ecclesiastical brethren would be disposed to envy him an appointment which could not fail to expose him to considerable danger, and the emoluments of which the Genevese Dissidents had appropriated to their own use.

Upon the duties of this office, however, he entered with great zeal, and continued to discharge them with unabated diligence, till his death, which took place in 1602, at Lyons. An intelligent traveller who in 1657, visited the monastery within whose walls he expired, has given the following statement of the last moments of this distinguished prelate.

"'We visited the room where he died; and poured out our souls in "prayer close to the very bed, from which the soul of this eminent "saint departed from earth, to behold the glory of his Lord. This "place might indeed be termed a garret, rather than any thing else. "It is now a sort of lumber-room in the roof of the gardener's lodge, "who still occupies the lower apartments, and talked, with tears, of "the blessed St. Francis, often repeating his last words, 'O! my "God, my desire is to thee. As the hart panteth after the water-"brooks, so panteth my soul after thee, O God! Yes, mine eyes shall "behold thee, and not another; my heart and my flesh rejoice before "the living God! I shall enter his gates with thanksgiviving, and his "courts with praise! I will sing the mercies of the Lord for ever and "ever. O, when shall I appear before my God in Zion. He, Jesus,

" is a faithful God, and a Saviour! He was the Lamb slain for the sins " of the whole world. He shall wash out my sins, and blot out my " transgressions.'" pp. 92—93.

About fifty years after his decease, in consequence, we are told, of the odour of sanctity that perpetually emanated from his grave—the miracles which were performed at his tomb—his powerful intercession at the court of Heaven, for all true Catholics,—he was honoured with a formal beatification from the hands of Alexander VII., and his festival is annually observed by the Church of Rome, on the 29th of January.

We might extract much interesting and valuable matter, from the pious apophthegms, memorable sayings, and instructive anecdotes, which form the greater part of the volume before us; but we shall content ourselves with referring our readers to the work itself, in which they will find much useful information compressed into a very narrow compass, and presented in an interesting, though somewhat inelegant form.

Art. XIII. *Statements of the Persecution of the Protestants in the South of France, since the Restoration of the Bourbon Family:* containing a Petition addressed to Louis XVIII. by the principal Protestants of Nismes; a Narrative in Defence of the Protestants of Lower Languedoc, which was laid before the King, &c. Together with a Prefatory Address, and a Summary of the Sufferings of that Oppressed People, from the earliest periods, &c. By the Rev. Ingram Cobbin. Second Edition, with many important additions. pp. xxviii. and 119. Price 4s. London, Ogle and Co. 1815.

FOR more than twenty years the British nation has been engaged in war against the succession of terrifying monsters which modern France has engendered. We have fought against revolutionary France, republican France, consular France, and imperial France; and at last, we have conquered. We have displayed unexampled energies; we have lavished rivers of the blood of our children; we have incurred five hundred millions of additional debt, to bow us down to the dust, to fill our land with paupers, to depress our manufactures, to ruin our agriculture, and to crush our posterity. But we have deposed Buonaparte, and we have restored the royal house of Bourbon.

If the princes of that illustrious house had disapproved the tyranny of Buonaparte, as much as they abhorred his person, and trembled at his name; if their gratitude to the British Government and the British nation had borne any proportion to the transcendent generosity which received them, fed them, restored them, and again restored them;—the afflictive details of this pamphlet had not existed.

In several of the Southern Departments of France, the most industrious, wealthy, and respectable part of the population is Protestant. On the first restoration of Louis XVIII. they par-

took of the general joy which all men of peaceful and virtuous habits then entertained. They exulted in the downfall of the military tyranny, they confided in the public professions of the King, and their churches resounded with praises and prayers and congratulatory discourses on the events which they regarded as so auspicious to the peace and happiness of Europe.

But it was not long before they had just reasons for apprehension. Reports were triumphantly circulated, that now no religion but the Roman Catholic would be suffered in France. Threatenings of the most ominous kind were disseminated. The disastrous appearances received a mysterious aggravation, in the line of the tours and progresses of a Prince and Princess of the House of Bourbon. The enemies of the Protestants proceeded to many acts of insult and injury; they boasted of encouragement from an exalted quarter; and no evidence was furnished to refute their boastings.

But it was on the second restoration of the Royal Family, that the most dismal portents were realized. Troops of low and sanguinary wretches have acted again, on a smaller scale, the horrors of Paris—September 1792. These mobs have paraded the streets, crying, *Give us the blood of the Protestants!* In many instances they have had their gratification. The sacking of the houses of their victims has rewarded and stimulated their exertions. Not a few of the Protestant inhabitants, and those among the very respectable ranks, have been massacred. Hundreds of families have fled to seek shelter in the mountains and deserts, leaving their property to the rapacious hands of the unbridled mob. Several places of worship have been destroyed. Children have been torn from their parents to be re-baptized by the Catholic Priests. Pillage, cruelty, and horrid obscenity, have seemed to possess the privilege of reigning and triumphing. The municipal authorities have been unable, and some of them have not been willing, to protect the helpless victims, or to repress the troops of incendiaries and assassins. One of the banditti, who boasted of having with his own hand killed thirteen Protestants, was arrested; but he was soon set at liberty, and rewarded by promotion in the National Guard. This wretch has continued his atrocities, long indeed without restraint; but he has been lately again arrested, liberated by his confederates, and we are happy to learn (Nov. 21.) by the firmness of General de la Garde, remanded to prison.*

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* It appears from subsequent information, that, on the last journey of the Duke d'Angouleme to the South of France, the Protestants petitioned him for liberty to re-open and re-occupy their churches, from which they had been for months excluded. This petition was, it seems, granted;—it would have been more satisfactory, had the interference of his Royal Highness superseded the necessity of such

Three or four months ago, a most respectable petition was presented to Louis XVIII. imploring his protection in the most affecting terms. It was received coldly, and honoured with no reply. A pamphlet was hastily drawn up, with the title, *Complaints of the Protestants of Lower Languedoc:* but it had scarcely issued from the press, when it was suppressed by the police of Paris.

These melancholy facts are chiefly deduced from the documents contained in the pamphlet before us. Our space does not permit many extracts. The first of the following passages is from a very interesting letter of the aged and worthy senior pastor of the Church at Nismes, M. Desmont; whose name may *now* with safety be published, since *the blood of his martyrdom has flowed.*

'I have a very imperfect idea of your British and Foreign Society, Sunday Schools, and your Missionary and Bible Societies; but I have learned, with great satisfaction, the admirable design of dispensing Bibles in every known language, and the noble and generous sacrifices made by those Societies; and I pray that He who is the beginner and finisher of our faith, may favour them with his choicest blessing, and prosper his work in their hands. O how glorious it is thus to go on in the work of the Lord, and to consecrate that temporal prosperity which Heaven has bestowed on your happy country, to the advancement of religion, and for the good of your fellow-creatures!'—Jan. 10, 1815.

'Scarcely was Louis arrived the second time in the capital of his kingdom, when—the South of France was soon thrown into the most horrible confusion, the old cry of "Enemies to Church and State" was revived, the Protestants were stigmatized as Buonapartists, and the most abandoned wretches, having branded them with an opprobrious name, conceived that, by hunting them down with unabated cruelty, they should merit the name of Bourbonists, and make their slaughtered corpses the *stepping stones to favour and power.* To detail the base ingratitude, gross obscenity, disgusting superstition, and infernal cruelties, practised during this shocking attempt to exterminate the Reformed Churches from the soil of France, would, under present circumstances, *be as imprudent as unavailing.* You will find in the pamphlet accompanying this letter,* some things that will shock the humanity of English bosoms. Happy, happy Protestants of that favoured land! No rude, infuriated mob shouts through your streets and villages, "Give us the blood of the Protestants! Let us wash our hands in their blood! Vive le St. Barthélémi!"—It is me-

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an application. Unhappily, however, the above named General, who was commissioned to give effect to the Duke's tardy acquiescence, was assassinated on the Sunday morning by a sanguinary and ferocious mob. This is the second General Officer who has fallen a victim to a cruel fanaticism.

* The "Defence of the Protestants of Lower Languedoc."

lancholy as afflicting to think that, under the reign of a sovereign so naturally mild as Louis XVIII. and *within the reach* of so many Protestant Princes, who have twice placed the august family of the Bourbons on the throne of France, in the 19th century, so many Protestants should have been pillaged and massacred, and the authors of these crimes allowed to triumph *with impunity* over the bleeding bodies of their innocent victims!' p. 105.

It cannot be necessary to say to any friend of humanity, that this is a subject which calls for the interference of the British Ministry and its negotiators, in a manner infinitely more imperious than questions of territory and commerce. What a painful reflection it is, that we, *Britons and Protestants*, have restored the Pope to his temporal dominion, and the Kings of Spain, Sardinia, and Naples to their patrimonial states;—but we have never made, or attempted to make, one stipulation in favour of the greatest of all earthly blessings, a blessing inseparable from man's highest interest and hope, the LIBERTY OF RELIGIOUS PROFESSION AND WORSHIP! What is the guilt of this omission in the sight of the Righteous God, and what must be its inevitable consequences, our souls shudder to think. If to all this guilt, we add insensibility to the cry of blood from our martyred fellow-christians in France, may it not be feared that we shall then have filled up the measure of our iniquities, and "wrath will come upon us to the uttermost?"

We would implore, in the most earnest and impassioned manner, all our readers to pour out their ardent prayers to the All-merciful God, and to use their utmost influence with men, that this reproach and ruin may be rolled away from us.

*** We have heard that the General Body of Dissenting Ministers have held a meeting at the Library in Redcross-street, on this interesting business; and that a deputation appointed by them to make application to Government, has been received with great attention by the Earl of Liverpool, and assured of the determination of his Majesty's Ministers to interfere promptly and with zeal on behalf of the French Protestants. In the mean time, heart-rending accounts are pouring in, from most respectable characters at Montauban, Bourdeaux, &c. confirming and amplifying all that we have heard of the atrocities perpetrated. We also are particularly gratified by the information that the Dissenting Ministers of London have determined to make in their congregations, and to recommend to their brethren throughout the kingdom, COLLECTIONS for the pecuniary relief of the thousands who are suffering the loss of all things from this renewed kindling of the fires of persecution.

Art. XIV. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

In the press, Eighteen Sermons, selected from the MSS. of the Rev. Philip Henry, A. M. including the last sermon which he preached. To which will be added, the Funeral Sermon for Mr. Henry, preached by the Rev. F. Talents, A. M. also the substance of a Sermon preached on the same occasion, by the Rev. Matthew Henry, from his father's dying words. The Sermons, of which none have ever been before published, will form an 8vo. volume, of about 400 pages. The Editor, Mr. Williams, of Shrewsbury, has selected them from the original MSS in the handwriting of the venerable Author. It is well known that the Rev. Matthew Henry, in compiling his great work, the Exposition of the Old and New Testament, was considerably indebted to the numerous papers of his revered Father; and it is somewhat singular that none of the productions of Philip Henry have hitherto been laid before the public.

Preparing for publication, Travels of Ali Bey, in Morocco, Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, between the years 1803 and 1807. Written by Himself, and translated into English. Ali Bey has been long known to Men of Science in various parts of Europe. Travelling as a Mussulman and Prince, he has been enabled to give, among much curious matter, some new and interesting relations, which no Christian has ever had the opportunity of doing. The work will make two volumes quarto, illustrated by about one hundred Plates.

Messrs. Longman and Co. will shortly publish a new edition of the History of Fiction; being a Critical Account of the most celebrated Prose Works of Fiction, from the earliest Greek Romances to the Novels of the present age, By John Dunlop: in 3 vols. post 8vo. beautifully printed by Ballantyne, uniformly with Mr. Ellis's Early English Romances.

Also, a second edition of a Treatise on some Practical Points relating to Diseases of the Eye. By the late John Cunningham Saunders. Illustrated with eight Engravings, and a Portrait of the Author, in 8vo.

The Antiquary, a Novel, by the Author of Waverley and Guy Mannering, will shortly appear.

Medico-Chirurgical Transactions, published by the Medical and Chirurgical Society of London, Vol. VI. in 8vo. is in a state of forwardness.

Mr. Sharon Turner has in the press, the second volume of his History of England, containing the History of the Reigns of Edward I. Edward II. Edward III. Richard II. Henry IV. and Henry V.—Also the History of Religion in England—the History of English Poetry, and of the English Language and Prose Literature.

Paul's Letters from his Kinsfolks, being a Series of Letters from the Continent, are nearly ready for publication.

Mr. J. G. Parkyns has nearly ready for publication, Monastic and Baronial Remains, in 2 vols. royal 8vo. illustrated by upwards of 100 engravings.

In the course of next Spring will be published, the Botanist's Companion, containing descriptions of all the Plants growing wild in this Country, and also such as are cultivated for the purposes of Medicine, with an account of their virtues, preparation, &c. Also, descriptions of the Nature, Uses, and Culture of the British Grasses, and other Plants useful in Agriculture, the Arts, and Rural Economy; with the best modes of forming Meadow and Pasture Land. To which is added, a familiar Introduction to the study of the Linnæan System of Botany, for the use of persons who wish to acquire a knowledge of Plants. By W. Salisbury. In 2 vols. duodecimo. The Uses and Culture of Plants have engaged the particular attention of the Author for the last thirty-

five years, part of which time he has devoted to the conducting of experiments for the Board of Agriculture, which gave him an opportunity of ascertaining many useful facts relative to the British Grasses, &c. not before noticed.

Mr. A. Nesbit has just finished a Treatise on Practical Mensuration, in eight parts.

In the press, and speedily will be published, Travels in Beloochistan and Sinde, accompanied by a Geographical and Historical Account of those Countries, with a Map. By Lieut. Henry Pottinger, of the Hon. East India Company's Service, Assistant to the Resident at the Court of his Highness the Peishwa, and late Assistant and Surveyor with the Missions to Sinde and Persia. Illustrated by a Map. In one volume 4to.

In a state of forwardness, a History of the City of Chester, from its foundation to the present time. Illustrated with five engravings, by G. Cuitt, in 8vo.

Dr. Farre's Morbid Anatomy of the Liver, Part III. and Pathological Researches, Part II. will shortly appear.

Mr. Greig will complete the Border Antiquities of England and Scotland in December.

Mr. Britton has now completed the History and Antiquities of Salisbury Cathedral, forming one handsome volume, in imperial and medium 4to. to correspond with the Architectural Antiquities of Great Britain, and crown and super-royal folio, to correspond with Dugdale's Monasticon.

Dr. Valpy has just completed the third edition of his Greek Delectus.

The Rev. Samuel Burder, M. A. has in the press, a new edition, being the fifth, of his work, entitled Oriental Customs; it has been revised throughout, and instead of forming two series of references to various passages of Scripture, the whole will now be incorporated in one arrangement. The first volume will comprise the books of the Old Testament to the end of Solomon's Song. The second, from the beginning of Isaiah to the end of the New Testament. Additions will be made to the extent of nearly 100 pages of entirely new matter, containing extracts from some recent valuable Travels, and a copious list of Eastern literature. It will be ready for publication by the 1st of January, 1816.

Preparing for publication, by subscription, Thoresby's Ducatus Leodiensis: a new edition. By Thomas Dunham Whitaker, LL. D. F. S. A. Vicar of Whalley, and Rector of Heysham, in Lancashire. In one volume folio, illustrated with numerous engravings.

The Speeches of the Right Hon. Edmund, Burke are in a state of forwardness.

In the course of December will appear, 1. The Life of James the Second, King of England, collected out of Memoirs writ of his own Hand; also, King James's Advice to his Son; and that Monarch's last Will; dated Nov. 17, 1688. The whole to be edited, by order of his Royal Highness the Prince Regent, by the Rev. J. S. Clarke, LL.B. F. R. S. Historiographer to the King, Chaplain of the Household, and Librarian to his Royal Highness.

2. The entire Works of Henry Howard, Earl of Surrey, and Sir Thomas Wyatt, the elder. Containing much new and curious matter, with Notes, Critical and Explanatory, &c. &c. By G. F. Nott, D.D. F.S.A late Fellow of All Souls College, Oxford. The publication will be comprised in 2 vols. 4to. embellished with highly finished portraits, &c. The number printed will be limited to 50 copies on royal 4to. and 400 on demy 4to.

In a state of forwardness, Witt's Recreations, refined and augmented with ingenious Conceites for the Wittie, and Merrie Medicines for the Melancholie. Printed from the edition of 1640. To which will be added, some Prefatory Remarks and Memoirs of Sir John Mennes, and Dr. Smith. And Wit Restor'd, in severall select Poems not formerly publish't. London, 1658. Also, Musarum Deliciæ, or the Muses Recreation, containing severall Pieces of Poetique Wit. London, 1656. The three Works to be printed in two volumes, with all the Cuts re-engraved by Mr. Bewick.

Preparing for publication, an Essay on the Chemical History and Medical Treatment of Urinary Calculi, with Plates. By Alexander Marcet, M. D. F. R. S. one of the Physicians to Guy's Hospital.

Mrs. Opie has in the press a new Novel, entitled St. Valentine's Eve.

Messrs. Longman and Co. will shortly publish, Compositions in Outline, from Hesiod's Theogony, Works and Days, and the Days. Engraved by J.

Blake, from designs by John Flaxman, R. A. Professor of Sculpture to the Royal Academy. Folio size, to correspond with the Outlines from Homer.

In the course of December will appear, a new edition (consisting of only 100 copies) of Censura Literaria, containing Titles, Extracts, and Opinions of Old English Books, especially those which are scarce. By Sir Egerton Brydges, Bart. K. J. M. P. In ten volumes, 8vo.

Dr. Aikin has in the press, Annals of the Reign of George the Third.

Dr. Bateman will shortly publish the fifth Fasciculus of a Series of Engravings of Delineations of the Cutaneous Diseases, comprised in the Classification of the late Dr. Willan.

Mr. William Daniell has made great progress in the remaining numbers of his Voyage round Great Britain.

Mr. John Scott, Author of the Visit to Paris in 1814, has in the press in an octavo volume, Paris Revisited in 1815, by way of Brussels; including a Walk over the Field of Battle at Waterloo; Observations on the late glorious Military Events; and Anecdotes of the Engagements; a View of the Capital of France when in the occupation of the English and Prussian Troops; a minute Account of the whole Proceedings relative to the removal of the plundered Works of Art from the Louvre, with Reflections on this Measure; concluding with a Chapter on the Political Temper and Condition of France, and the Character of the Bourbon Government.

Early in December will be published, a Practical and Familiar Exposition of the Thirty-nine Articles of Religion of the United Churches of England and Ireland. By the Rev. H. C. O'Donoghue, A. M.

Four Letters of Sir Matthew Hale to his Children: 1. Concerning their Speech; 2. On keeping the Lord's Day; 3 On Religion; and 4. On Recovery from Sickness; with a Memoir and a Portrait of the Author, will be published in a few days.

A new and enlarged edition of Aristotle's Dissertation on Rhetoric, by D. M. Crimmir, Esq. of the Middle Temple, is in the press. It has the advantage of a copious Index, and forms a large volume in 8vo.

Dr. Gregory, of the Royal Military Academy, has in the press, and will publish in the month of January, 1816, an Introduction to Plane and Spherical Trigonometry, with their application to the Determination of Heights and Distances, to Projections of the Sphere, Dialling and Astronomy. The Work is meant for the use of Pupils at Mathematical Seminaries, and of "first-year-men" at College.

The Rev. Charles Dewhirst, of Bury St. Edmunds, has issued proposals for publishing, The Letter and Spirit of Christian Divinity; or Fifty-two Sermons on a connected course of Evangelical subjects. To accommodate the lower classes of society, the work will be published in about forty monthly numbers, price 6d. each. The whole will form two octavo volumes.

Mr. Chambers is proceeding in arranging a mass of materials for a Biographical Dictionary of Living Artists, which is intended to be published as a companion to the Dictionary of Living Authors. Immediate communications from Artists will be received by Mr. Colburn, the publisher.

In the press, and speedily will be published, Closet Prayer the Duty of all Christians, proved and illustrated by the example of pious Believers. By Oliver Heywood, B. D. one of the ejected Ministers. Revised, with a short sketch of his Life, by the Rev. Joseph Kerby, of Lewes.

In the press, the History and Antiquities of the Abbey Church at Bath. Illustrated by eight engravings of the Ground Plan, Views, and Architectural Detail, including an account of the principal Monuments, and Anecdotes of the most distinguished persons interred in the Church. By John Britton, F. S. A.

Also in a state of forwardness, Britton's Beauties of Wiltshire, vol. 3. to complete the Work, which will embrace historical and descriptive Accounts of the Towns, Antiquities, Seats, &c. in the northern part of the County; also a neatly engraved Map of Wiltshire, and engravings to illustrate the immense Druidical Temple at Avebury, St John's Church at Devizes, Chippenham, &c. &c. In the letter-press will be given a particular Account of the Temple at Avebury, with histories of Malmsbury and Laycock Abbeys, a Bibliographical Catalogue, an Index, &c. —As only 250 copies of this volume will be printed, gentlemen are desired to send in their names immediately. It will be published in or before June 1816.

Mr. Wm. Savage proposes to publish by subscription, Practical Hints on De-

corative Printing; in which will be given Instructions for forming the finest black and coloured printing inks, for producing fine presswork, and for printing in colours, with specimens engraved on wood.

Mr. James Bedingfield, Apothecary to the Bristol Infirmary, will soon publish, in royal 8vo. a Compendium of Medical Practice, illustrated by Cases and Observations.

Mr. L. S. Boyne has in the press, Cursory Remarks on the Physical and Moral History of the Human Species, and its connections with surrounding agency.

Dr. Busby is preparing a new edition of Musical Biography, comprising Memoirs of all the eminent Composers and Writers of the present day.

An edition of the Purple Island, a poem, by Phineas Fletcher, with a Dissertation and explanatory Notes, in an octavo volume, will soon appear.

Mr. Thomas Keith has nearly ready, a third edition of his Introduction to Plane and Spherical Trigonometry, and the Stereographic Projection of the Sphere.

There is now printing, under the patronage of the Hon. East India Company, and at their sole expence, a Dictionary of the Chinese Language, by the Rev. R. Morrison. The Work is to consist of three parts: the first, Chinese and English, arranged according to the Chinese Radicals; the second, Chinese and English, arranged alphabetically; and the third, English and Chinese. The whole will be comprised in three or four volumes, royal 4to. The work will contain forty thousand characters. The derivation of the character will be noticed, and its meaning illustrated by examples. Specimens of the Chuen wan, or ancient Seal Character, and of the present Tsaoutsze, or Running-hand, will be given. It is intended to publish the Work in parts, and it is hoped a first part will be completed in 1816. A specimen of the above Work may be seen at Black, Parry, and Co.'s, Leadenhall-street, where also the names of persons desirous of becoming subscribers will be registered.

Mr. Leigh announces a Work of peculiar interest, comprising a faithful Narrative of the late Revolution in France, from the landing of Bonaparte at Cannes, to his departure for St. Helena; including a connected and impartial History of the causes, progress, and termination of the Conspiracy of 1815; and particularly a most minute and circumstantial Account of the memorable Victory of Waterloo. The Work is in great forwardness, the Plans, &c. are in the hands of the Engravers, and the whole will be completed early in January. Authentic communications from military Gentlemen will be esteemed a peculiar favour.

During the first week of December will be published, handsomely printed in 4to. containing four hundred pages of Letter-press, with fifteen engravings executed in the first style of the art, price 1l. 5s. in extra boards, Volume the First, Part I. of a Supplement to the fourth and fifth Editions of the Encyclopædia Britannica. To this first part of the Supplement to the Encyclopædia Britannica is prefixed—Dissertation I. exhibiting a General View of the Progress of Metaphysical, Moral, and Political Philosophy, since the Revival of Letters in Europe, by Dugald Stewart, Esq. F. R. S. Lond. and Edin. &c. This Supplement will consist of five volumes, similar in size to the principal Work; and accompanied with engravings. The second Part of Vol. I. will be published early in February.

Mr. Oldfield has nearly completed his Representative History of Great Britain and Ireland, so long expected. The valuable documents which he has lately procured, will leave no cause to regret the delay.

James Simpson, Esq. Advocate of Edinburgh, has just published A Visit to Flanders, in July, 1815, in a small volume, with a plan of the battle of Waterloo.

Mr. Elton is about to publish a new and improved edition of his Translation of Hesiod, uniform with his specimens of the Classic Poets.

An elegant pocket edition, in three volumes, of the Works of Ovid, from the text of Burmann, is just ready for publication. This forms one of a complete series of the Latin Poets and Historians, publishing under the title of the "Regent's Classics." The Authors already published are Horace, Virgil, Terence, Juvenal, and Persius and Lucan.

Dr. Carey is about to publish a new and improved edition of his English Prosody.

Mr. Pope is preparing a new edition of his Abridgement of the Laws of the

Customs. It will make its appearance as soon as he is enabled to avail himself of the alterations which may be expected to take place at the ensuing meeting of Parliament.

Mr. W. Jones's History of the Waldenses, a new edition, enlarged to 2 vols. 8vo. will be published in the course of the month of December.

In January next will be published, an Essay on a more efficient mode of Classical Instruction in its early stages, together with a statement of its practical application, in which the general principle of the new mode of Education is systematically applied, and other improvements suggested. By R. Keynes, of Blandford.

Jonah, the Seatonian Prize Poem, by the Rev. J. W. Bellamy, M. A. of Queen's College, Cambridge, will be published in a few days.

We have the pleasure to announce, that a new Establishment is about to be formed, to be called *The Minor Institute*, which is intended to afford all the vantages of a Select Library, a Reading Room, and Lectures, Literary and Scientific, on terms suited to the circumstances of the middle and industrious Classes. See the Advertisement on our Cover.

Art. XV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Life and Writings of the Rev. Andrew Fuller, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society. By J. W. Morris, 8vo, with a Portrait. 12s.

Private Hours of Napoleon Buonaparte, from his earliest years to the period of his Marriage with the Archduchess Maria Louisa. Written by Himself, during his Residence in the Island of Elba. 2 vols. 12mo. 12s.

EDUCATION.

A Comprehensive Astronomical and Geographical Class-Book, for the use of Schools and Private Families. By Margaret Bryan. Illustrated by Plates. 8vo. 9s. 6d.

An Introduction to Prudence, or Directions, Counsels, and Cautions, tending to the prudent Management of Affairs in Common Life. Compiled by Thomas Fuller, M. D. foolscap 8vo. 5s. boards.

CLASSICAL LITERATURE.

Tracts and Miscellaneous Criticisms of the late Richard Porson, Esq. Regius Greek Professor in the University of Cambridge. Collected and arranged by the Rev. Thomas Kidd, A. M. Trinity College, Cambridge. 8vo. 14s. boards. A few copies are printed on large paper, price 1l. 4s.

HISTORY.

The Culloden Papers: comprising an extensive Correspondence, from the year 1625 to 1748, which throws much new light upon that eventful Period of British History; but particularly regarding the Rebellions in 1715 and 1745; and including numerous Letters from the unfortunate Lord Lovat, and other distinguished Persons of the time; with occasional State Papers of much historical importance. The whole published from the Originals, in the possession of Duncan George Forbes, of Culloden, Esq. To which is prefixed an Introduction, including Memoirs of the Right Hon. Duncan Forbes, many years Lord President of the Court of Session in Scotland. Illustrated by engravings of the Lord President Forbes; of Charles Edward Stuart, Son of the Pretender; and of Fac-similes of the most interesting Signatures. 4to. 3l. 3s.

An Authentic Narrative of the Campaign of 1815; comprising a Circumstantial Account of the Battle of Waterloo, by a Staff Officer in the French Army; and forming a Sequel to the Campaign of 1814, by M. de Beauchamp. 8vo. 4s.

MEDICINE.

A Complete Treatise on Veterinary Medicine, Volume the Fourth. By James White, of Exeter. With Plates. 6s. boards.

MISCELLANEOUS.

The Moral Tendencies of Knowledge; a Lecture delivered before the City Philosophical Society, Dorset-street. By Thomas Williams. 2s.

The Report, together with the Minutes of Evidence and an Appendix of

Papers, from the Committee appointed to consider of provision being made for the better Regulation of Madhouses in England. Ordered by the House of Commons to be printed, July 11, 1815. Each subject of Evidence arranged under its distinct Head, by J. B. Sharpe, Member of the Royal College of Surgeons. 8vo. 13s. boards.

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